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JOURNAL

OF THE

NINETEENTH GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH

HELD IN

HOT SPRINGS, ARKANSAS
May 3-22, 1922

EDITED BY

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SESSIONS OF THE GENERAL CONFERENCE.

FROM 1846 TO 1922.

NUMBER.	WHERE HELD.	DATE.	SECRETARY.
First Session[1]	Petersburg, Va	May 1-23, 1846	T. N. Ralston.
Second Session[2]	St. Louis, Mo	May 1-14, 1850	T. O. Summers.
Third Session[3]	Columbus, Ga	May 1-31, 1854	T. O. Summers.
Fourth Session	Nashville, Tenn	May 1-31, 1858	T. O. Summers.
Fifth Session[4]	New Orleans, La	April 4-May 3, 1866	T. O. Summers.
Sixth Session[5]	Memphis, Tenn	May 4-26, 1870	T. O. Summers.
Seventh Session	Louisville, Ky	May 1-26, 1874	T. O. Summers.
Eighth Session	Atlanta, Ga	May 1-25, 1878	T. O. Summers.
Ninth Session[6]	Nashville, Tenn	May 1-25, 1882	T. O. Summers.
Tenth Session[7]	Richmond, Va	May 5-25, 1886	J. S. Martin.
Eleventh Session[8]	St. Louis, Mo	May 7-26, 1890	W. P. Harrison.
Twelfth Session	Memphis, Tenn	May 3-21, 1894	W. P. Harrison.
Thirteenth Session[9]	Baltimore, Md	May 5-23, 1898	J. J. Tigert.
Fourteenth Session[10]	Dallas, Tex	May 7-26, 1902	J. J. Tigert.
Fifteenth Session[11]	Birmingham, Ala	May 3-21, 1906	J. J. Tigert.
Sixteenth Session[12]	Asheville, N. C	May 4-21, 1910	A. F. Watkins.
Seventeenth Session	Oklahoma City, Okla	May 6-23, 1914	A. F. Watkins.
Eighteenth Session[13]	Atlanta, Ga	May 2-18, 1918	A. F. Watkins.
Nineteenth Session[14]	Hot Springs, Ark	May 3-22, 1922	A. F. Watkins.

[1]Bishops Joshua Soule and James O. Andrew presiding. William Capers and Robert Paine elected bishops. [2]H. B. Bascom elected bishop. [3]G. F. Pierce, John Early, and H. H. Kavanaugh elected bishops. [4]Conference was to have been held in April, 1862, but did not meet on account of the war then raging. W. M. Wightman, E. M. Marvin, D. S. Doggett, and H. N. McTyeire elected bishops. [5]John C. Keener elected bishop. [6]A. W. Wilson, Linus Parker, J. C. Granbery, and R. K. Hargrove elected bishops. T. O. Summers died during the session, and John S. Martin was chosen Secretary. [7]W. W. Duncan, C. B. Galloway, E. R. Hendrix, and J. S. Key elected bishops. [8]A. G. Haygood and O. P. Fitzgerald elected bishops. [9]W. A. Candler and H. C. Morrison elected bishops. [10]E. E. Hoss and A. Coke Smith elected bishops. [11]J. J. Tigert, Seth Ward, and James Atkins elected bishops. On the election of J. J. Tigert as bishop, A. F. Watkins was made Secretary. [12]Collins Denny, J. C. Kilgo, W. B. Murrah, W. R. Lambuth, R. G. Waterhouse, E. D. Mouzon, and J. H. McCoy elected bishops. [13]J. M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. Du Bose, W. N. Ainsworth, and James Cannon, Jr., elected bishops. [14]W. B. Beauchamp, J. E. Dickey, S. R. Hay, H. M. Dobbs, and H. A. Boaz elected bishops.

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CONFERENCE OFFICERS.

PRESIDENTS.

EUGENE R. HENDRIX,
WARREN A. CANDLER,
JAMES ATKINS,
COLLINS DENNY,
JOHN C. KILGO,
WILLIAM B. MURRAH,
RICHARD G. WATERHOUSE,
EDWIN D. MOUZON,
JOHN M. MOORE,
WILLIAM F. MCMURRY,
URBAN V. W. DARLINGTON,
HORACE M. DU BOSE,
WILLIAM N. AINSWORTH,
JAMES CANNON, JR.,
WILLIAM B. BEAUCHAMP,
JAMES E. DICKEY,
SAM R. HAY,
HOYT M. DOBBS,
HIRAM A. BOAZ.

SECRETARY.

A. F. WATKINS.....Mississippi Conference

ASSISTANT SECRETARIES.

FITZGERALD S. PARKER.....Louisiana Conference
J. A. BURROW.....Holston Conference
W. ASBURY CHRISTIAN.....Virginia Conference
W. E. MORRIS.....North Alabama Conference
ROBERT SELBY.....Mississippi Conference
R. S. SATTERFIELD.....West Oklahoma Conference
M. T. HAW.....St. Louis Conference
J. H. EAKES.....North Georgia Conference
L. H. ESTES.....Memphis Conference
I. C. JENKINS.....Florida Conference
R. G. MOOD.....North Texas Conference

CONFERENCE OFFICERS.

JOURNAL OF PROCEEDINGS.

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OF THE

NINETEENTH SESSION OF THE GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH,

HELD AT HOT SPRINGS, ARK., MAY 3-22, 1922.

FIRST DAY, WEDNESDAY, MAY 3.

MAY 3. FIRST DAY.

The nineteenth General Conference of the Methodist Episcopal Church, South (being the thirty-fourth General Conference since the organization of the Methodist Episcopal Church in America, in 1784), assembled in the Auditorium, Hot Springs, Ark., on Wednesday, May 3, 1922, at 9 A.M. Opening.

In the absence of the Senior Bishop, Eugene R. Hendrix, Bishop Candler called the Conference to order and conducted the devotional service. Hymn 13, "O Thou, whom all Thy saints adore," was sung. Bishop Moore led in the confession of our faith in the words of the Apostles' Creed. Bishop Darlington led the Conference in prayer. Bishop McMurry read Psalm xlviii. Bishop Du Bose read the New Testament lesson from Ephesians i. Bishop Ainsworth announced and the Conference sang Hymn 210, "Glorious things of thee are spoken." The Rev. B. F. Lipscomb, of the Virginia Conference, led in prayer. Bishop Cannon announced and the Conference sang Hymn 553, "All praise to our redeeming Lord." Bishop Candler presides. Devotional exercises.

The roll of Bishops was called by the Secretary of the Eighteenth General Conference, the Rev. A. F. Watkins, of the Mississippi Conference, and showed the following attendance: Warren A. Candler, James Atkins, Collins Denny, John C. Kilgo, William B. Bishops present.

MAY 3. FIRST DAY.

Bishops present.

Murrah, Edwin D. Mouzon, John M. Moore, William F. McMurry, U. V. W. Darlington, H. M. Du Bose, W. N. Ainsworth, James Cannon, Jr. Bishop R. G. Waterhouse later entered the room, and his attendance was noted.

Roll call.

The roll of the Conference was called and showed the following attendance:

Delegates present.

ALABAMA CONFERENCE.—*Clerical:* A. J. Lamar, J. S. Frazer, J. M. Dannelly, E. L. Crawford, Caleb Bates, R. R. Ellison. *Lay:* Clarence Dannelly, Sid H. Blan, M. M. McCall, E. R. Malone, W. J. Beeland, Mrs. R. L. Hobdy.

BALTIMORE CONFERENCE.—*Clerical:* J. H. Wells, H. H. Sherman, H. M. Canter, E. L. Woolf, J. H. Light, C. D. Harris. *Lay:* E. D. Newman, W. R. Cross, L. W. Davis, J. H. Bryan.

BRAZIL CONFERENCE.—*Clerical:* J. L. Becker.

CENTRAL BRAZIL CONFERENCE.—*Clerical:* Jose Ferraz. *Lay:* J. W. Clay.

CENTRAL TEXAS CONFERENCE.—*Clerical:* F. P. Culver, A. D. Porter, H. A. Boaz, C. A. Bickley, J. W. Bergin, C. H. Booth, J. E. Crawford, E. B. Hawk. *Lay:* John H. Garner, W. Erskine Williams, G. W. Barker, W. A. Tarver, E. D. Jennings, J. E. Hickman.

CHINA MISSION CONFERENCE.—*Clerical:* John W. Cline.

CONGO MISSION.—None.

CUBA MISSION CONFERENCE.—*Clerical:* E. E. Clements.

DENVER CONFERENCE.—*Clerical:* R. E. Dickenson.

EAST OKLAHOMA CONFERENCE.—*Clerical:* O. E. Goddard, Charles L. Brooks, S. H. Babcock, D. H. Aston. *Lay:* A. E. Bonnell, Orlando Swain.

FLORIDA CONFERENCE.—*Clerical:* Isaac C. Jenkins, M. H. Norton, J. B. Mitchell, J. P. Hil-

MAY 3. FIRST DAY.

Delegates present.

burn, W. A. Cooper. *Lay:* L. P. McCord, J. H. Therrell, L. W. Duval, L. N. Pipkin, G. W. Tedder.

HOLSTON CONFERENCE.—*Clerical:* J. S. French, J. A. Burrow, J. W. Perry, J. M. Crowe, E. E. Wiley, N. M. Watson. *Lay:* W. E. Brock, F. A. Carter, J. A. Stone, W. S. Dangerfield, G. A. Lambert.

ILLINOIS CONFERENCE.—*Clerical:* Curwen Henley. *Lay:* S. W. Barnes.

INDIAN MISSION.—*Clerical:* Johnson E. Tiger.

JAPAN MISSION.—*Clerical:* W. J. Callahan.

KENTUCKY CONFERENCE.—*Clerical:* W. L. Clark, G. E. Cameron, H. C. Morrison, J. L. Clark. *Lay:* J. T. Morgan, W. W. Ball.

KOREA CONFERENCE.—*Clerical:* W. G. Cram.

LITTLE ROCK CONFERENCE.—*Clerical:* E. R. Steel, Stonewall Anderson, A. C. Millar, James Thomas. *Lay:* C. E. Hayes, W. R. Boney, Carl Hollis, W. W. Taylor.

LOS ANGELES CONFERENCE.—*Clerical:* J. E. Harrison. *Lay:* Mrs. R. P. Howell.

LOUISIANA CONFERENCE.—*Clerical:* F. N. Parker, R. H. Wynn, W. W. Holmes, George S. Sexton. *Lay:* H. H. White, R. O. Randle, A. N. Mayo, W. S. Holmes.

LOUISVILLE CONFERENCE.—*Clerical:* A. R. Kasey, T. L. Hulse, W. R. Wagoner, G. W. Hummel. *Lay:* John H. Gilliam, E. S. Boswell.

MEMPHIS CONFERENCE.—*Clerical:* H. B. Johnston, L. H. Estes, W. W. Armstrong, F. H. Peeples, T. W. Lewis. *Lay:* E. Rice, G. L. Morelock, J. A. Robins.

MEXICO CONFERENCE.—*Clerical:* Jackson B. Cox.

MISSISSIPPI CONFERENCE.—*Clerical:* M. L. Burton, J. T. Leggett, Robert Selby, I. W. Cooper, J. R. Jones. *Lay:* M. M. Satterfield, W. S. F. Tatum, Rolfe Hunt, G. W. Mars.

MAY 8. FIRST DAY.

Delegates present.

MISSOURI CONFERENCE.—*Clerical:* Paul H. Linn, Carol V. Lanius, W. L. Scarborough, Joseph D. Randolph, Victor O. White. *Lay:* Martin E. Lawson, Mrs. F. S. Stephens, George Pohlman, W. W. Fry, Jr., S. P. Cresap.

NEW MEXICO CONFERENCE.—*Clerical:* J. B. Cochran, J. C. Jones.

NORTH ALABAMA CONFERENCE.—*Clerical:* Robert Echols, F. W. Brandon, George R. Stuart, W. G. Henry, H. M. Dobbs, W. E. Faust, W. W. Scott, W. E. Morris, L. C. Branscomb. *Lay:* R. F. Lovelady, W. W. Brandon, E. J. Garrison, C. W. Sarver, F. B. Yeilding, R. O. Noojin, W. H. Stockham.

NORTH ARKANSAS CONFERENCE.—*Clerical:* William Sherman, F. N. Tolleson, H. L. Wade, James A. Anderson, W. B. Hays. *Lay:* J. H. Reynolds, J. M. Williams, Mrs. F. N. Tolleson.

NORTH CAROLINA CONFERENCE.—*Clerical:* T. N. Ivey, M. T. Plyler, M. Bradshaw, H. A. Humble, H. M. North, J. C. Wooten. *Lay:* J. G. Brown, W. C. Chadwick, R. L. Flowers, C. S. Wallace.

NORTH GEORGIA CONFERENCE.—*Clerical:* J. E. Dickey, W. P. King, W. A. Shelton, C. C. Jarrell, E. F. Dempsey, J. H. Eakes, J. F. Yarbrough, *Lay:* J. S. Candler, J. N. Holder, Mrs. L. G. Johnson, Sam Tate, Arthur L. Brooke, L. S. Arrington, Addison Maupin.

NORTH MISSISSIPPI CONFERENCE.—*Clerical:* R. A. Meek, R. A. Tucker, J. R. Countiss, J. H. Felts. *Lay:* J. G. McGowen, D. H. Hall, D. C. Hull, H. E. Holmes.

NORTH TEXAS CONFERENCE.—*Clerical:* C. C. Selecman, W. J. Johnson, R. G. Mood, H. D. Knickerbocker, S. N. Black, C. A. Spragins. *Lay:* J. W. Barton, P. A. Martin, Joseph E. Cockrell, Mrs. John S. Turner, R. S. Fulton.

NORTHWEST CONFERENCE.—*Clerical:* C. L. Mc-

MAY 8. FIRST DAY.

Delegates present.

Causland, W. J. Fenton. *Lay:* Victor P. Moses, A. K. Higgs.

NORTHWEST TEXAS CONFERENCE.—*Clerical:* J. W. Story, Comer M. Woodward, George S. Slover. *Lay:* Mrs. Nat G. Rollins, T. F. Turner, John W. Woods, W. A. Palmer.

PACIFIC CONFERENCE.—*Clerical:* J. A. B. Fry, W. H. Nelson. *Lay:* S. A. Ledbetter.

ST. LOUIS CONFERENCE.—*Clerical:* Luther E. Todd, Robert L. Russell, Marvin T. Haw, Ivan Lee Holt. *Lay:* W. H. Stubblefield, Jr., Louis F. Boeger, Mrs. L. B. Woodside.

SIBERIA-MANCHURIA MISSION.—*Clerical:* J. S. Ryang.

SOUTH BRAZIL CONFERENCE.—None.

SOUTH CAROLINA CONFERENCE.—*Clerical:* D. M. McLeod, J. W. Daniel, G. E. Edwards, Peter Stokes. *Lay:* D. H. Moss, J. W. Ivey.

SOUTH GEORGIA CONFERENCE.—*Clerical:* T. D. Ellis, Bascom Anthony, C. R. Jenkins, J. A. Thomas, W. F. Quillian, J. M. Outler, O. F. Cook. *Lay:* J. M. Rogers, R. M. Arnau, C. B. Lewis, W. A. Covington, L. E. Heath, F. J. Dudley, W. L. Harmon.

SOUTHWEST MISSOURI CONFERENCE.—*Clerical:* J. T. Prichett, J. E. Alexander, C. E. Ruyle, George B. Winton. *Lay:* Mrs. Fred A. Lamb, F. E. Wallace, Perry S. Rader, A. M. Guthrie.

TENNESSEE CONFERENCE.—*Clerical:* T. C. Ragsdale, John Durrett, George L. Beale, Watson M. Cook, J. Allison Molloy, J. T. Blackwood. *Lay:* W. H. Wiseman, John E. Edgerton, Mrs. J. H. McCoy, J. Taylor Stratton, F. M. Massey.

TEXAS CONFERENCE.—*Clerical:* J. W. Mills, R. W. Adams, W. F. Bryan, C. T. Tally, S. R. Hay, James Kilgore, L. B. Elrod. *Lay:* W. L. Dean, Mrs. J. W. Mills, T. E. Acker, Miss Althea Jones, J. W. Torbett.

TEXAS MEXICAN MISSION.—*Clerical:* F. S. Onderdonk.

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MAY 8. FIRST DAY.

Delegates present.

UPPER SOUTH CAROLINA CONFERENCE.—*Clerical:* R. E. Stackhouse, J. R. T. Major, M. L. Carlisle, B. Rhett Turnipseed. *Lay:* H. N. Snyder, C. C. Featherstone, L. L. Hardin.

VIRGINIA CONFERENCE.—*Clerical:* T. A. Smoot, George E. Booker, J. B. Winn, F. L. Wells, B. F. Lipscomb, J. W. Gee, H. J. Paylor, R. T. Waterfield. *Lay:* J. P. Pettyjohn, T. S. Southgate, H. A. Barrow, E. Frank Story, J. T. Catlin, C. C. Wright, J. F. Ralls.

WEST OKLAHOMA CONFERENCE.—*Clerical:* R. E. L. Morgan, R. S. Satterfield, Forney Hutchinson, Ashley C. Chappell. *Lay:* L. F. Sensabaugh, R. A. Thompson, W. S. Wolverton.

WEST TEXAS CONFERENCE.—*Clerical:* D. Emory Hawk, H. E. Draper, Sterling Fisher, S. H. C. Burgin, T. F. Sessions. *Lay:* J. A. Kerr, M. A. Childers, C. C. Walsh, George W. Walling, Jr., W. M. Fly, R. H. Seefeld.

WESTERN MEXICAN MISSION.—*Clerical:* J. S. Corbin.

WESTERN NORTH CAROLINA CONFERENCE.—*Clerical:* Gilbert T. Rowe, Alva W. Plyler, Emmett K. McLarty, Plato T. Durham, Hugh K. Boyer, Jesse H. Barnhardt, Charles C. Weaver, Henry H. Jordan. *Lay:* Mrs. H. A. Dunham, C. H. Ireland, W. R. Odell, F. N. Tate, Dorman Thompson, J. F. Shinn, J. B. Ivey, G. L. Hackney.

WESTERN VIRGINIA CONFERENCE.—*Clerical:* R. J. Yoak, A. E. O'Dell, C. A. Slaughter. *Lay:* G. Frank Wilkins, George W. Bright, Mrs. S. H. Bowman.

Alternates seated in place of principals.

The following alternates were seated in place of their principals: C. L. Tait, lay alternate from the Baltimore Conference, in place of W. F. Hummer; A. E. Huddleston, lay alternate from the Baltimore Conference, in place of W. W. Millan; Mrs. J. W. Perry, lay alternate from the Holston Conference, in place of F. H. Taylor; Mrs. J. H.

MAY 3. FIRST DAY.

Spillman, lay alternate from the Kentucky Conference, in place of Miss Belle H. Bennett; S. K. Yun, lay alternate from the Korea Conference, in place of T. H. Yun; Mrs. J. H. Dickey, lay alternate from the Louisville Conference, in place of W. J. Piggott; J. M. Senter, lay alternate from the Memphis Conference, in place of J. F. O'Neal; S. P. Wiggins, clerical alternate from the North Georgia Conference, in place of J. A. Sharp; J. S. Shannon, lay alternate from the North Georgia Conference, in place of Miller S. Bell; A. J. Weeks, clerical alternate from the Northwest Texas Conference, in place of G. S. Hardy, and M. Phelan, clerical alternate from the same Conference, in place of J. W. Hunt; J. B. Rader, lay alternate from the Pacific Conference, in place of W. H. Walker; T. H. Tatum, lay alternate from the South Carolina Conference, in place of Charlton DuRant; W. A. Matthews, lay alternate from the Tennessee Conference, in place of R. L. Peck; Thomas Gregory, clerical alternate from the West Texas Conference, in place of A. L. Scarborough.

Alternates seated in place of principals.

J. A. Burrow, of the Holston Conference, was nominated for Secretary by J. W. Perry; A. F. Watkins, of the Mississippi Conference, was nominated by J. S. Frazer; R. G. Mood, of the North Texas Conference, was nominated by F. P. Culver; B. F. Lipscomb, of the Virginia Conference, was nominated by E. Frank Story.

A. F. Watkins, having received 220 votes, was declared elected.

A. F. Watkins elected Secretary.

On nomination of the Secretary, the following assistants were elected: Fitzgerald S. Parker, of the Louisiana Conference, and J. A. Burrow, of the Holston Conference, Journal Secretaries; W. Asbury Christian, of the Virginia Conference, Calendar Secretary; W. E. Morris, of the North Alabama Conference, and Robert Selby, of the Mississippi Conference, Secretaries for the Revision of the Dis-

Assistant Secretaries elected.

MAY 8. FIRST DAY.

Assistant Secretaries elected.

cipline; R. S. Satterfield, of the West Oklahoma Conference, Secretary for the *Daily Advocate* and the Press; M. T. Haw, of the St. Louis Conference, Secretary for Yea and Nay Votes, Standing Votes, and Supervision of Tellers and Ballot Sheets; J. H. Eakes, of the North Georgia Conference, Secretary for Fraternal Correspondence, Letters, and Telegrams; L. H. Estes, of the Memphis Conference, and I. C. Jenkins, of the Florida Conference, Reading Secretaries; R. G. Mood, of the North Texas Conference, Secretary for the Reference of Papers.

Sundry announcements.

As Chairman of the Conference Committee on Arrangements, T. D. Ellis, of the South Georgia Conference, made announcements. Marion S. Monk, pastor of Central Church, Hot Springs, made announcements concerning committee rooms, etc.

A. J. Lamar, of the Publishing House, made announcements concerning financial arrangements.

Committee on Rules.

The following resolutions were passed:

Be it resolved: 1. That a committee to be composed of seven members be appointed by the presiding bishop of this Conference as a Committee on Rules for the government of this session of the General Conference.

Rules of last Conference.

2. That until other or additional rules are adopted, the rules of the last General Conference be and the same are ordered as the rules to govern the procedure of this Conference.

JOHN N. HOLDER,
A. C. MILLAR,
JOHN S. CANDLER.

Resolution on work of Standing Committees.

J. S. Candler, of the North Georgia Conference, introduced a resolution on the work of the Standing Committees. Paul H. Linn, of the Missouri Conference, introduced a substitute, whereupon Judge Candler withdrew his resolution. R. E. L. Morgan, of the West Oklahoma Conference, introduced a substitute for the Linn resolution. T. D. Ellis, of the South Georgia Conference, moved to amend the Linn resolution by the addition of a paragraph. The amendment was accepted, thus becoming a part of

MAY 2. FIRST DAY.

Resolution on work of Standing Committees.

the original resolution. W. Erskine Williams, of the Central Texas Conference, moved an amendment to the Linn resolution, which was accepted. A vote being taken on the substitute, it was lost. The original paper, with the accepted amendments, was adopted, as follows:

Organization and hours of meeting of Standing Committees provided for.

ORGANIZATION AND HOURS OF MEETING OF STANDING COMMITTEES.

Be it resolved: 1. That the Rules of the last General Conference, held in Atlanta, Ga., May 2-18, 1918, be adopted for the temporary government of the present session of this Conference.

2. That a permanent Committee on Rules, composed of seven members, to be appointed by the Chair, be constituted.

3. That there shall be twelve Standing Committees composed of one clerical and one lay representative from each Annual Conference, to be elected by the respective delegations as follows: (1) Episcopacy, (2) Itinerancy, (3) Revisals, (4) Publishing Interests, (5) Education, (6) Church Extension, (7) Missions, (8) Boundaries and Finance, (9) Temperance and Social Service, (10) Sunday Schools, (11) Epworth Leagues, (12) Church Relations and Bible Cause.

4. That when these committees assemble for organization they shall elect a temporary chairman and secretary, and afterwards by ballot a permanent chairman and secretary.

5. That the Committees on Episcopacy, Revisals, Education, Missions, Temperance and Social Service, and Epworth Leagues, which are the odd numbers on the list, shall hold their stated meetings on Monday, Wednesday, and Friday of each week, beginning at 3 P.M.; and the Committees on Itinerancy, Publishing Interests, Church Extension, Boundaries and Finance, Sunday Schools, and Church Relations, which are the even numbers on the list, shall hold their stated meetings on Tuesday, Thursday, and Saturday of each week, beginning at 3 P.M. and adjourning at will.

6. That the committees that are scheduled to meet on Tuesdays, Thursdays, and Saturdays shall meet at their respective places to-day at 3 P.M., and those scheduled to meet on Mondays, Wednesdays, and Fridays shall meet at 5 P.M. to-day for organization, and report their organization to the editor of the *Daily Advocate* for publication.

7. That there shall be a special Standing Committee on Laymen's Missionary Movement, composed of one lay and one clerical delegate from each Annual Conference, to be

MAY 8. FIRST DAY.

Organization and hours of meeting of Standing Committees provided for.

appointed by their respective delegations, to which shall be referred all communications relating to the Laymen's Missionary Movement. This committee shall meet on the same days as committees having even numbers.

8. That there shall be a Special Committee on Superannuate Endowment composed of twenty-five members, to be appointed by the College of Bishops, to which shall be referred all communications relating to the Board of Finance, Superannuate Endowment, and the support of Conference Claimants. This committee shall meet and adjourn at its own will.

9. That there shall be a committee of five members on Fraternal Introduction and Correspondence, to be appointed by the Chair from the members of the Committee on Church Relations.

10. That the Standing Committees to which shall be referred matters relating to the several Quadrennial Boards, Commissions, General Conference officers, etc., be requested to inquire into the cost of administration, traveling expenses, publication and distribution of literature, and all other matters of overhead expense, and make special report in each case to this General Conference.

PAUL H. LINN, CAROL V. LANIUS,
W. L. SCARBOROUGH, GEORGE POHLMAN,
MARTIN E. LAWSON, V. O. WHITE.

A resolution signed by Paul H. Linn and others was referred to the Committee on Rules.

Communication from Bishop Hendrix.

A communication from the Senior Bishop, Eugene Russell Hendrix, conveying greetings to the Conference was read and referred to the Committee on Episcopacy:

COMMUNICATION FROM BISHOP HENDRIX.

KANSAS CITY, MO., May 1, 1922.

My Beloved Brethren, Greetings: While absent in body, I crave to be with and among you in the fellowship of the Spirit by whose leading and guidance you have met and will resolve and act together. Only the constraining authority of a trusted doctor and those of my own household restrains me from attempting the journey I must needs make to meet and fellowship with you. Some of you know the fervency of my hope to have done so.

Again, Greetings: And this for the last time. For I have heard the command, "Unarm, the long day's work is done

MAY 8, FIRST DAY.

Communication from Bishop Hendrix.

and we must sleep." God speaks in no uncertain voice. But I rejoice that his work does not quit nor slacken. And while my heartbeats weaken, I know there are younger and stronger men and women, all alive under the inspiration of God's spirit, to love, companion, and pasture his flocks.

To my companions of the episcopacy: May our Heavenly Father endow you daily with holiness and wisdom and mercy and strength.

And to the faithful pastors: May they come also to the end rejoicing, bringing their sheaves with them.

And to the men, women, and children with whom we labor and whom we love, of every race, clime, and condition, our brethren, for whom the riches of the infinite lovingkindness of our Heavenly Father have been abundantly poured out: To them what may I say? Bid them, my brethren, that they love one another, and share together the joys of the life that now is and of that which is to come, in a wholesome security of a living faith that they are God's children and the subjects of his constant love and care. They shall not want, for he is the Almighty One who holds the infinities in his hand.

Kindly relieve me, my brethren, as my God has done already, of the further labors of my episcopal office. With joy have I lived and with joy have I died, and I lay myself down with a will. I have your several faces and characters in affectionate and joyous remembrance. All good words and works be yours! Let me in my daily prayers remember you and each one of you in the face of our Heavenly Father. Take from my outstretched hands and a full heart my faithful benedictions.

May God's richest blessing be and abide with each and every one of you now and forevermore! Amen.

Fraternally and affectionately your retiring bishop,

EUGENE R. HENDRIX.

On motion of Perry S. Rader, of the Southwest Missouri Conference, the Chair was directed to send an appropriate and affectionate response to the message of Bishop Hendrix.

Paper on our border work.

A paper on our border work, signed by J. E. Harrison, of the Los Angeles Conference, and others, was read and a motion made that it be adopted.

B. F. Lipscomb, of the Virginia Conference, moved that it go to the regular Committee on Missions. J. E. Harrison spoke in opposition and begged that a special committee be appointed. H. C. Morrison,

MAY 8. FIRST DAY.

Paper on our border work.

of the Kentucky Conference, F. W. Brandon, of the North Alabama Conference, and E. Frank Story, of the Virginia Conference, spoke in favor of the special committee.

On motion of C. C. Jarrell, of the North Georgia Conference, the previous question was ordered. The original paper, by vote, was referred to a special committee consisting of A. J. Lamar, J. H. Wells, C. C. Selecman, W. Erskine Williams, C. L. Brooks, J. E. Harrison, C. L. McCausland, F. A. Carter, A. C. Millar, T. W. Lewis, S. P. Cresap, H. N. Dobbs, Perry S. Rader, H. N. Snyder, and R. J. Yoak.

Episcopal Address to be read.

A motion by R. L. Russell, of the St. Louis Conference, that we do now hear the Episcopal Address prevailed, and the Episcopal Address was read by Bishop James Atkins. (For full text of the Address, see Appendix.)

Session extended to hear the Address.

On motion of A. J. Lamar, the time of the morning session was extended to admit of the completion of the reading of the Address, and by the same motion it was ordered that when we adjourn we adjourn to meet at 7:30 this evening to hear addresses of welcome.

Committee on Rules.

The Committee on Rules called for was announced by the Chair, as follows: J. N. Holder, Chairman; F. P. Culver, J. E. Cockrell, A. C. Millar, H. H. White, B. F. Lipscomb, and F. A. Carter.

Adjournment.

Announcements were made, a hymn was sung, the benediction was pronounced by Bishop Waterhouse, and the Conference stood adjourned.

EVENING SESSION.

In evening session.

Pursuant to adjournment, Conference convened at 7:30 o'clock P.M., Bishop Candler in the chair. The Bishop announced and led the Conference in singing Hymn 213, "Great God! attend, while Zion sings."

Prayer and singing.

Luther E. Todd, of the St. Louis Conference, led in prayer.

MAY 3. FIRST DAY.

Bishop Candler announced and led in singing Hymn 2, "Come, Thou almighty King."

Addresses of welcome by Governor McRea, Mayor Jones, and Dr. Monk.

The Bishop then introduced the Mayor of Hot Springs, the Hon. Henry Jones, who spoke words of welcome in behalf of the city. Bishop Candler then introduced Rev. Alonzo Monk, D.D., preacher in charge at Hope, Ark., who bade the Conference welcome in the name of the Methodism of Arkansas. The Bishop presented Governor T. C. McRea, who welcomed the Conference in the name of the State of Arkansas.

Responses.

The Bishop made felicitous response.

Dr. George R. Stuart, of the North Alabama Conference, responded in characteristic vein, on behalf of the Conference, to the welcome addresses of the evening.

Adjournment.

Bishop Candler led in singing Hymn 547, "Children of the Heavenly King," after which Bishop H. M. Du Bose pronounced the benediction and the Conference stood adjourned.

SECOND DAY, THURSDAY, MAY 4.

MAY 4. SECOND DAY.

Session opened.

The Conference convened at 9 A.M., Bishop Candler in the chair.

Devotional service.

Hymn 506, "I need Thee every hour," was sung. R. G. Mood, of the North Texas Conference, led in prayer.

In conformity with a request from the College of Bishops that the bishop in the chair at the opening each day give an exposition of the Word of God, Bishop Candler read and expounded part of Acts xii., after which Hymn 393, "Am I a soldier of the cross," was sung.

Roll called and presence of certain members noted.

It was moved by J. A. Burrow and seconded by L. H. Estes that the roll call for the morning embrace only the names of members absent yesterday. The roll of absentees was called and the following members answered to their names:

MAY 4. SECOND DAY.

Roll called and presence of certain members noted.

CENTRAL TEXAS CONFERENCE.—*Lay:* H. N. Peters, F. F. Downs.

EAST OKLAHOMA CONFERENCE.—*Lay:* J. I. Murray.

HOLSTON CONFERENCE.—*Clerical:* T. S. Hamilton. *Lay:* J. R. Laird.

KENTUCKY CONFERENCE.—*Lay:* J. T. Cannon.

MISSISSIPPI CONFERENCE.—*Lay:* J. B. Holland.

NORTH ARKANSAS CONFERENCE.—*Lay:* Mrs. W. L. Oliver.

NORTH CAROLINA CONFERENCE.—*Lay:* Mrs. J. LeGrand Everett.

NORTH MISSISSIPPI CONFERENCE.—*Lay:* D. C. Hull.

NORTHWEST TEXAS CONFERENCE.—*Clerical:* G. S. Hardy, J. W. Hunt. *Lay:* J. H. Moore.

SOUTH BRAZIL CONFERENCE.—*Clerical:* A. M. Ungaretti.

TEXAS CONFERENCE.—*Lay:* R. M. Kelly.

UPPER SOUTH CAROLINA CONFERENCE.—*Lay:* J. C. Smith.

Minutes read, corrected, and approved.

The minutes of the sessions of yesterday morning and yesterday evening were read, corrected, and approved.

Telegram to Bishop Hendrix.

Bishop Candler announced that in conformity with the order of the Conference he had sent the following telegram to Bishop Hendrix:

BISHOP E. R. HENDRIX, Norledge Place, Kansas City, Mo.

The General Conference directs me to acknowledge on its behalf your touching communication, to congratulate you on your noble career, and to assure you of its abiding esteem and tender affection. WARREN A. CANDLER.

Bishop Candler resigned the chair to Bishop Atkins.

Report of Commission on Unification considered and referred.

Bishop Mouzon announced that the Commission on Methodist Unification was ready to report.

The Conference ordered that the report be now received and read.

MAY 4. SECOND DAY.

Report of Commission on Unification considered and referred.

The Secretary read the report in part, when Bascom Anthony, of the South Georgia Conference, rose to a question of privilege and asked if the report had not been published. Bishop Mouzon replied: "Only in part."

On motion of Bascom Anthony, the act of the Conference ordering the report to be read was reconsidered, and on further motion by Bascom Anthony it was ordered that the report be referred to the Committee on Church Relations.

Bishop Candle makes statement of explanation.

Bishop Candler requested the privilege of explaining why his name was not attached to either the majority or the minority report of the Commission, and read a paper, which, on motion of F. W. Brandon, of the North Alabama Conference, was ordered to record in the minutes, as follows:

PERSONAL STATEMENT OF BISHOP CANDLER.

It is due the General Conference, not less than myself, that I state why my name is signed to neither the report of the majority nor the report of the minority.

When the first meeting of the Commission on Unification, subsequent to the General Conference of 1918, was held at Cleveland, Ohio, July 7 to 10, 1919, my eldest grandson was critically ill in my home, dying some days later. When it was clear that I could not attend the meeting of the Commission in Cleveland, I reported the fact to the Secretary, Dr. F. M. Thomas, and he called Bishop W. N. Ainsworth, one of the alternates, to serve in my stead.

When the second meeting was held, in Louisville, Ky., early in the year 1920, it seemed to me that Bishop Ainsworth should continue to serve instead of myself, inasmuch as he had participated in all the proceedings of the meeting at Cleveland, and was therefore far better qualified than I to continue to the completion of the unfinished work.

When the Chairman of the Commission, Bishop E. D. Mouzon, called the Commission to meet in Nashville, Tenn., on April 17, 1922, for the purpose of framing its report to the General Conference, and notified me of the meeting, I wrote him that Bishop Ainsworth should be called, inasmuch as he had served in all the meetings of the Commission since 1918, and I had served in none, and that under the circumstances it would be unjust to both Bishop Ainsworth and the Church for me to

MAY 4. SECOND DAY.

Bishop Candler makes statement of explanation.

undertake to take part in framing the report. But Bishop Ainsworth was not called, Bishop Mouzon supposing that I would write him and I assuming that the Chairman or Secretary of the Commission would write him, as had been done in the case of the two previous meetings.

In view of these facts I have not felt free to sign either report, since I have had no part in any of the meetings of the Commission. However, I am ready to communicate to the General Conference, if the body so desire, my judgment of the matters covered in the reports which have been submitted.

I am not disposed to evade any responsibility which belongs to me, or to withhold a frank statement of my views on the subject. WARREN A. CANDLER.

T. N. Ivey, of the North Carolina Conference, submitted and asked for the reading of the report of the Commission appointed by the last General Conference on the subject of the Church periodicals.

Memorials presented and referred.

Paul H. Linn, of the Missouri Conference, called for the regular order as provided by the rules. The Conference concurring, the regular order was called for, and memorials, etc., from the Annual Conferences being in order, the roll of Conferences was called and the following papers were submitted and referred:

ALABAMA CONFERENCE.—Memorial concerning supernumerary relation, to Committee on Itinerancy; concerning appointment of Special Committee on Border Work, to Special Committee; concerning election of bishops for life, to Committee on Itinerancy; concerning term of presiding elders, to Committee on Itinerancy: concerning presiding elders' salaries, to Committee on Itinerancy; concerning salary and moving expenses of preacher in charge, to Committee on Itinerancy.

BALTIMORE CONFERENCE.—Memorial on the time limit, to Committee on Itinerancy; concerning episcopal districts, to Committee on Episcopacy; concerning Quarterly Conference membership, to Committee on Revisals; concerning Sunday School Field Secretaries, to Committee on Sunday Schools; concerning

Memorials presented and referred.

salary of general evangelists, to Committee on Revisals; from Board of Finance on campaign for superannuates, to Special Committee; memorial on Annual Conference Boards of Bible and Christian Literature, to Committee on Revisals; concerning membership of District Conference, to Committee on Revisals; concerning correlation of Young People's Work, to Committee on Epworth Leagues; concerning building churches, to Committee on Church Extension.

DENVER CONFERENCE.—Memorial on tuberculosis sanitarium, to Special Committee.

EAST OKLAHOMA CONFERENCE.—Memorials on Quarterly Conference membership and increasing appointments in presiding elders' districts, to Committee on Revisals; on raising the Indian Mission to Indian Mission Conference, to Committee on Missions; concerning General Hospital Commission, to Special Committee; on consolidation of General Boards, to Committee on Revisals; on foundation for practical Christianity, to Committee on Education.

FLORIDA CONFERENCE.—Memorials on membership in Quarterly Conference, on change of ritual for infant baptism, and concerning membership of General Boards, to Committee on Revisals; on the time limit, to Committee on Itinerancy; on title for Church property, to Church Extension Committee; on Superannuate Endowment Fund, to Special Committee.

HOLSTON CONFERENCE.—Memorial on certain changes in the Discipline, to Committee on Revisals; against tampering with doctrines or episcopacy, to Committee on Episcopacy; on certain changes in the Discipline, to Committee on Revisals; on the time limit, to Committee on Itinerancy; on the duty of Chairman of Board of Stewards, to Committee on Revisals; on Church cabinet, to Committee on Revisals; concerning submission of new plans by the bishops in the interim of General Conferences, to

MAY 4. SECOND DAY.

Memorials presented and referred.

Committee on Episcopacy; on coördination of educational work, to Committee on Education.

ILLINOIS CONFERENCE.—Memorials on changing ritual and on licensing women to preach, to Committee on Revisals.

LITTLE ROCK CONFERENCE.—Memorial concerning Church papers, to Committee on Publishing Interests; on unification, to Committee on Church Relations; on the time limit, to Committee on Itinerancy; on change of boundaries, to Committee on Boundaries and Finance; on Church records, to Committee on Publishing Interests; on stewardship, to Committee on Boundaries and Finance; on education, to Committee on Education; two memorials on unified program, to Committee on Missions; on change of name, to Committee on Revisals; on change of Apostles' Creed, to Committee on Revisals; on licensing preachers, to Committee on Revisals; on hospitals, to Special Committee.

LOS ANGELES CONFERENCE.—Two memorials referring to *Christian Advocate,* to Committee on Publishing Interests; on raising Arizona to an Annual Conference, to Committee on Boundaries and Finance; on Superannuate Endowment Fund, to Special Committee; on membership of Quarterly Conference, to Committee on Revisals; on superannuates, to Committee on Itinerancy; on employment of wives of missionaries, to Committee on Missions; from San Francisco and Los Angeles Districts on *Pacific Advocate,* to Committee on Publishing Interests.

MEMPHIS CONFERENCE.—On Superannuate Endowment Fund, to Special Committee; on requirement for admission on trial, to Committee on Itinerancy; on limitation of episcopal term of office, to Committee on Episcopacy; on change of name of Church, to Committee on Revisals; concerning licensing local preachers, to Committee on Itinerancy; from Woman's Missionary Conference, Brownsville

MAY 4. SECOND DAY.

Memorials presented and referred.

District, on authenticity of the Scriptures, to Special Committee; on ministerial education, to Committee on Education.

MISSISSIPPI CONFERENCE.—On support of superannuate preachers, to Special Committee; to amend paragraph 285 of the Discipline, to Committee on Revisals; on unification, to Committee on Church Relations; on powers of Board of Missions, to Committee on Missions.

MISSOURI CONFERENCE.—On election of General Secretaries and Editors, to Committee on Revisals; on episcopal membership on the General Boards, to Committee on Revisals; on appointment of students to institutions of learning, to Committee on Revisals; on Superannuate Endowment Fund, to Special Committee; on tuberculosis sanitarium, to Special Committee; on residency of bishops, to Committee on Episcopacy; on election of bishops for term of years, to Committee on Episcopacy; asking change of paragraph 129 of Discipline, to Committee on Revisals; on membership of the Board of Missions, to Committee on Missions; on change of name, to Committee on Revisals.

NORTH ALABAMA CONFERENCE.—Memorial amending paragraph 52, question 31, and paragraph 108, question 23, in the Discipline, to Committee on Revisals; on membership of Quarterly Conference, to Committee on Revisals; on term of presiding elders, to Committee on Revisals; on change of paragraph 313 of Discipline, to Committee on Revisals; to abolish Board of Apportionment, to Committee on Boundaries and Finance; on campaign for Superannuate Endowment, to Special Committee; on election of bishop for term of years, to Committee on Revisals.

NORTH CAROLINA CONFERENCE.—Memorial on inquiring as to work of the Boards, to Committee on Missions; on financial campaigns, to Committee on Boundaries and Finance; on general evangelists,

MAY 4. SECOND DAY.

Memorials presented and referred.

to Committee on Revisals; on Church Extension fund, to Committee on Church Extension; on episcopal residences, to Committee on Episcopacy; on enlarging powers of preachers in charge, to Committee on Itinerancy; on unification, to Committee on Church Relations and Bible Cause; on Quarterly Conference minute question, to Committee on Revisals; concerning King James version of the Bible, to Special Committee; two memorials concerning change in boundaries, to Committee on Boundaries and Finance; on Quarterly Conference membership, to Committee on Revisals.

NORTH GEORGIA CONFERENCE.—Memorials on tenure, on change of creed, on Quarterly Conference membership, to Committee on Revisals; concerning District Stewards, to Committee on Itinerancy; on plans of annuity, to Committee on Boundaries and Finance.

NORTH MISSISSIPPI CONFERENCE.—Memorial concerning rationalism, to Special Committee; asking for discontinuance of Unification Commission, to Committee on Church Relations and Bible Cause; on limiting term of the episcopacy, to Committee on Episcopacy; requiring two-thirds majority to elect bishops, to Committee on Episcopacy.

NORTH TEXAS CONFERENCE.—On revision of course of study, to Committee on Revisals; on membership of Quarterly Conferences, to Committee on Revisals; on election of bishops for term of years, to Committee on Episcopacy; on creation of Hospital Committee, to Special Committee.

NORTHWEST CONFERENCE.—Memorial amending paragraph 215 of the Discipline, to Committee on Revisals; on Secretarial supervision, to Committee on Missions; on classification of mission charges, to Committee on Missions; on hospitals, to Special Committee; on change of name, to Committee on Revisals; on episcopal supervision, to Committee on Episcopacy.

MAY 4.
SECOND DAY.

Memorials presented and referred.

PACIFIC CONFERENCE.—Memorial concerning Superannuate Fund, to Committee on Boundaries and Finance; on Church records, to Committee on Revisals; two memorials concerning *Pacific Methodist Advocate* and a memorial concerning a depository in San Francisco, to Committee on Publishing Interests; concerning survey of our Western work, to Special Committee.

ST. LOUIS CONFERENCE.—Two memorials concerning the episcopacy, to Committee on Episcopacy; concerning unification, to Committee on Church Relations and Bible Cause; concerning preachers' salaries, to Committee on Boundaries and Finance; on Superannuate Endowment Fund, to Committee on Boundaries and Finance; concerning missions, to Committee on Missions.

SIBERIA-MANCHURIA MISSION.—Memorial concerning episcopal district, to Committee on Episcopacy.

SOUTH GEORGIA CONFERENCE.—Memorial concerning salaries of evangelists, to Committee on Missions; on changing Sunday School Day to Founders' Day, to Committee on Sunday Schools; concerning time limit, to Committee on Itinerancy; concerning revision of the Ritual, to Committee on Revisals; concerning Superannuate Fund, to Special Committee.

TENNESSEE CONFERENCE.—Memorial concerning the election of missionary bishops, to Committee on Episcopacy; on standard plan of annuities, to Committee on Missions; on the distribution of Superannuate Endowment Fund and memorial on Superannuate Endowment Fund, to Special Committee; on Commission on Unification, to Committee on Church Relations and Bible Cause; on the life tenure of the episcopacy, to Committee on Episcopacy; on distribution of Church Extension Fund, to Committee on Church Extension.

MAY 4.
SECOND DAY.

Memorials presented and referred.

TEXAS MEXICAN MISSION.—Memorial on organizing this Mission into a Conference, to Committee on Missions.

VIRGINIA CONFERENCE.—Memorial on written statement from preachers, memorial on report by presiding elders, and memorial on complaint against preachers, to Committee on Revisals; on duties of presiding elders, to Committee on Itinerancy; on name of Church, to Committee on Revisals; memorials concerning bishops to mission fields and on bishops living in their districts, to Committee on Episcopacy; on Superannuate Fund, to Special Committee; memorials concerning Quarterly Conference record books, on courses of study for official members, and on Quarterly Conference question, to Committee on Revisals; on Home Mission work, to Committee on Missions; memorials on spiritual education and of coördination of religious education, to Committee on Education; concerning Church insurance association, to Committee on Boundaries and Finance; concerning membership on General Boards, to Special Committee; concerning Advisory Board of Sunday School Building and concerning reports by Field Secretaries, to Committee on Sunday Schools.

WEST OKLAHOMA CONFERENCE.—Memorial concerning consolidation of General Boards, to Committee on Missions; on terms of presiding elders, to Committee on Itinerancy; on unification, to Committee on Church Relations and Bible Cause; on distribution of Conference organs, to Committee on Publishing Interests; on change of name, to Committee on Revisals; on correlation of young people's work, to Committee on Epworth Leagues.

WEST TEXAS CONFERENCE.—Memorial on Superannuate Endowment Fund, to Special Committee; on enlargement of the Board of Missions, to Committee on Missions.

WESTERN MEXICAN MISSION.—Memorial to raise Mission to an Annual Conference, to Committee on

MAY 4.
SECOND DAY.

Memorials presented and referred.

Missions; concerning publication of the Discipline in Spanish, to Committee on Publishing Interests; on distribution of Superannuate Endowment Fund, to Special Committee; on change of Creed, to Committee on Revisals.

WESTERN NORTH CAROLINA CONFERENCE.—Memorial on use of Church Extension funds, to Committee on Church Extension; on duties of Conference Treasurer, to Committee on Boundaries and Finance; on ritual for baptism of young children, to Committee on Revisals; on unification, to Committee on Church Relations; on creating a department of Social Service, to Committee on Temperance and Social Service; on standards of faith and practice, to Special Committee; on Superannuate Endowment Fund, to Special Committee.

Memorials from Clarksville District, Tennessee Conference: On time limit, to Committee on Itinerancy; on episcopacy, to Committee on Episcopacy; on evangelism, to Committee on Missions; on rationalism, to Special Committee.

Memorial from Gainesville District, North Texas Conference, on statement of faith, to Special Committee.

Memorials from Austin District, West Texas Conference: On hospitals, to Special Committee; on episcopacy, to Committee on Episcopacy; on Superannuate Endowment Fund, to Special Committee.

Memorials from the General Boards were presented as follows:

BOARD OF FINANCE.—Memorials on superannuate endowment, on changes in the Constitution, and on assessments, to Special Committee.

BOARD OF EDUCATION.—Memorial on interboard committee and on correlation of our educational agencies, to Committee on Education.

BOARD OF MISSIONS.—Memorials providing for the Home Board and Foreign Board, for episcopal

MAY 4: SECOND DAY.

Memorials presented and referred.

supervision in foreign fields, on Superannuate Endowment Fund, and on the orthodoxy of some of our missionaries in China, to Committee on Missions.

SUNDAY SCHOOL BOARD.—Memorials on correlation of educational agencies, on adding a new paragraph to the Discipline, on changing Chapter VIII., Sections II., III., IV., and V. of the Discipline, and on changes in Constitution of the Board, to Committee on Sunday Schools.

BOARD OF CHURCH EXTENSION.—Memorials on uniting the Home Mission and Church Extension Boards, changing paragraphs 341 and 343 of the Discipline, on a Board of Finance, and on the disposition of War Work Fund, to Committee on Church Extension.

EXECUTIVE COMMITTEE ON LAY ACTIVITIES.—Memorial on creating and defining the duties of a Board of Lay Activities, to Committee on Lay Activities.

WOMAN'S MISSIONARY COUNCIL.—Memorials on changing paragraph 275 of the Discipline and on the creation of a Board of Woman's Work, to Committee on Missions; on membership of the Quarterly Conference, to Committee on Revisals.

Petition from J. A. Burrow and L. H. Estes on changing paragraph 287 of the Discipline, and another on changing paragraph 142 of the Discipline, to Committee on Revisals.

Petition from Paul H. Linn and others relating to Annual Conference programs, to Committee on Revisals.

Petition from the Austin District, West Texas Conference, concerning duties of preachers in charge, to Committee on Revisals.

Petition from D. E. Hawk and others concerning time limit, to Committee on Itinerancy.

Resolution of Paul H. Linn and others to substitute the words "lay member" for the word "laymen" in the Discipline, to Committee on Revisals.

MAY 4. SECOND DAY.

Resolution from J. H. Eakes and others to amend paragraph 100 of the Discipline, to Committee on Revisals.

Memorials presented and referred.

Reports were submitted and referred as follows:

Report of A. J. Lamar, Treasurer of the Asbury Memorial Fund, to Committee on Boundaries and Finance.

From the Board of Managers of Tract and Christian Literature, to Committee on Publishing Interests.

From W. W. Pinson, General Secretary of the Board of Missions, to Committee on Missions.

Report of the Board of Finance, presented by L. E. Todd, to Committee on Boundaries and Finance.

Report of the Board of Education, presented by Stonewall Anderson, to Committee on Education.

Resolutions from the Board of Trustees, asking the discontinuance of said Board, to Committee on Boundaries and Finance.

Resolution from Publishing Agents concerning disposition of the Calvin Fund, to Committee on Boundaries and Finance.

Committees to consider all questions in memorials, etc.

The following resolution, introduced by T. D. Ellis, of the South Georgia Conference, was passed:

Be it resolved, That when memorials or resolutions are referred to the several committees by the General Conference it shall be understood that the whole question with which the memorials or resolutions have to do is referred to the committees, and the committees may concur, nonconcur, or, rejecting all the papers referred to them, recommend such action as they may consider wise in the premises.

Committee on papers relating to doctrinal questions provided for.

R. G. Mood, of the North Texas Conference, introduced a resolution calling for a committee on papers relating to doctrinal subjects. An amendment was offered and the resolution as amended was passed, as follows:

MAY 6. SECOND DAY.

Whereas there will be presented to this General Conference a number of memorials regarding questions touching the authenticity of the Scriptures, our faith in the same, and similar questions; therefore be it

Resolved, That a special committee composed of one member from each delegation, to be named by the delegation, be constituted, to which all resolutions, memorials, and other papers bearing on this subject shall be referred.

Resolutions proposing committee for correlation of financial movements.

A. J. Lamar, of the Alabama Conference, introduced a series of resolutions looking to the provision of a special committee for the correlation of financial movements.

J. A. Burrow, of the Holston Conference, introduced a substitute resolution. Plato Durham, of the Western North Carolina Conference, raised a point of order, which was not sustained. J. H. Eakes, of the North Georgia Conference, moved that the substitute be laid on the table, and the motion prevailed.

M. T. Plyler, of the North Carolina Conference, introduced a substitute, which was ruled out of order, because not in triplicate. C. C. Featherstone, of the Upper South Carolina Conference, moved that the rules be suspended in order that action might be had upon the Plyler substitute. The motion was lost.

J. M. Outler, of the South Georgia Conference, moved that the original paper be amended by enlarging the committee to one member from each Conference delegation. The Bishop ruled that the amendment was out of order on the ground that its matter was in the rejected substitute. The original resolutions were passed, as follows:

Original resolutions passed.

Whereas the conservation of the spiritual and financial results of the Centenary and Christian Education Movements is of vital importance; and whereas the projection of a third Movement to provide adequate Superannuate Endowment is contemplated for the ensuing quadrennium, while the Centenary and the Christian Education Movements are still in process, thus presenting to our constituency three Church-wide Movements through the same period; therefore be it

Resolved: 1. That the Committee on Missions, the Committee on Education, and the Special Committee on Superan-

MAY 4.
SECOND DAY.

Original resolutions passed.

nuate Endowment be instructed to appoint a Joint Committee of fifteen members, an equal number from each of the three causes represented, to which Joint Committee shall be referred the conservation and promotional programs of the causes as stated.

2. That it shall be the duty of this Joint Committee to adjust the programs referred to it, before they are presented to the General Conference for adoption, in order that they may be carried out harmoniously and effectively.

3. That this Joint Committee shall report its findings to the General Conference for adoption.

Special Committee on Superannuate Endowment announced.

The Special Committee of Twenty-Five on the Superannuate Endowment Fund was announced by the Chair, on behalf of the College of Bishops, as follows: Paul H. Linn, A. J. Lamar, E. L. Woolf, G. W. Barcus, J. B. Mitchell, T. S. Hamilton, W. L. Clark, James Thomas, Mrs. R. P. Howell, R. H. Wynn, L. H. Estes, H. M. Dobbs, H. M. North, W. A. Shelton, J. H. Felts, C. C. Selecman, Victor P. Moses, Mrs. Nat G. Rollins, Mrs. Fred A. Lamb, J. Taylor Stratton, S. R. Hay, R. E. Stackhouse, T. A. Smoot, Mrs. H. A. Dunham, Forney Hutchinson.

Distribution of the Episcopal Address.

The Committee of Secretaries announced the distribution of the Episcopal Address, as follows:

DISTRIBUTION OF THE EPISCOPAL ADDRESS.

Reference to the deceased Bishops, to the Committee on Episcopacy.

"About Ourselves and Others," to the Committee on Episcopacy.

"Additional Bishops," to the Committee on Episcopacy.

"The Continued Pastorate," to the Committee on Itinerancy.

"Christian Education," to the Committee on Education.

"The Sunday School," to the Committee on Sunday Schools.

"Teacher-Training" and "Sunday School Statistics," to the Committee on Sunday Schools.

"The Epworth League," to the Committee on Epworth Leagues.

"Other Educational Institutions," "Educational Statistics," and "Our Universities," to the Committee on Education.

"About the Church Itself," to the Committee on Itinerancy.

MAY 4. SECOND DAY.

Distribution of the Episcopal Address.

"Our Missionary Work," to the Committee on Missions.

"Of Lay Activities," to the Committee on Laymen's Missionary Movement.

"A Home Mission Board," to the Committee on Missions.

"Inter-Racial Relations," "Of Temperance and Social Service," "The Church and the Industrial Question," and "Divorce," to the Committee on Temperance and Social Service.

"The Colored Methodist Episcopal Church" and "Relations with the Methodist Episcopal Church," to the Committee on Church Relations.

"The Superannuate Endowment," to the Special Committee of Twenty-Five.

"Uniformity in Our Records," to the Committee on Itinerancy.

"Revivals and Evangelism," to the Committee on Itinerancy.

"Church Extension," to the Committee on Church Extension.

"An Interboard Committee," to the Committee on Revisals.

"Hospitals," to Special Committee of Ten.

"Our Publishing Interests," to the Committee on Publishing Interests.

"Our Work in the West," to Special Committee on Border Work.

"Arizona Conference," to the Committee on Boundaries and Finance.

"Laity Rights for Women," "Change in Apostles' Creed Fails," "Change in Article XXIII.," and "Our Discipline," to the Committee on Revisals.

"Conclusion," with a special reference to doctrinal questions, to a special committee on the subject.

T. C. Ragsdale, of the Tennessee Conference, was granted leave of absence to attend a funeral, and W. W. Pinson, clerical alternate, was seated in his place for the time of his absence.

Bishop Candler's statement referred.

On motion of I. C. Jenkins, of the Florida Conference, the opinion of Bishop Candler regarding the unification question, which he offered to give the Conference, was referred to the Committee on Church Relations.

MAY 4.
SECOND DAY.

On motion of J. H. Eakes, of the North Georgia Conference, it was ordered that memorials, resolutions, and petitions not in due form be returned.

Memorials, etc, not in due form to be returned.

The following resolution was passed:

Be it resolved: That the presiding elder of this district and the pastors of this city be constituted a Committee on Public Worship.

Committee on Public Worship provided for.

J. W. BERGIN,
F. P. CULVER,
A. D. PORTER.

The organization of Standing Committees was reported as follows:

Organization of Standing Committees.

EPISCOPACY.—A. J. Lamar, Chairman; J. R. Countiss, Secretary.

ITINERANCY.—Forney Hutchinson, Chairman; R. G. Mood, Secretary.

REVISALS.—Bascom Anthony, Chairman; J. W. Hunt, Secretary.

PUBLISHING INTERESTS.—A. C. Millar, Chairman; Sterling Fisher, Secretary.

EDUCATION.—H. N. Snyder, Chairman; D. C. Hull, Secretary.

CHURCH EXTENSION.—S. H. C. Burgin, Chairman; Martin E. Lawson, Secretary.

MISSIONS.—Perry S. Rader, Chairman; M. T. Plyler, Secretary.

BOUNDARIES AND FINANCE.—F. P. Culver, Chairman; J. Taylor Stratton, Secretary.

TEMPERANCE AND SOCIAL SERVICE.—J. W. Bergin, Chairman; W. F. Bryan, Secretary.

SUNDAY SCHOOLS.—M. T. Haw, Chairman; L. F. Sensabaugh, Secretary.

EPWORTH LEAGUES.—Ivan Lee Holt, Chairman; J. H. Therrell, Secretary.

CHURCH RELATIONS AND BIBLE CAUSE.—Paul H. Linn, Chairman; R. H. Wynn, Secretary.

LAYMEN'S MISSIONARY MOVEMENT.—W. Erskine Williams, Chairman; T. H. Tatum, Secretary.

Bishop Atkins announced an invitation to the Conference from Miss Minnie E. Kennedy to attend a reception in the Eastman Hotel, Sunday School Exhibit Room, from 5 to 7 o'clock.

A resolution from the North Arkansas Conference concerning interpolations in the Discipline was

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announced by J. A. Anderson, and, on motion, was referred to the Committee on Revisals.

Quadrennial reports submitted and referred.

S. H. C. Burgin submitted the quadrennial report of the Board of Church Extension, which was referred to the Committee on Church Extension. Luther E. Todd submitted the quadrennial report of the Board of Finance, which was referred to the Special Committee on Superannuate Endowment. Bishop Atkins, for the Sunday School Board, submitted the quadrennial report of the General Secretary of Sunday Schools, which was referred to the Committee on Sunday Schools.

The Bishop also submitted for the Epworth League Board the quadrennial report of the General Secretary of Epworth Leagues, which was referred to the Committee on Epworth Leagues.

On motion of T. D. Ellis, of the South Georgia Conference, Rev. Marion S. Monk, pastor-host of the Conference, was requested to appoint three persons to preserve order in the rear of the seated delegation.

Paul H. Linn, of the Missouri Conference, read a paper relative to editing the next edition of the Discipline, and motion prevailed referring the paper to the Committee on Revisals.

O. E. Goddard, of the East Oklahoma Conference, moved that on to-morrow immediately following the approval of the Journal, the special order shall be the hearing of reports from the Bishops. The motion prevailed.

Annual Conference Journals referred.

The Journals of the Annual Conferences were referred to the Committee on Itinerancy.

A resolution signed by H. B. Johnston, of the Memphis Conference, and others, touching the manner of selecting the members of General Boards, was introduced.

J. H. Eakes, of the North Georgia Conference, moved that the resolution be referred to the Committee on Revisals. Mrs. Luke Johnson, of the

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North Georgia Conference, seconded the motion. The motion to refer was lost by a vote of 129 to 158.

The resolution was passed, as follows:

Whereas there is a desire among our people to have a more democratic method of selecting the membership of the various Boards of our Church; and whereas each Board should have a different representative; therefore be it

Resolved: That each delegation select a person from the Conference they represent for each Board, and that the membership of the Boards be selected from the lists thus furnished.

Substitutions of alternates for principals.

The following substitutions were made: C. S. Castle, lay alternate from the East Oklahoma Conference, in place of H. H. Holman; T. S. DeArmond, lay alternate from the West Oklahoma Conference, in place of J. C. Norman; J. H. Zellner, lay alternate from the North Arkansas Conference, in place of P. W. Furry; Mrs. William Court, lay alternate from the St. Louis Conference, in place of W. H. Stubblefield, Jr.; Mrs. J. L. Kennedy, lay alternate from the Brazil Conference, in place of Josue Cardoso D'Affonseca; C. F. Meentemeyer, lay alternate from the St. Louis Conference, in place of Orville Zimmerman.

J. M. Williams, lay delegate from the North Arkansas Conference, was noted in attendance.

Adjournment.

Announcements were made, the benediction was pronounced by Dr. R. H. Bennett, and the Conference stood adjourned.

THIRD DAY, FRIDAY, MAY 5.

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THIRD DAY.

Conference meets.

According to rule, Conference convened in third day's session on Friday, May 5, at 9 A.M., Bishop Atkins in the chair.

Devotional exercises.

The opening devotional service was conducted by the Bishop, and consisted in the singing of Hymn 547, "Children of the heavenly King," prayer led by James Kilgore, of the Texas Conference, the singing of Hymn 334, "My faith looks up to Thee," the reading of a part of Luke iv., beginning at verse 30,

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followed by comments by the Bishop, and the singing of "All hail the power of Jesus' name."

Minutes read, corrected, and approved.

The minutes of yesterday's session were read, corrected, and approved.

Special Committee on Hospitals announced.

The Bishop announced the following Special Committee on Hospitals: W. J. Johnson, Ivan Lee Holt, W. H. Stockham, T. S. Southgate, Mrs. N. G. Rollins, L. M. Stratton, J. H. Gilliam, J. M. Rogers, C. E. Hayes, J. T. Leggett.

Bishop Atkins resigned the chair to Bishop Denny.

Reports of the Bishops.

The special order of the day being the hearing of the reports of the bishops, Bishop Candler announced that the reports of the bishops were ready to be read, to be referred without reading, or to be printed, as the Conference might decide.

Notice of motion to reconsider action.

Paul H. Linn, of the Missouri Conference, as a matter of privilege, gave notice that he would move a reconsideration of the action of yesterday, by which a method of selecting the members of the General Boards was determined.

J. H. Eakes, of the North Georgia Conference, moved that the reports of the bishops be referred without reading and that they be printed in the *Daily Advocate*. A. C. Millar, of the Little Rock Conference, moved to amend by adding that the reports be printed as a Supplement to the *Daily Advocate*. J. A. Burrow, of the Holston Conference, moved as an amendment that the reports be referred to the Committee on Episcopacy without instructions as to printing. James A. Anderson, of the North Arkansas Conference, moved as a substitute that the reports be printed in pamphlet form in quantity sufficient for distribution.

On motion of C. C. Featherstone, of the Upper South Carolina Conference, the substitute was laid on the table.

Bishops' reports ordered printed in *Daily Advocate*.

J. A. Burrow withdrew the amendment to the amendment. J. H. Eakes, of the North Georgia Conference, moved to amend by substituting that

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the reports be printed from time to time in the *Daily Advocate* as space might admit. The motion as amended prevailed.

A motion that the bishops' reports be referred to the Committee on Episcopacy prevailed.

Committee on Fraternal Correspondence.

The Chair announced the following Committee on Introductions and Fraternal Correspondence: James M. Rogers, Plato T. Durham, Paul H. Linn, W. G. Cram, J. G. McGowen.

Vote on change of Article XXIII.

The Bishop announced the vote on the change of Article XXIII., for use in foreign Conferences, for publication in the Journal, as follows:

The General Conference of 1918, by the requisite constitutional vote, submitted to the several Annual Conferences the question, "Shall the Twenty-Third Article of Religion in the Disciplines of all our Churches in foreign lands read:

"XXIII. *Of the duty of Christians to the civil authority.*

"It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects, or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be"?

The following is the vote in detail:

Conference.	Total Vote.	Yeas.	Nays.
Alabama	169	169	..
Baltimore	183	183	..
Brazil and Central Brazil*	33	33	..
China Mission	56	56	..
Central Texas	221	221	..
Denver	22	22	..
East Oklahoma	108	108	..
Florida	156	156	..
Holston	126	126	..
Illinois	21	21	..
Kentucky	109	105	4
Korea	23	23	..
Little Rock	118	118	..
Los Angeles	29	29	..
Louisiana	135	135	..
Louisville	81	81	..

*Vote taken before the Brazil Conference was divided.

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Vote on change of Article XXIII.

Conference.	Total Vote.	Yeas.	Nays.
Memphis	143	143	..
Mexico	23	23	..
Mississippi	115	115	..
Missouri	120	120	..
New Mexico	42	42	..
North Alabama	178	178	..
North Arkansas	145	145	..
North Carolina	169	169	..
North Georgia	236	236	..
North Mississippi	91	91	..
North Texas	193	192	1
Northwest	44	44	..
Northwest Texas	132	132	..
Pacific	38	38	..
South Brazil	14	14	..
South Carolina	127	127	..
South Georgia	139	135	4
Southwest Missouri	86	86	..
St. Louis	96	96	..
Tennessee	129	129	..
Texas	137	137	..
Upper South Carolina	118	118	..
Virginia	154	154	..
West Oklahoma	106	106	..
West Texas	135	135	..
Western North Carolina	205	205	..
Western Virginia	83	83	..
Total	4788	4779	9

Every Annual Conference having voted for this change, it remains for the General Conference to consider the matter. Should the General Conference by a vote of two-thirds concur with the Annual Conferences, the change will be authorized.

Vote on change in Creed.

The Bishop submitted the report of the vote on the change in Creed for record in the Journal, as follows:

By the requisite constitutional majority the General Conference of 1918 submitted to the Annual Conferences the question, "Shall the words 'holy catholic Church' in the

Apostles' Creed be stricken out, and the words 'Christ's holy Church' be inserted?"

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Vote on change in Creed.

The several Annual Conferences voted as follows:

Conference.	Total Vote.	Yeas.	Nays.
Alabama	168	125	43
Baltimore	168	109	59
Brazil	33	18	15
Central Texas	195	161	34
China Mission	52	51	1
Denver	13	5	8
East Oklahoma	69	38	31
Florida	128	99	29
Holston	153	..	153
Illinois	30	..	30
Kentucky	109	50	59
Korea	21	18	3
Little Rock	124	91	33
Los Angeles	21	12	9
Louisiana	115	67	48
Louisville	105	12	93
Memphis	140	101	39
Mexico	13	12	1
Mississippi	123	75	48
Missouri	122	16	106
New Mexico	39	23	16
North Alabama	247	218	29
North Arkansas	144	98	46
North Carolina	159	100	59
North Georgia	257	179	78
North Mississippi	31	23	8
North Texas	150	136	14
Northwest	35	24	11
Northwest Texas	102	94	8
Pacific	48	31	17
South Brazil	14	13	*
South Carolina	128	90	38
South Georgia	202	87	115
Southwest Missouri	117	84	33
Southwest Texas	16	15	1
St. Louis	92	50	42
Tennessee	149	101	48
Texas	145	133	12
Upper South Carolina	121	90	31
Virginia	192	67	125
West Oklahoma	87	62	25
West Texas	97	83	14

*One member voted "Present."

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Vote on change in Creed

Conference.	Total Vote.	Yeas.	Nays.
Western North Carolina	201	138	63
Western Virginia	86	64	22
Total	4761	3063	1697

The question submitted related to our "standards of doctrine," and our Constitution requires the concurrence of each Annual Conference with the General Conference to change any part of those standards. The proposed change failed of adoption, the following Annual Conferences having voted against the change: Denver, Holston, Illinois, Kentucky, Louisville, Missouri, South Georgia, and Virginia.

Method of nominating members of Boards reconsidered.

In accordance with notice given, Paul H. Linn, of the Missouri Conference, moved the reconsideration of the vote fixing the method of nominating members for the General Boards. By a vote of 242 the motion prevailed, and Dr. Linn moved a substitute for the paper of H. B. Johnston. An amendment proposed by J. B. Winn, of the Virginia Conference, was accepted. An amendment proposed by M. T. Plyler, of the North Carolina Conference, was lost. A substitute by D. Emory Hawk, of the West Texas Conference, with an amendment by F. P. Culver, of the Central Texas Conference, was laid on the table. On motion of A. J. Lamar, of the Alabama Conference, the previous question was ordered and the paper proposed by Dr. Linn was passed, as follows:

Moved that the paper be referred to a committee composed of the chairmen of the following committees: Church Extension, Missions, Publishing Interests, Education, Sunday Schools, Epworth Leagues, Superannuate Endowment, Boundaries and Finance, and that an equal number of members from the body be appointed by the Chair; and that the committee be instructed to report to this body, if possible, not later than Monday, May 8, the paper, with such suggested modifications as will make it present a practical plan for nominating members of Boards.

Memorials presented and referred.

The call of Conferences was made for memorials and resolutions, and the following were referred:

ALABAMA CONFERENCE.—Memorial concerning time limit, to Committee on Itinerancy.

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Memorials presented and referred.

CHINA MISSION CONFERENCE.—Memorial on resident bishop for China, to Committee on Episcopacy; on lay leader in cabinet, to Committee on Revisals; to require the bishop to reside within his Episcopal District, to Committee on Episcopacy; on Board of Stewards to be nominated by Church Conference, to Committee on Revisals.

CUBA MISSION CONFERENCE.—Memorial to amend paragraph 79 of the Discipline, to Committee on Revisals; asking to be erected into an Annual Conference, to Committee on Missions.

DENVER CONFERENCE.—Memorial regarding tuberculosis sanatorium, to Special Committee on Hospitals; memorial on change of name, to Committee on Revisals.

JAPAN MISSION—Memorial on unfication, to Committee on Church Relations; on scholarships for Japanese students in Church schools in U. S. A., to Committee on Education; on episcopal supervision, to Committee on Episcopacy; on colleges and theological seminaries on mission fields, to Committee on Missions.

KENTUCKY CONFERENCE.—Memorial concerning representation on General Board of Missions, to Committee on Missions; on Superannuate Endowment Fund, to Special Committee; on Conference organs, to Committee on Publishing Interests; concerning boundaries of the Kentucky Conference, to Committee on Boundaries.

KOREA CONFERENCE.—Memorial regarding membership of missionaries in Annual Conference, to Committee on Missions.

LOS ANGELES CONFERENCE.—Memorial on standards of faith, to Special Committee; on *Pacific Methodist Advocate*, to Committee on Publishing Interests.

LOUISVILLE CONFERENCE.—Memorial on Superannuate Endowment Fund, to Special Committee;

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Memorials presented and referred.

on removal of time limit, to Committee on Itinerancy; on membership of Quarterly Conference, to Committee on Revisals; to change paragraph 45 of the Discipline, to Committee on Revisals; on candidates for Home Mission fields, to Committee on Missions; against limiting episcopacy, to Committee on Episcopacy; concerning boundaries, to Committee on Boundaries and Finance.

MISSISSIPPI CONFERENCE.—Memorial regarding character of the teaching in our Church schools, to Special Committee.

NEW MEXICO CONFERENCE.—Concerning change in boundaries, to Committee on Boundaries and Finance; concerning the divorce evil, to Committee on Temperance and Social Service; on changing boundaries (two memorials), to Committee on Boundaries and Finance.

NORTH ALABAMA CONFERENCE.—On Conference Course of Study, to Committee on Revisals.

NORTH ARKANSAS CONFERENCE.—Memorial on Superannuate Endowment, to Special Committee; on church buildings, to Committee on Church Extension; on boundaries, to Committee on Boundaries and Finance; concerning changes in boundaries, to Committee on Boundaries and Finance; on Christian education, to Committee on Education.

NORTH MISSISSIPPI CONFERENCE.—Memorial on modernism, to Special Committee; concerning unification, to Committee on Church Relations.

SOUTHWEST MISSOURI CONFERENCE.—Memorial concerning limiting the episcopacy, to Committee on Episcopacy; on closer affiliation of Mission Boards, to Committee on Missions; on Superannuate Endowment Fund, to Special Committee; on change of name, to Committee on Revisals; concerning orthodoxy, to Special Committee.

TEXAS CONFERENCE.—On Superannuate Endowment Fund, to Special Committee; on term of bish-

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Memorials presented and referred.

ops, to Committee on Episcopacy; on change in paragraphs 341 and 342 of Discipline, to Committee on Church Extension.

UPPER SOUTH CAROLINA CONFERENCE.—Memorial concerning change in Church registers, to Committee on Publishing Interests; on Superannuate Endowment Fund, to Special Committee; on changing the ritual on Baptism, to Committee on Revisals; on unification, to Committee on Church Relations.

WEST OKLAHOMA CONFERENCE.—Memorial on sanatorium, to Special Committee; on Superannuate Endowment Fund, to Special Committee; on amending the Discipline, to Committee on Revisals; on the change of boundaries, to Committee on Boundaries and Finance; on episcopal residences, to Committee on Episcopacy; on Interracial Relations, to Committee on Temperance and Social Service; on Near East Relief, to Committee on Temperance and Social Service.

WEST TEXAS CONFERENCE.—Memorial from the Beeville District, with reference to making Lay Leaders *ex-officio* members of the Annual Conference, to Committee on Revisals; from the same district, resolution relating to higher criticism, etc., to Special Committee.

WESTERN MEXICAN MISSION.—On change of Creed, to Committee on Revisals.

A report of the Federal Council of the Churches of Christ in America was referred to the Committee on Church Relations.

WOMAN'S MISSIONARY COUNCIL.—Concerning the creation of a Deaconess Board, to Committee on Missions.

EPWORTH LEAGUE BOARD.—Report, to Committee on Epworth Leagues.

BOARD OF TRUSTEES OF SOUTHERN METHODIST UNIVERSITY.—Resolutions as to title of real estate; confirming the election of certain trustees, and resolution delegating to the Board of Education ex-in-

MAY 5. THIRD DAY.

Memorials presented and referred.

terim control of Southern Methodist University; resolution approving amended charter of Southern Methodist University; report of Board of Trustees of Southern Methodist University—all of these referred to the Committee on Education.

Report on the Connectional and Conference organs, to the Committee on Publishing Interests.

Report of Book Committee, to Committee on Publishing Interests.

Epworth League Board, concerning the changing of certain paragraphs of the Discipline, to Committee on Revisals; on creating a Joint Committee of Coöperation of the General Board, to Committee on Epworth Leagues.

A report from the Book Committee concerning the consolidation of Church periodicals, to the Committee on Publishing Interests.

A memorial signed by R. E. Dickenson and others, concerning sanatorium, to Special Committee.

From the Clayton District Conference, requesting return of Bishop Du Bose, to Committee on Episcopacy.

Resolution from the First Methodist Church of Little Rock, Ark., on change of name of Church, to Committee on Revisals.

Resolution from the Alexandria District Conference on Quarterly Conference records, to Committee on Itinerancy.

Resolution from the New Orleans Preachers' Meeting on the creation of a Board of Home Missions, to Committee on Missions.

Resolution from the Alexandria District Conference on change of name, to Committee on Revisals.

Memorial from the Wichita Falls District Conference, on changing boundaries, to the Committee on Boundaries and Finance.

Resolution from R. W. Adams and others on change of Creed, to Committee on Revisals.

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Memorials presented and referred.

Resolution by Addison Maupin and others on amending paragraph 218 of the Discipline, to Committee on Revisals.

Communication from E. C. Bell on lost credentials, to Committee on Revisals.

Resolution by C. M. Dannelly and others on changing paragraph 44 of the Discipline, to Committee on Revisals.

Memorial from Virgil Elgin and others on publications, to Committee on Publishing Interests.

From the District Conference of the Rio de Janeiro District concerning membership of the Quarterly Conference, to Committee on Revisals.

Resolution by C. C. Selecman and others on superannuation of bishops, to Committee on Episcopacy.

From the Elizabethtown District Conference, to amend paragraph 45 of the Discipline, to Committee on Revisals; to elect a Finance Committee, to Committee on Revisals.

Memorial from S. E. Wasson concerning military training in Church schools, to Committee on Education.

Resolution from Robert Echols and others on unexpended balance of War Fund, to Committee on Missions.

From the general evangelists of the Church on amending paragraph 285 of the Discipline, to Committee on Revisals.

From J. A. Burrow and others on change of time of probation of preachers, to Committee on Itinerancy.

Memorial from W. J. Fenton and others to amend paragraph 263 of the Discipline, to Committee on Revisals.

Resolution from the faculty of Southwestern University on college fraternities, to Committee on Education.

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Memorials presented and referred.

Resolution from J. C. Granbery and others on social service, to Committee on Temperance and Social Service.

Resolution from John M. Outler and others to add a new paragraph to the Discipline, to Committee on Revisals.

By certain members of the Batesville Church of the Virginia Conference on time limit and unification, to Committee on Itinerancy and on Church Relations and Bible Cause.

Resolutions from the Southern Methodist Press Association, to Committee on Publishing Interests.

Resolution from G. H. Bryant and others concerning change of boundaries, to Committee on Boundaries and Finance.

From the Elizabethtown District Conference concerning certain changes in the Discipline, to Committee on Revisals.

From the Elizabethtown District Conference on amending paragraph 87 of the Discipline, to Committee on Revisals.

Resolutions from M. T. Haw and others concerning greetings to Woodrow Wilson, President Harding, and concerning the Genoa Conference, to Committee on Temperance and Social Service.

Memorial from the Texas Conference on use of tobacco, to Committee on Temperance and Social Service.

WEST OKLAHOMA CONFERENCE.—Memorial on divorce evil, to Committee on Temperance and Social Service.

WESTERN NORTH CAROLINA CONFERENCE.—Memorial on standards of faith and practice, to Special Committee.

Memorials and resolutions on rationalism, higher criticism, etc., from the Clarksville District of the Tennessee Conference, from Highland Park Church,

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Chattanooga, from the Church at Bristol, Tenn., from Churches in Fort Worth, from Mary Minor Tarrant, and others—all referred to Special Committee.

Memorials presented and referred.

Reports from Bishops Candler, McMurry, Denny, Murrah, Du Bose, Mouzon, Darlington, Moore, Ainsworth, Hendrix, Kilgo, Cannon, and Atkins, to Committee on Episcopacy.

Resolutions from Hattiesburg, Miss., and resolutions from certain laymen concerning the inspiration of the Scriptures, etc., to Special Committee.

Resolution from J. H. Messer and others concerning boundaries, to Committee on Boundaries and Finance.

Resolution from C. M. Dannelly and others concerning membership in Annual Conferences, to Committee on Revisals.

Rules suspended.

On motion of R. E. L. Morgan, of the West Oklahoma Conference, the rules were suspended and a memorial from the West Oklahoma Conference, calling for a Special Commission on the Reorganization of General Boards, was read and a motion was made to adopt. A motion to lay on the table by R. G. Mood, of the North Texas Conference, was lost by a vote of 139 to 148. M. A. Childers, of the West Texas Conference, offered a substitute. S. H. Babcock, of the East Oklahoma Conference, moved an amendment.

On motion, the substitute was laid on the table.

W. M. Cook, of the Tennessee Conference, moved the pending question and the motion prevailed.

Memorial looking to consolidation of Boards adopted.

The original paper from the West Oklahoma Conference was adopted, as follows:

MEMORIAL LOOKING TO THE CONSOLIDATION OF THE GENERAL BOARDS.

Whereas there is a growing sentiment throughout our Church that increased efficiency and a saving of men and money would result from a reorganization of the General Boards of our Church; and whereas it is the belief of the mem-

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Memorial looking to consolidation of Boards adopted.

bers of the West Oklahoma Annual Conference that such a reorganization would tend to avoid conflict of interests and to bring closely allied interests under one supervision; therefore be it

Resolved: 1. That the West Oklahoma Annual Conference, in regular session, memorializes the General Conference, at its coming session at Hot Springs, Ark., in May, 1922, to appoint a Commission of fifteen members, seven clerical and eight lay, two of whom shall be women, to study the practicability of such a reorganization of general interests of the Church to a smaller number of properly constituted General Boards. In the appointment of said Commission due regard shall be given the several sections of the Church, so that each section may be properly represented; *provided*, that no Secretary or Assistant Secretary of any General Board shall be appointed to membership on said Commission. Said Commission to make its investigations and report its findings to the present session of the General Conference.

2. We suggest, as illustrative of our conception of said reorganization, the following General Boards, having oversight of the following connectional interests:

(1) Board of Missions: This Board to be charged with the responsibility for the care and development of all the work undertaken by the Methodist Episcopal Church, South, outside the boundaries of the United States.

(2) Board of Domestic Expansion, with the following departments:

(a) Church Extension, which shall have general oversight of the Church Extension work of the Methodist Episcopal Church, South, in the United States.

(b) Home Missions, which shall have the general oversight of all missionary work of the Methodist Episcopal Church, South, in the United States.

(c) Finance, which shall include the oversight of the work of the Church as outlined in Chapter XVI. of the 1918 Discipline.

(3) Board of Education, with the following departments:

(a) General Education, which shall have general oversight of training schools, academies, colleges, universities, and all general educational work undertaken by the Methodist Episcopal Church, South, in the United States.

(b) Elementary Education, which shall have general oversight of all Sunday school, Epworth League, and young people's work undertaken by the Methodist Episcopal Church, South, in the United States.

3. The above named Boards shall be composed of one clerical and one lay member from each Annual Conference,

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to be elected by the General Conference, on nomination of the respective Annual Conferences.

4. The General Conference shall elect one General Secretary of each Board, and the General Boards shall be authorized to elect the necessary Assistant Secretaries.

Memorial looking to consolidation of Boards adopted.

5. The several Annual Conferences shall elect a like number of Annual Conference Boards, to function within the bounds of the Annual Conference.

R. L. Russell, of the St. Louis Conference, moved a suspension of the rules, and that the College of Bishops appoint the Commission called for.

The Chair ruled, on points of order, that a motion to this effect was not necessary, the Conference being competent to direct the manner of the appointment of special committees and commissions. The College of Bishops was then instructed to appoint the Commission.

College of Bishops instructed to appoint Commission.

Paul H. Linn, of the Missouri Conference, arose to a question of privilege, and stated that J. D. Randolph, of the Missouri Conference, had received a telegram announcing the death of his mother. Brother Randolph was granted leave of absence, and an expression of sympathy was ordered spread upon the minutes, a copy of the same to be sent to the members of the family.

J. D. Randolph granted leave of absence.

The Committee on Rules was given permission to make a report, which was adopted, as follows:

Text of the Report on Rules.

REPORT OF THE COMMITTEE ON RULES.

I. We recommend the adoption of the following rules:

Rule 1. The daily meeting shall be from 9 A.M. to 12:30 P.M. until otherwise ordered by majority vote.

Rule 2. No alternate shall have the privilege of membership until his name has been announced.

Rule 3. The Secretaries shall constitute the committee for distributing the Episcopal Address, and the adoption of their report shall be notification to the committee.

Rule 4. The members of any special committee shall be named by the bishop presiding when the committee is ordered, unless otherwise directed by the Conference.

Rule 5. After religious service, the regular meeting shall be conducted in the following order:

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Text of the Report on Rules.

(1) For the first two days only, calling the roll of members and alternates.

(2) Reading the journal of the previous meeting or meetings.

(3) For the first four daily sessions, Sundays excepted, alphabetical call of the Conferences for appeals, memorials, petitions, and resolutions proposing changes in the Discipline. After the expiration of the first four days of the session the order shall be as follows: All appeals, memorials, petitions, and resolutions proposing changes in the Discipline shall be placed in the hands of the Secretary by 9:30 A.M., and upon call of the third item of the Order of Business the Secretary shall proceed at once to read the captions of such papers in his hands for reference to the proper committees.

(4) For the first ten daily sessions, Sundays excluded, reports from commissions, boards, and connectional officers.

(5) Reports from standing committees.

(6) Reports from special committees.

(7) Calendar.

Rule 6. A motion to adjourn shall not be debatable, and shall be in order at any time except (1) when a member has the floor; (2) when a vote is being taken; (3) when the pending or previous question has been ordered and voting under it has not been completed; (4) when no business has been transacted since the motion to adjourn was voted down.

Rule 7. Reports, resolutions, appeals, petitions, memorials, and substitutes, together with amendments proposing changes in the Discipline, shall be written and in triplicate and have written on the back of them the subject to which they relate, the Conference, Church, or names of two individuals presenting the paper, and the committee to which it is referred.

Rule 8. (a) Reports from the Committee on Episcopacy approving by name the character of the bishops, and making apportionments to the bishops and to the widows and orphans of deceased bishops, are final.

(b) Reports from committees (and minority reports) recommending concurrence in proposed changes in the Discipline shall give chapter, section, and paragraph to be affected and the language as it will read when adopted, and shall be placed on the Calendar in order of their being read, subject to consideration during or after the next daily meeting.

(c) Reports from committees, and all other papers which propose an alteration in the Restrictive Rules of the Church, shall state the alteration proposed to be made, and the form of the motion shall be: "Will the General Conference rec-

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Text of the Report on Rules.

ommend to the Annual Conferences the change indicated above?"

(d) The adoption of the report recommending concurrence shall constitute legal enactment.

(e) A committee's report recommending nonconcurrence shall be subject to immediate adoption unless there be a minority report, in which case both reports shall be placed on the Calendar.

(f) Every committee of the General Conference is hereby authorized to delegate to the chairman and secretary of the committee the duty of preparing and presenting to the General Conference the action taken by the committee on any given subject, and every committee is also authorized to grant to a minority of the committee the right to draft and to present to the General Conference a minority report, without reading the same before the full committee, provided the subject of said minority report has been stated to the committee,

Rule 9. The bishop presiding shall be the legal president of the Conference. He shall decide points of order raised by members and shall rule on questions of order not raised by members, as he deems necessary to conform to these Rules of Order, subject, in both cases, to an appeal to the Conference by any member without a second, which appeal shall be decided by a vote without debate, except that the appellant and the chairman shall each have five minutes for a statement.

Rule 10. When the Chairman stands at his place and calls the Conference to be in order, no member shall speak, address the Chair, or stand while the Chairman stands.

Rule 11. (a) A member shall not speak, make a motion, or offer a paper without first having the floor, which shall be given by the Chairman calling his name or announcing him from a certain Conference.

(b) A member on the floor may not be interrupted without his consent, except to call him to order, to raise a question of general privilege, to announce the time for a special order, or to correct misrepresentations.

(c) No member shall speak a second time on the same question if any member who has not spoken desires the floor; nor more than twice on the same subject under the same motion; nor longer than fifteen minutes, unless his time be extended by the Conference.

Rule 12. The main proposition shall be open to debate under the following motions: To adopt; to commit with instructions; to adopt a substitute; and to postpone indefinitely.

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Text of the Report on Rules.

Rule 13. Subsidiary motions shall have the following order of precedence: (1) To lay on the table; (2) the pending question; (3) the previous question; (4) to postpone to a definite time; (5) to commit; (6) to postpone indefinitely; (7) to amend.

Rule 14. A substitute shall consist of a minority report, or a resolution, and the motion to adopt it shall be a rival principal question, in order while an amendment to the principal proposition is pending. To substitute shall require a motion to adopt and shall be subject to amendment the same as the principal question; after which the principal proposition shall be subject to amendment, an amendment to an amendment being allowed. After amendments have been made, or if no amendments are made, the vote shall be taken, first on adopting the substitute, and if adopted, it shall be final action of the Conference on the matter.

Rule 15. A subsidiary motion may be laid on the table without carrying any other with it.

Rule 16. (a) A motion for the pending question shall be decided without debate, and if adopted, the pending subsidiary question shall be put to a vote without further debate.

(b) A motion for the previous question shall be decided without debate, and if adopted, all motions before the Conference shall be put to vote in their order without debate, except that in the case of the report from a committee the chairman or other representative of the committee shall have the right to a closing speech in support of the report.

Rule 17. To reconsider shall be in order at any time after the vote desired to be reconsidered on the day the vote was taken or immediately after the reading of the journal at the next daily meeting, and shall be moved by a member who voted with the prevailing side. After reconsideration has been ordered, the question shall stand as it was just before the vote reconsidered was taken, but divested of the pending or previous question if either had been ordered.

Rule 18. (a) Only members within the Conference bar when the vote is taken shall be entitled to vote.

(b) Voting shall be by acclamation or show of hands, but any member may demand a division.

(c) A majority of those voting, a quorum being present, shall decide all questions except the call for the ayes and nays, which shall be ordered by one-fifth of those voting; to amend or suspend the Rules of Order, to object to the consideration of a special order, or to consider a special order before the set time, and to propose or to ratify a change in the Constitution of the Church, each of which shall require a two-thirds majority, a quorum being present.

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(d) An amendment to a proposed change in the Constitution of the Church shall be adopted by a majority. A tie vote in the case of an appeal shall sustain the Chair.

Text of the Report on Rules.

Rule 19. The Secretary shall keep a chronological record of orders of the day, of reports of committees, under paragraph (b) of Rule 8, and of reports placed on record by vote. This record shall be called the Calendar, and the matters of business placed on it shall be considered in order, unless by a vote of a majority an item be taken up out of its order.

Rule 20. No member, unless unavoidably hindered by sickness or otherwise from being present, shall absent himself from the sessions of the Conference without leave.

Rule 21. These Rules of Order may be amended or changed by a two-thirds majority; but no change or amendment shall be in order unless the same is proposed in writing and has been referred to the Committee on Rules, which shall report thereon the next day.

Rule 22. In all cases not specified by these rules, "Robert's Rules of Order" shall be considered authority.

II. We have considered the resolution by W. L. Scarborough, Paul H. Linn, and others concerning standing committees and do not think it expedient to adopt the suggestions.

JOHN N. HOLDER, *Chairman;*
F. A. CARTER, *Secretary.*

Reports of Commissions, Boards, etc., referred.

The call was made by Conferences for reports from Boards, Commissions, and connectional officers. The following reports and references were made:

From the Epworth League Board, to Committee on Epworth Leagues.

From the Board of Trustees of Southern Methodist University: Resolutions as to title of real estate; confirming the election of certain trustees, and resolution delegating to the Board of Education ex-interim control of Southern Methodist University; resolution approving amended charter of Southern Methodist University; report of Board of Trustees of Southern Methodist University—all of these referred to the Committee on Education.

Report on the Connectional and Conference organs, to Committee on Publishing Interests.

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Reports of Commissions, Boards, etc, referred.

Report of Book Committee, to Committee on Publishing Interests.

From the Epworth League Board, concerning the changing of certain paragraphs of the Discipline, to Committee on Revisals; on creating a Joint Committee of Coöperation of the General Board, to Committee on Epworth Leagues.

A report from the Book Committee concerning the consolidation of Church periodicals, to Committee on Publishing Interests.

Reports from Standing Committees called for.

The call of the Standing Committees was made. The Committee on Boundaries and Finance made Report No. 1, which goes to the Calendar.

Bishop Denny announced the following persons to act with the brethren called for in the motion of Paul H. Linn, to consider the method of forming General Boards: J. W. Bergin, L. C. Branscomb, M. E. Lawson, J. H. Reynolds, Joseph Brown, W. J. Fenton, A. R. Kasey, W. A. Covington.

Dr. Tadlock's report as Messenger to the Methodist Episcopal Church.

C. W. Tadlock, of the St. Louis Conference, submitted his report as fraternal delegate to the General Conference of the Methodist Episcopal Church, as follows:

REPORT OF DR. C. W. TADLOCK, FRATERNAL MESSENGER TO THE METHODIST EPISCOPAL CHURCH.

Dear Fathers and Brethren: Having been appointed by the College of Bishops to bear your fraternal greetings to the General Conference of the Methodist Episcopal Church, I take pleasure in presenting to you my report.

I visited Des Moines, Iowa, in May, 1920, where the Conference was assembled, and was received with that Christian courtesy and cordiality which one might expect from the representatives of so great a Church, and which your messenger accepted as assurances of their high esteem and fraternal regard for the Methodist Episcopal Church, South.

I attended several sessions of the Conference and was deeply impressed with the dignity and character of the body as a whole, and was inspired by the reports of that which had been accomplished during the past quadrennium and the proposed program of service for the future. The Methodist Episco-

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Dr. Tadlock's report as Messenger to the Methodist Episcopal Church.

pal Church is being used of God for a wide and wonderful service. There were no signs of decline in the vigor of its faith or of abatement in its zeal. On the other hand, there were unmistakable evidences of an enlarging vision and an intenser purpose to render a more acceptable service unto our God.

On the evening of May 8 I gave to the Conference the greetings of our Church, with assurances of our interest in their work, the grateful appreciation of all Southern Methodists for the success and progress they had already achieved, and of our prayers for a brighter and more successful future. I reviewed the progress of the Methodist Episcopal Church, South, and had much joy in reporting that our Church had written a record of achievement during recent years that was unequaled in her noble history, and which had inspired its whole membership with a new zeal for God and a deeper desire to be of larger service in his kingdom. The world had come through a terrible war, and it presented an opportunity and a challenge for service. Your messenger expressed the conviction that Methodism had a special service to render the world that was crushed and bleeding, and that, if Methodists to-day are true to the traditions of the past and still maintain the loyalties of their Fathers, they should dedicate themselves to the task of the new day, and go forth with confidence and hope of victory.

The message was received with evidences of appreciation, and the messenger was accorded many tokens of respect and brotherly regard.

With sincere appreciation of the high honor conferred upon me in being chosen as your Fraternal Messenger, I am faithfully yours, CHARLES W. TADLOCK.

Dr. Prettyman's report as Messenger to the Methodist Church of Canada.

Forrest J. Prettyman, of the Holston Conference, submitted his report as fraternal delegate to the Methodist Church of Canada, as follows:

REPORT OF DR. F. J. PRETTYMAN, FRATERNAL MESSENGER TO THE METHODIST CHURCH OF CANADA.

Dear Fathers and Brethren: I have the honor of making a report to your body of a visit made to the tenth General Conference of the Methodist Church of Canada, held at Hamilton, Canada, in October, 1918, as your official representative. This pleasing duty had been assigned to Rev. Plato Durham, D.D., professor at Emory University, but unfortunately at the time of the Conference he was taken ill

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Dr. Prettyman's report as Messenger to the Methodist Church of Canada.

and could not attend. I am sure that the whole Church was disappointed that our message to that great Church to the north of us could not have been delivered by this eloquent and learned representative of our Church. It would have been in keeping with our appreciation of the Methodist Church of Canada that one so distinguished among us as a scholar and teacher as Dr. Durham should have carried our message to them. However, my reception among them was so cordial and marked with such manifest tokens of their genuine good will toward our Church that I could not help being relieved, in a large measure, of my embarrassment and sense of insufficiency.

My visit was during the dark days of the World War. Canada had, from the beginning, thrown in her lot with the forces of civilization and had felt the full force of that bitter and relentless struggle. The flower of her young manhood had been laid on the altar, and they were then under the crushing weight of their valorous and heroic sacrifice. It was an inspiration to walk with them through that dark night illumined only by their golden stars of hope and faith. They had waited long for our extended hand of help across that imaginary line that divides their Dominion from our Republic; but when our hand was extended, it was grasped with holy enthusiasm and we entered with them into a blessed fellowship of suffering to perpetuate the spiritual ideals of this Western Hemisphere. When your messenger came among them, he was hailed as a brother doubly dear by reason of the tragedy through which we were passing together. I trust that that fellowship will never fade into the light of common day. No greater inspiration came to me during the war period than when I saw the calmness of spirit and the masterful will with which these splendid Methodists pressed the battle of the Lord of justice and peace.

I was sure of my message. It was a message of sympathy and tender love, and I delivered it in such friendly atmosphere that I hope I made plain what was in your hearts in sending me there.

At the close of my address the Conference passed resolutions which were flattering to the messenger beyond measure, in which they said: "It is with deep sincerity and with intense delight we extend to the great Methodist Episcopal Church, South, our best wishes for its continued prosperity; and we respectfully intrust the fraternal delegate with expressions of our sympathy, assurances of our confidence, and desire that he carry back to the Church he represents the pledge that in our prayers we will gladly bear to the throne of

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Divine Grace the welfare of our brethren in the sunny land of the South."

Dr. Prettyman's report as Messenger to the Methodist Church of Canada.

During their sessions they elected as their fraternal delegate to our Church Rev. S. G. Bland, B.A., D.D. I am sure that this distinguished representative of the Canadian Church will be received with the warmth of hospitality characteristic of our land and Church, and that he will be made to feel that the bonds of suffering forged during the war and the great ties of sacrifice in the Master's cause have made us one and inseparable through all the years to come.

Very respectfully, F. J. PRETTYMAN.

The following organization was reported:

COMMITTEE ON BORDER CONFERENCES.—P. S. RADER, *Chairman;* C. L. BROOKS, *Secretary.*

Special Committee on Doctrinal Standards.

The Conferences were called for the report of each delegation of their nomination to serve on the Special Committee on Doctrinal Standards, and is as follows: A. J. Lamar, E. E. Clements, George W. Barcus, E. E. Wiley, Curwen Henley, R. E. Stackhouse, D. M. McLeod, John W. Cline, T. C. Ragsdale, S. P. Cresap, H. C. Morrison, S. H. Babcock, Sterling Fisher, G. W. Hummel, J. A. Robins, W. W. Holmes, J. E. Harrison, W. G. Cram, William Sherman, J. C. Jones, W. G. Henry, Jackson B. Cox, R. L. Russell, C. A. Spragins, C. L. McCausland, H. M. North, J. S. Ryang, Herbert Holmes, J. A. B. Fry, M. H. Norton, J. R. Jones, G. B. Winton, Frank S. Onderdonk, Bascom Anthony, J. W. Hunt, Ashley Chappell, J. L. Becker, A. W. Plyler, J. F. Corbin, J. B. Winn, J. F. Yarbrough, C. A. Slaughter, J. W. Mills, J. H. Light, R. E. Dickenson, A. C. Millar.

Membership of Standing Committees.

The membership of the Standing Committees was reported by the several delegations. (For the list see Appendix.)

On motion of R. A. Meek, of the North Mississippi Conference, the Secretary was requested to have the list of the Standing Committees printed in the *Daily Advocate.*

A motion that the delegation signs be removed was lost. A motion that the signs be lowered prevailed.

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After explanations by the pastor-host, Rev. Marion S. Monk, the act on calling for the lowering of the signs was reconsidered, and the motion then prevailed that the signs be left as they are.

Adjournment.

After announcements, the Conference sang the long meter doxology, Bishop Denny pronounced the benediction, and the Conference stood adjourned.

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FOURTH DAY, SATURDAY, MAY 6.

Conference meets.

According to rule, Conference convened in the fourth day's session on Saturday, May 6, 1922, Bishop Denny in the chair.

Devotional service.

The opening devotional service was conducted by the Bishop, assisted by Dr. George E. Booker, of the Virginia Conference and pastor of Monument Church, Richmond, Va., and consisted of singing Hymn 19, "Come, Thou Fount of every blessing," and prayer.

Journal read and approved.

The minutes of yesterday's session were read and approved.

Presence of delegates noted.

The following delegates were noted in attendance:

EAST OKLAHOMA CONFERENCE.—*Lay:* H. H. Holman.

MEMPHIS CONFERENCE.—*Lay:* L. M. Stratton.

LOUISVILLE CONFERENCE.—*Lay:* D. C. Stimson.

NORTH ALABAMA CONFERENCE.—*Lay:* Mrs. J. B. McGehee.

NORTH ARKANSAS CONFERENCE.—*Lay:* J. P. Womack.

NEW MEXICO CONFERENCE.—*Lay:* S. G. Bratton and J. H. Henderson.

TENNESSEE CONFERENCE.—*Lay:* R. L. Peck.

Bishop Denny addresses the Conference.

Bishop Denny read 1 John iv. and addressed the Conference. The Conference stood and sang "All hail the power of Jesus' name."

Personnel of Special Committees.

Bishop Denny resigned the chair to Bishop Murrah, who announced the following Special Committees:

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Personnel of Special Committees.

COMMITTEE ON REORGANIZATION OF THE GENERAL BOARDS.—J. H. Eakes, E. L. Woolf, J. B. Mitchell, Victor O. White, H. C. Morrison, J. R. T. Major, Peter Stokes, E. J. Garrison, Mrs. S. H. Bowman, J. E. Dickey, H. H. White, W. E. Brock, W. R. Odell, P. A. Martin, J. M. Williams.

COMMITTEE ON CONSTITUTIONAL QUESTIONS.—J. E. Dickey, M. E. Lawson, Plato T. Durham, J. L. Clark, J. W. Perry, Joseph E. Cockrell, R. O. Randle, G. S. Hardy, J. G. McGowen.

Vote on laity rights for women.

Bishop Denny reported the vote of the Annual Conferences on Laity Rights for Women, which went to record, as follows:

VOTE ON LAITY RIGHTS FOR WOMEN IN THE SEVERAL ANNUAL CONFERENCES.

Conference.	Total Vote.	Yeas.	Nays.
Alabama	156	136	20
Baltimore	175	128	47
Brazil*	35	35	..
Central Brazil*	....	....	..
Central Texas	192	192	..
China Mission	54	54	..
Denver	18	18	..
East Oklahoma	67	64	3
Florida	130	120	10
Holston	125	113	12
Illinois	37	37	..
Kentucky	133	94	39
Korea	18	18	..
Little Rock	122	122	..
Los Angeles	22	22	..
Louisiana	107	95	12
Louisville	149	123	26
Memphis	133	111	22
Mexico	13	13	..
Mississippi	105	58	47
Missouri	132	132	..
New Mexico	39	39	..
North Alabama	234	223	11
North Arkansas	141	138	3
North Carolina	173	160	13
North Georgia	255	218	37
North Mississippi	30	19	11
North Texas	152	151	1

*Brazil and Central Brazil Conferences voted as one before dividing.

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Vote on laity rights for women.

Conference.	Total Vote.	Yeas.	Nays.
Northwest	35	34	1
Northwest Texas	95	95	..
Pacific	48	48	..
South Brazil	14	14	..
South Carolina	125	113	12
South Georgia	205	137	68
Southwest Missouri	119	119	..
Southwest Texas	16	15	1
St. Louis	105	104	1
Tennessee	138	128	10
Texas	144	141	3
Upper South Carolina	121	93	28
Virginia	183	169	14
West Oklahoma	88	88	..
West Texas	95	95	..
Western North Carolina	189	180	9
Western Virginia	80	74	6
Total	4747	4280	467

Bishop Mouzon presented the report of the Commission on the Constitution of the Church, which was referred, without reading, to the Special Committee on Constitutional Questions.

Tribute of sympathy for D. M. Smith.

On motion of A. C. Millar, of the Little Rock Conference, the rules were suspended and the following resolution was adopted by a standing vote:

RESOLUTION OF COMMITTEE ON PUBLISHING INTERESTS.

Whereas we have heard with sorrow and regret of the sore affliction of our beloved brother, D. M. Smith, one of our Publishing Agents; therefore be it

Resolved, 1. That this General Conference express its profound appreciation of the many years of devoted and efficient service which Brother Smith has given to the Church in the capacity of Publishing Agent, that we assure him of our loving sympathy in the days of his suffering, and that we pray for him the tender ministry of the Great Physician.

2. That the Secretary be requested to send to Brother Smith this message of affection.

Signed on behalf of the Committee on Publishing Interests.

A. C. MILLAR, *Chairman;*
STERLING FISHER, *Secretary.*

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FOURTH DAY.

Call of Conferences for memorials, petitions, and resolutions.

According to rule, the roll of the Conferences was called for memorials, petitions, and resolutions, and papers were received and referred as follows:

CENTRAL BRAZIL CONFERENCE.—Memorial changing certain paragraphs in the Discipline, to Committee on Revisals.

TENNESSEE CONFERENCE.—Memorial on Church historian, to Committee on Revisals.

TEXAS CONFERENCE.—Memorial concerning itinerancy, to Committee on Itinerancy.

NORTH GEORGIA CONFERENCE.—On revising certain paragraphs in the Discipline, to Committee on Revisals.

NORTHWEST TEXAS CONFERENCE.—Memorial concerning boundaries, to Committee on Boundaries and Finance.

NORTH MISSISSIPPI CONFERENCE.—Memorial requesting bishops to address the Church quarterly, to Committee on Episcopacy.

VIRGINIA CONFERENCE.—Memorial on revision of the Discipline, to Committee on Revisals.

PACIFIC CONFERENCE.—Memorial on removal of members, to Committee on Itinerancy.

Petition from certain laymen of the Northwest Texas Conference on orthodoxy, to Special Committee.

Memorials from the Northwest Texas Conference concerning Sunday school literature, to Committee on Sunday Schools.

Memorials from individuals concerning inspiration of the Scriptures, to Special Committee.

Memorial from certain delegates on hospitals, to Special Committee.

Memorial from the Dallas District Conference concerning residence of new Agent to be elected, to Committee on Publishing Interests.

Petition from C. C. Jarrell and Mrs. Cora Trawick Court to amend the order of business of the Quarterly Conference, to Committee on Revisals.

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FOURTH DAY.

Call of Conferences for memorials, petitions, and resolutions.

Memorial from St. Joseph District Conference on term of office of presiding elder, to Committee on Itinerancy.

Petition of H. H. White and others on status of nonresident members, to Committee on Revisals.

Petition from same parties on leave of absence of ministers, to Committee on Itinerancy.

Resolution of J. A. Burrow and others concerning Annual Conference question, to Committee on Revisals.

Resolution from B. Anthony and others concerning duties of presiding elders, to Committee on Revisals.

Petition from T. S. Barcus and others concerning change in boundaries, to Committee on Boundaries and Finance.

Communication concerning lay activities, to Committee on Lay Activities.

Communication concerning Near East Relief, to Committee on Temperance and Social Service.

Resolution from certain individuals concerning General Council, to Special Committee on Coördination of Boards.

Petition from D. H. Aston and others concerning change of name of Church, to Committee on Revisals.

Petition from J. W. Cline and others concerning boundaries, to Committee on Boundaries and Finance.

Communication from L. J. Brooks on lay activities, to Committee on Lay Activities.

Communication from M. A. Turner, to Committee on Publishing Interests.

Communication from L. F. Grissom, to Committee on Boundaries and Finance.

Communication from J. S. Taylor, to Committee on Revisals.

Communication from A. J. Cockrell, to Committee on Boundaries and Finance.

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Petition from A. R. Kasey and others to amend certain paragraphs in Discipline, to Committee on Revisals.

Reports from Standing Committees.

Reports from Standing Committees were called for and the following reports went to the Calendar: Nos. 1 and 2, Committee on Revisals; No. 1, Committee on Boundaries and Finance; No. 1, Committee on Epworth Leagues; No. 1, Committee on Education.

Near East Relief.

The rules were suspended, and W. A. Shelton, of the North Georgia Conference, moved the reference of a communication concerning the Near East Relief to a Special Committee of six. M. T. Haw, of the St. Louis Conference, moved as a substitute that the communication be referred to the Standing Committees dealing with the matters concerned. J. P. Hilburn, of the Florida Conference, moved as an amendment that the communication be referred to the Committee on Temperance and Social Service. The amendment was accepted and the substitute prevailed.

Motion to perfect Standing Committees.

L. E. Todd, of the St. Louis Conference, moved the suspension of the rules, to consider the perfecting of the Standing Committees. The motion prevailed. L. E. Todd then moved that changes in Standing Committees be reported by the Secretaries of the Standing Committees to the Conference Secretaries. The motion prevailed.

Report No. 1 on Superannuate Endowment adopted.

Under suspension of the rules, Report No. 1 of the Special Committee on Superannuate Endowment was adopted, as follows:

SPECIAL COMMITTEE ON SUPERANNUATE ENDOWMENT, REPORT NO. 1.

We had before us the following paper from Smith & Lamar:

"Whereas the late Mr. James T. Calvin did in his will, executed on the 17th day of August, 1874, and probated in Tremont County, Iowa, on the 16th day of January, 1875, give and bequeath to the Agent of the Publishing House

MAY 6.
FOURTH DAY.

Report No. 1 on Superannuate Endowment adopted.

of the Methodist Episcopal Church, South, located at Nashville, Tenn., the sum of $10,000 in cash for the use and benefit of the widows and orphans of the traveling preachers of the Methodist Episcopal Church, South, who died in the traveling connection, said sum to be established as a permanent fund for the purpose and object named and never in any manner to be appropriated or expended. But said fund shall be invested in the most advantageous manner, and the interest or proceeds thereof to be appropriated for the use and benefit of said widows and orphans under the direction of the General Conference of said Church; and

"Whereas the executors of the estate of said James T. Calvin did turn over the said sum of $10,000 to the Agent then in charge of the Publishing House and his successors in office, and said sum was by said Agent invested in a piece of real estate in the city of Nashville, Tenn., the rentals from which real estate for many years yielding 6 per cent on the investment of $10,000; and

"Whereas said piece of property was in a part of the city of Nashville in which some years since the value of property began to depreciate, and the Agents, Smith & Lamar, were advised by real estate men to sell said property for the sum of $9,500 and did so and have since held the sum of $9,500 and paid each year 6 per cent interest on that amount to the Boards of Finance of the several Annual Conferences of the Church for the uses directed in the will and still hold the principal of $9,500; and

"Whereas the General Conference of 1918 established a Board of Finance, with headquarters in St. Louis, Mo., for the purpose of handling what is known as the Superannuate Endowment Fund, and said Board of Finance is now the custodian of all funds belonging to said Superannuate Endowment Fund and should have and hold the bequest of said James T. Calvin as belonging properly to that fund; therefore

"*Be it resolved by the General Conference, in session at Hot Springs, Ark., May, 1922,* That the said Book Agents of the Methodist Episcopal Church, South, be authorized and instructed to pay over to the Board of Finance aforesaid the sum of $9,500 constituting said bequest, and to take their receipt therefor. The Board of Finance is instructed to hold this fund and use it in accord with the terms of the will of said James T. Calvin as quoted in ¶1 of the preamble of this instrument; and

"*Be it further resolved,* That the said Board of Finance of the Methodist Episcopal Church, South, be authorized and directed to accept said fund when same shall have been

transferred to it by the Book Agents of the Methodist Episcopal Church, South, and that the said Book Agents, upon this instruction being complied with, shall be relieved and discharged from all further responsibility as trustees of said fund.

"*Be it further resolved,* That the Book Agents of the Methodist Episcopal Church, South, are fully authorized and directed to take any court proceedings, if such are found to be necessary, to authorize them to comply with the instructions herein given."

We recommend concurrence and respectfully ask for the immediate passage of this paper.

PAUL H. LINN, *Chairman;*
L. H. ESTES, *Secretary.*

Report No. 1 on Superannuate Endowment adopted.

The Calendar was taken up. T. D. Ellis, of the South Georgia Conference, moved that reports recommending nonconcurrence be immediately put upon their passage. The motion prevailed.

Nonconcurrence reports to be acted upon.

The Committee on Boundaries and Finance made Report No. 1, which, under the motion concerning reports recommending nonconcurrence, was adopted, as follows:

Report No. 1 of Committee on Boundaries and Finance adopted.

COMMITTEE ON BOUNDARIES AND FINANCE,
REPORT NO. 1.

We have considered a memorial from the St. Louis District, St. Louis Conference, concerning ministerial support, and we recommend nonconcurrence.

F. P. CULVER, *Chairman;*
J. TAYLOR STRATTON, *Secretary.*

Report No. 1 of the Committee on Itinerancy was taken up. On motion of F. P. Culver, of the Central Texas Conference, it was considered *seriatim.*

Report No. 1 of Committee on Itinerancy considered *seriatim.*

Item 1, with reference to District Stewards assessing presiding elder's salary, was adopted.

Item 2, touching moving expenses of preachers from one charge to another, was adopted.

Item 3, with reference to the abolishment of the Licensing Committee of the District Conference, was adopted.

Item 4, concerning the educational requirements for admission on trial, was adopted.

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Report No. 1 of Committee on Itinerancy considered *seriatim*.

On the reading of Item 5, J. H. Eakes, of the North Georgia Conference, moved to substitute the word "concurrence" for "nonconcurrence." A. J. Lamar, of the Alabama Conference, moved to recommit Item 5.

The point of order was made that, under our rules, the report of the committee could not be amended. The Bishop ruled that the report was subject to amendment.

Previous question prevails.

A. J. Lamar moved the previous question, and the motion prevailed.

Paul H. Linn, of the Missouri Conference, being denied the privilege of making a point of order while a vote was being taken, appealed from the decision of the Chair. The Chair was sustained.

Items 1 to 4 adopted.

The motion to recommit Item 5 was then adopted. Items 1, 2, 3, and 4 were then adopted as a whole, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 1.

Your committee had before it the following memorials:

From the Alabama Conference requesting a provision in the law of the Church to prohibit district stewards from assessing a presiding elder's salary on the basis of a percentage of the amount of salaries paid the preachers of his district and requiring them to assess as salary of the presiding elder a stated amount for the year.

From the Alabama Conference requesting action that will "prohibit Boards of Stewards from including in the amount assessed for the salary of preachers in charge any amount which shall have been paid as moving expenses of said preachers in coming to the charge."

From the Memphis Conference "to repeal the law that provides for the election of a Licensing Committee by the District Conference to serve until the ensuing Annual Conference, that the preachers be licensed to preach by the District or Quarterly Conference."

From the Memphis Conference "to amend the law of the Church with reference to requirements for admission on trial into the traveling connection, so as to make the minimum requirements for completion of fifteen units in the secondary school and graduation from a Junior College of recog-

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nized standing, or the completion of two years' work in an 'A' grade college."

To all these we recommend nonconcurrence.

FORNEY HUTCHINSON, *Chairman;*
R. G. MOOD, *Secretary.*

Report No. 1 of the Committee on Education was received and went to the Calendar.

The call of Standing Committees for reports recommending nonconcurrence was resumed.

Report No. 1 of the Committee on Temperance and Social Service, touching the use of tobacco, was adopted, as follows:

Report No. 1 of Committee on Temperance and Social Service adopted.

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 1.

Your committee considered memorials from the Texas and Memphis Conferences asking that ¶166, page 68, Section V., Chapter III., *Ans.* 4, "The Committee on Admission shall require all applicants for admission on trial to agree to abstain from the use of tobacco," be stricken from the Discipline and the following be substituted: "The Committee on Admission shall urge all applicants for admission on trial to abstain from the use of tobacco for reasons of ministerial prudence."

We recommend nonconcurrence.

J. W. BERGIN, *Chairman;*
W. F. BRYAN, *Secretary.*

Report No. 1 of the Committee on Revisals, embracing changes in the membership of the Quarterly Conference and in questions of both the Quarterly and Church Conferences, went to the Calendar.

Rules suspended.

Bascom Anthony, of the South Georgia Conference, moved a suspension of the rules in order that Report No. 3 of the Committee on Revisals be taken from the Calendar. The motion prevailed. The report, recommending the addition of the President of the Woman's Missionary Society to the membership of the Quarterly Conference, was read. A motion to amend the report was lost. The report was adopted, as follows:

Report No. 1 of Committee on Revisals adopted.

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COMMITTEE ON REVISALS, REPORT NO. 3.

Report No. 1 of Committee on Revisals adopted.

Your committee considered a number of memorials requesting that the President of the Woman's Missionary Society be made a member of the Quarterly Conference, including a memorial from the Woman's Missionary Council as follows:

"The Woman's Missionary Council, in annual session at Kansas City, Mo., April, 1920, hereby memorializes the General Conference in session at Hot Springs, Ark., May, 1922, to amend ¶98, Section VI., Chapter II., Discipline of 1918, by inserting the words 'the President of the Woman's Missionary Society' immediately after the words 'the Social Service Committee,' in line 10, page 41, so that it shall read:

"'All the traveling and local preachers, including superannuated preachers residing within the circuit or station (whether without or within the limits of the Annual Conferences to which they belong), with the exhorters, stewards, trustees who are members of the Church, and class leaders, of the respective circuits, stations, and missions, together with the superintendents of Sunday schools who are members of the Church, the secretaries of Church Conferences, the Presidents of Senior Epworth Leagues, the Charge Lay Leader, the Church Lay Leaders, the Chairman of the Evangelistic Committee, the Chairman of the Social Service Committee, the President of the Woman's Missionary Society, and none others.'"

We recommend concurrence.

BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

The rules were suspended, and on motion of Joseph E. Cockrell, of the North Texas Conference, Report No. 1 of the Committee on Education, relative to matters germane to Southern Methodist University, was read and adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 1.

Report No. 1 of Committee on Education adopted.

Your committee gave careful consideration to certain resolutions offered by the trustees of the Southern Methodist University, Dallas, Tex., to wit:

"RESOLUTION APPROVING AMENDED CHARTER OF SOUTHERN METHODIST UNIVERSITY AND TO ELECT CERTAIN TRUSTEES.

"*Be it resolved,* That the amended charter of Southern Methodist University, as authorized by its Board of Trus-

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Report No. 1 of Committee on Education adopted.

tees on June 13, 1921, and certified by the Secretary of State of Texas under the great seal of said State on August 1, 1921, be and the same is hereby approved.

"*Be it further resolved*, That W. D. Bradfield, W. W. Fondren, E. G. Perry, S. B. Perkins, and Joseph E. Cockrell be and are elected as five of the six trustees at large provided for in said charter, and the Board of Education is authorized to name the other trustee.

"RESOLUTION DELEGATING TO THE BOARD OF EDUCATION AD INTERIM CONTROL OF SOUTHERN METHODIST UNIVERSITY.

"*Be it resolved*, That the Board of Education is hereby constituted the representative of the General Conference in all matters pertaining to the affairs of Southern Methodist University, and the authority is hereby delegated to said Board of Education to confirm or reject appointees to the Board of Trustees of said university and to fill vacancies therein as provided in its charter and generally to act for the General Conference between sessions.

"RESOLUTION CONFIRMING THE ELECTION OF CERTAIN TRUSTEES OF SOUTHERN METHODIST UNIVERSITY.

"Whereas the persons hereinafter named have been elected trustees of Southern Methodist University, subject to confirmation by the General Conference; therefore be it

"*Resolved*, That they be and are hereby confirmed as such trustees, to wit: H. D. Knickerbocker, R. H. Shuttles, North Texas Conference; J. T. Griswold, John B. Slaton, Northwest Texas Conference; C. H. Booth, J. E. Hickman, Central Texas Conference; Thomas Gregory, C. C. Walsh, West Texas Conference; James Kilgore, J. A. Elkins, Texas Conference; S. E. Allison, New Mexico Conference; Sidney Babcock, East Oklahoma Conference; R. E. L. Morgan, West Oklahoma Conference; J. D. Randolph, Missouri Conference; J. T. Pritchett, S. W. Missouri Conference; Ivan Lee Holt, St. Louis Conference; J. L. Cannon, Little Rock Conference; George G. Davidson, North Arkansas Conference; W. W. Drake, Louisiana Conference.

"A RESOLUTION IN DUE LEGAL FORM AS TO TITLE OF REAL ESTATE OF SOUTHERN METHODIST UNIVERSITY.

"*Whereas*, under authority of the General Conference of the year A.D. 1914, the Educational Commission of the Methodist Episcopal Church, South, composed of Bishop W. A. Candler and fifteen other members, in order to pro-

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Report No. 1 of Committee on Education adopted.

vide for the ownership and control of Southern Methodist University by the Church through its General Conference received conveyances of the land known as the Daniels thirty-three-acre tract and the Armstrong one hundred-acre tract hereinafter particularly described, which two tracts constitute the Campus of said University whereon its buildings and other improvements are situated, which conveyances to the members of said Educational Commission were in trust and to be held till the General Conference of said Methodist Episcopal Church, South, should elect their successors; and whereas, under the Charter of Southern Methodist University as amended by the consent of this General Conference, the following-named persons have been elected or confirmed as Trustees in accordance with the provisions of such Charter, to wit: W. D. Bradfield, R. H. Shuttles, H. D. Knickerbocker, James Kilgore, C. C. Walsh, Thomas Gregory, J. E. Hickman, C. H. Booth, E. G. Perry, S. B. Perkins, J. T. Griswold, J. B. Slaton, S. E. Allison, J. A. Elkins, J. L. Cannon, Sidney Babcock, R. E. L. Morgan, J. T. Pritchett, Ivan Lee Holt, J. D. Randolph, G. G. Davidson, W. W. Drake, W. W. Fondren, and Joseph E. Cockrell; and whereas it is proper and desirable that the legal title to said property should be vested in said Trustees to be used, kept, maintained, and disposed of for educational purposes, subject to the discipline and usages of the Methodist Episcopal Church, South, as from time to time authorized and determined by the General Conference of said Church; therefore be it

"*Resolved*, That the members of said Educational Commission be and are hereby authorized and directed to convey to the above-named Trustees of Southern Methodist University and their successors said two tracts of land situated in the County of Dallas, Texas, and described as follows:

"First: The land known as the Daniels thirty-three-acre tract. Beginning at the southwest corner of the Jeff Tilley survey; thence east along the south line of said survey four hundred and seventy-five vrs to a stake in the south line thereof; thence north four hundred and twenty-five vrs to a stake for a corner; thence west four hundred and seventy-five vrs more or less to the west line of said Jeff Tilley survey; thence south along the west line of said survey to the place of beginning.

"Second: One hundred acres of land conveyed to Southern Methodist University by Mrs. Alice T. Armstrong, by deed dated May 25, 1911, recorded in Vol. 518, page 615, of the Deed Records of Dallas County, and being out of the Joel Sykes three hundred and twenty-acre survey, and ref-

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erence is had to the record of said deed for a more particular description of said hundred acres which comprises a part of the Campus of said University.

Report No. 1 of Committee on Education adopted.

"*Be it further resolved,* That the form of deed now presented for execution by the members of the Educational Commission above referred to, a copy of which is hereto attached, is approved and when executed by the members of said Educational Commission, or a majority of them, the legal title to said land shall be vested in said Trustees of Southern Methodist University, subject to the authority of the General Conference, which authority may be delegated to the General Board of Education."

We recommend concurrence.

H. N. SNYDER, *Chairman;*
D. C. HULL, *Secretary.*

Question of divorce referred.

On motion of M. T. Haw, of the St. Louis Conference, that part of the Bishops' Address touching divorce, which on yesterday was referred to the Committee on Revisals, was now referred to the Committee on Temperance and Social Service.

Substitutions.

The following substitutions were made: H. S. Shangle, clerical alternate from the Northwest Conference, in place of C. L. McCausland, for this day; J. H. Zellner, lay alternate from the North Arkansas Conference, for P. W. Furry; J. B. Rader, lay alternate from the Pacific Conference, for W. H. Walker; W. R. Webb, lay alternate from the Tennessee Conference, for J. E. Edgerton; Roy Boyd, lay alternate from the Denver Conference, for A. A. Swain.

Leave of absence was asked for and granted J. E. Edgerton.

Motion by L. C. Branscomb, of the North Alabama Conference, that we adjourn, prevailed.

Sunday preaching appointments.

After various announcements, the Committee on Public Worship presented their report, giving the appointments for the services on to-morrow, Sunday, May 7, as follows:

PREACHING SERVICES FOR SUNDAY, MAY 7.

METHODIST CHURCHES.

Central—11 A.M., Bishop W. A. Candler; 7:30 P.M., Dr. C. C. Selecman.

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Sunday preaching appointments.

Third Street—11 A.M., Bishop W. F. McMurry; 7:30 P.M., Dr. O. E. Goddard.

Park Avenue—11 A.M., Dr. H. A. Boaz; 7:30 P.M., Dr. Forney Hutchinson.

Oaklawn—11 A.M., Bishop W. N. Ainsworth; 7:30 P.M., Dr. John Yarbrough.

Tigert Memorial—7:00 P.M., Dr. H. C. Morrison.

Hot Springs Circuit—11 A.M., Bishop U. V. W. Darlington; 3:00 P.M., Dr. E. B. Chappell.

CHRISTIAN CHURCH.

First Church—7:30 P.M., Dr. Luther E. Todd.

PRESBYTERIAN CHURCHES.

First Church—11 A.M., Bishop James Atkins; 7:30 P.M., Dr. F. N. Parker.

Trinity—7:30 P.M., Dr. W. B. Hays.

BAPTIST CHURCH.

Second Church—11 A.M., Dr. J. A. Anderson; 7:30 P.M., Dr. E. B. Hawk.

COLORED CHURCHES.

Haven Methodist Church—11 A.M., Rev. Ashley Chappell; 7:30 P.M., Rev. C. A. Bickley.

Visitors' Chapel—11 A.M., Rev. R. G. Mood; 7:30 P.M., Dr. A. C. Millar.

Roanoke Baptist Church—11 A.M., Dr. J. W. Cline.

Adjournment.

The long meter doxology was sung, J. H. McLain, of the North Texas Conference, pronounced the benediction, and the Conference stood adjourned.

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FIFTH DAY, MONDAY, MAY 8.

Session opens.

The Conference convened at 9 A.M. with Bishop Murrah in the chair. The Bishop announced Hymn 1, "O for a thousand tongues to sing," and the congregation joined in the singing. J. H. Felts, of the North Mississippi Conference, led in prayer. The Conference sang Hymn 19, "Come, Thou Fount of every blessing."

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The Bishop read from Philippians iv. and addressed the Conference. The congregation joined heartily in singing Hymn 330, "My hope is built on nothing less."

Devotional exercises.

The minutes of Saturday's session were read and approved.

Journal read and approved.

The following delegates were noted in attendance: Orville Zimmerman, lay delegate from the St. Louis Conference, and W. C. Windham, lay delegate from the Texas Conference.

Attendance of delegates noted.

T. C. Ragsdale, of the Tennessee Conference, and J. D. Randolph, of the Missouri Conference, both of whom had been previously granted leave of absence, were noted as having returned, and resumed their seats.

The following substitution was made: Mrs. R. L. Kirkwood, lay alternate from the South Carolina Conference, for Leland Moore.

Substitution.

Resolutions, memorials, petitions, etc., were read by caption and referred to appropriate committees, as follows:

Resolutions, memorials, petitions, etc., referred.

Memorial from Sumter (S. C.) District concerning doctrine, to Special Committee.

Memorial from Marion District concerning teachers in training schools, to Committee on Sunday Schools.

Communication from Mrs. T. J. Dodd concerning laity rights, to Committee on Revisals.

Memorial from Kentucky Conference on changing paragraph 108, to Committee on Revisals.

Report of Board of Trustees, to Committee on Boundaries and Finance.

Petition from W. S. Holmes and others concerning admission as elder, to Committee on Itinerancy.

Resolution from the Louisiana delegation concerning the Committee on Admissions, to Committee on Revisals.

Memorial from First Church, Shreveport, concerning local preachers, to the Committee on Revis-

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als; concerning Conference boundaries, to Committee on Boundaries and Finance.

Resolutions, memorials, petitions, etc., referred.

Memorial from the Shreveport District concerning the Committee on Admissions, to Committee on Revisals; concerning episcopal district, to Committee on Episcopacy.

Resolution concerning a warless world, signed by M. T. Haw and Plato Durham, to Committee on Temperance and Social Service.

Memorial from the Dallas District Conference concerning district Sunday school superintendents, to Committee on Sunday Schools; concerning the inspiration of the Bible, to Special Committee.

Memorial from the Clarksville District Conference of the Tennessee Conference concerning General Board of Control, to Special Committee on Consolidation of Boards.

Communication signed by several individuals concerning changes in paragraph 289, Article XX. of the Discipline, to Committee on Revisals.

Memorial from W. M. Cook and others concerning the presiding elder and Quarterly Conference, to Committee on Revisals.

Memorial from the Navasota District, Texas Conference, concerning evolution, to Special Committee; concerning insurance, to Committee on Church Extension.

Resolution from W. A. Shelton and others concerning transfer of Church members, to Committee on Revisals.

A memorial from the Danville District concerning Quarterly Conference Records, to Committee on Revisals.

Memorial from the Talladega District concerning distinctive doctrines, to Committee on Education.

Communication from the Federal Council of Churches, to Committee on Church Relations.

Memorial from the Shreveport District concerning licensing preachers, to Committee on Revisals.

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Memorial from the Illinois Conference concerning tobacco, to Committee on Temperance and Social Service.

Resolutions, memorials, petitions, etc., referred.

Communication signed by several individuals concerning cardinal doctrines, to Special Committee.

Concerning expenses of reserve delegates.

A. J. Lamar, of the Alabama Conference, as Publishing Agent and Treasurer of this body, asked for instructions concerning the payment of the expenses of reserve delegates succeeding principals for part of the session. M. E. Lawson, of the Missouri Conference, moved that the Treasurer be instructed to pay the expenses of one delegate only, when a reserve delegate is seated, allowing the delegate and reserve delegate to adjust the matter between them.

A. J. Lamar moved as a substitute that the matter be referred to a committee of three. An amendment was offered to refer the matter to the Committee on Rules with instructions to report at this session of the Conference, and the substitute prevailed.

Bishop McMurry announced a meeting of the Committee on Appeals for 8:15 P.M.

Telegram from Richmond P. Hobson.

A telegram from Richmond P. Hobson, General Secretary of the Board of Directors of the American Alcohol Educational Association, offering copies of the pamphlet, "Alcohol and the Human Race," was read, and the Secretary was instructed to accept the offer, with appreciation, designating 400 copies as the number needed.

Mr. and Mrs. Nakamura introduced.

J. M. Rogers, Chairman of the Committee on Fraternal Correspondence and Courtesies, presented Mr. and Mrs. Nakamura, of Kobe, Japan, members of the Japan Methodist Church.

Leave of absence was granted J. H. Therrell, of the Florida Conference.

Date set for hearing report of Centenary Commission.

On motion of J. H. Eakes, of the North Georgia Conference, the rules were suspended, and the following resolution was passed:

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Date set for hearing report of Centenary Commission.

In view of the action of the last General Conference in inaugurating the Centenary Movement, and in view also of the remarkable achievements in the mission fields and in the Church at home; therefore be it

Resolved, That the report of the Centenary Commission and a statement of the results at home and abroad be fixed as the order of the day for Tuesday, May 9, from 11:30 A.M. to the close of the session.

A. J. LAMAR,	R. L. PECK,
MARTIN E. LAWSON,	MRS. CORA TRAWICK COURT,
C. H. IRELAND,	MRS. LUKE JOHNSON,
T. D. ELLIS,	T. S. SOUTHGATE,
J. H. EAKES,	E. FRANK STORY.

Report No. 2 of Committee on Education adopted.

Report No. 2 of the Committee on Education was presented. The rules were suspended and the report adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 2.

1. Your committee had before it a memorial to the General Conference from the General Conference Board of Education, and a resolution adopted by the General Conference on the first day of the present session, requesting the constitution of a committee of fifteen to consider the union or the correlation and coördination of the conservation and promotional program of the forward movements of the Church. As the memorial and resolution proposed the constitution of the committee as follows, "Five shall be named by the Committee on Missions, five by the Committee on Finance, and five by the Committee on Education," we beg to report that the following named members of the Committee on Education have been elected to represent the Committee on Education in the Joint Committee of Fifteen: Bishop James Cannon, Jr., H. N. Snyder, J. H. Reynolds, Stonewall Anderson, and Sterling Fisher.

2. Your committee had before it a memorial to the General Conference from the General Conference Board of Education and memorials from Conferences and individuals calling for a committee to consider the correlation of our educational agencies and the unification of our religious educational program. As the General Conference Committees representing the several interests concerned were asked each to name three members of the Joint Committee called for, we beg to report the following from the Committee on Education: Stonewall Anderson, J. A. Robins, G. A. Slover.

Respectfully submitted. H. N. SNYDER, *Chairman;*
D. C. HILL, *Secretary.*

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On motion of Plato T. Durham, of the Western North Carolina Conference, the rules were suspended, and the report of the Commission on War Work was read and adopted, as follows:

Report of Commission on War Work adopted.

REPORT OF COMMISSION ON WAR WORK.

Whereas the World War demonstrated the need and value of religious work in the army and resulted in a new and better-recognized status of the chaplain and organization for its more efficient administration under the reorganized Army Act of June, 1920; and whereas, now that the army is being reduced to a peace footing, and as a small army will be widely scattered in small units for guard, police, and like duty; therefore be it

Resolved: 1. That the General Conference of the Methodist Episcopal Church, South, rejoicing in the improved status of the chaplains of the army, petitions the Congress of the United States to enact such further legislation as may place the chaplains upon an equal footing with other corps as to rank and years of service for promotion.

2. That while this General Conference heartily favors reduction of armament and the carrying on to consummation of all treaties and resolutions resulting from the Conference on Limitation of Armament held in Washington, and while we approve reduction in the enlisted strength of army and navy pursuant to action of the Conference on Limitation of Armament, due regard should be had for the spiritual interests of the men and officers remaining in the service.

3. That in any reduction of the army no drastic cut shall be made in the number of chaplains.

4. That while a ratio of one chaplain to twelve hundred men might prove adequate in a large mobilized army, such ratio we believe is inadequate in a small army, scattered over some ninety-three places, and we urge the maintenance of the chaplains corps in such increased ratio as will afford efficient spiritual ministry to the army.

W. F. MCMURRY, *Vice Chairman;*
E. O. WATSON, *Secretary.*

E. O. Watson introduced.

E. O. Watson, one of the Secretaries of the Federal Council of the Churches of Christ in America, was introduced to the body.

A report of the Board of Trustees of Emory University was referred to the Committee on Education.

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A report of the Board of Trustees was referred to the Committee on Boundaries and Finance.

Standing Committees called.

The list of the Standing Committees was called. Bascom Anthony, of the South Georgia Conference, made the point of order that the rules provided that reports of Standing Committees should go to the Calendar without reading. Bishop Mouzon ruled that the point was not well taken. Reports were read and passed to the Calendar, as follows:

Committee on Church Extension, Report No. 1, with minority report.

Special report on Church Extension adopted.

A special report from the Committee on Church Extension was read and adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, SPECIAL REPORT.

We respectfully report:

1. That as this General Conference has appointed a special committee to consider the unification of our General Boards, we herewith return the memorial from the Board of Church Extension concerning the union of Home Missions and Church Extension, with the recommendation that the memorial be referred to said special committee.

2. That as this General Conference has appointed a special committee on Border Conferences, we herewith return the memorial from the Northwest Conference on "Secretarial Supervision," with the recommendation that it be referred to such special committee.

JAMES THOMAS, *Chairman;*
MARTIN E. LAWSON, *Secretary.*

Motion to instruct Committee on Rules.

R. L. Peck, of the Tennessee Conference, moved that the Committee on Rules be instructed to report the construction of Rule 8, section (b) to be that the reports shall be referred without reading.

Paul H. Linn, of the Missouri Conference, submitted as an amendment in writing that Rule 8, section "b" be recommitted to the Committee on Rules with instructions to substitute the word "announced" for the word "read" in the sixth line of the section, and to make any other changes made

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advisable by this change. The substitute was accepted.

Motion to instruct Committee on Rules.

C. T. Tally, of the Texas Conference, moved as an amendment that the Standing Committees be called, one by one, in order. C. T. Tally made the point of order that a motion to recommit is subject to amendment. The point was sustained.

The amendment was accepted as a part of the original motion, which prevailed.

Report No. 2 of Committee on Boundaries and Finance adopted.

Report No. 2 of the Committee on Boundaries and Finance was read. By unanimous consent the report was put upon its passage and adopted, as follows:

COMMITTEE ON BOUNDARIES AND FINANCE, REPORT NO. 2.

Your committee had before it a memorial from the Los Angeles Conference asking that the Los Angeles District be attached to the Pacific Conference, and that our work in the State of Arizona be set up into an Annual Conference.

We recommend concurrence; and to make effective your action in adoption, we recommend:

1. That paragraph 741, Chapter XXV. of the Discipline, which gives the boundaries of the Los Angeles Conference, be eliminated.

2. That there be inserted in the proper paragraph of Chapter XXV. the following boundaries of the Arizona Annual Conference: "The Arizona Conference shall embrace the State of Arizona and the town of Needles, California."

3. That paragraph 757, Chapter XXV. of our Discipline be amended by striking out the words "not included in the Los Angeles Conference," and adding the words "except the town of Needles," so that when amended it shall read: "The Pacific Conference shall embrace the State of California, except the town of Needles."

Respectfully submitted.

F. P. CULVER, *Chairman;*
J. TAYLOR STRATTON, *Secretary.*

Reports No. 3 and 4 from the Board of Finance were read and passed to the Calendar.

M. E. Lawson, of the Missouri Conference, made the point of order that the rule could be suspended only from item to item. The point was sustained.

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Reports sent to Calendar.

Under suspension of the rules, Report No. 1 of the Committee on Sunday Schools was passed to the Calendar without reading. Report No. 2, Item 5, of the Committee on Itinerancy, went to the Calendar without reading, the rules being suspended.

Report No. 1 from the Committee on Publishing Interests was submitted. A. J. Lamar, of the Alabama Conference, moved a suspension of the rules, which motion was lost. The report was read and placed on the Calendar.

Report No. 2 of Committee on Publishing Interests adopted.

Report No. 2 of the Committee on Publishing Interests was presented. On motion of Sterling Fisher, of the West Texas Conference, the report was adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 2.

Your committee has considered a memorial from the Baltimore Conference asking that the Bible Board and the Board of Christian Literature in the Annual Conference be consolidated.

We recommend nonconcurrence.

A. C. MILLAR, *Chairman;*
STERLING FISHER, *Secretary.*

Members of Special Committee of Fifteen.

The following were announced from the Committee on Superannuate Endowment as their members for the Special Committee of Fifteen for correlation of the interests of the Centenary, Education, and Superannuate Endowment: Bishop W. F. McMurry, L. E. Todd, Paul H. Linn, S. R. Hay, and J. Taylor Stratton.

Report of Special Committee adopted.

The report of the Special Committee on Formation of the General Boards was read, put upon its passage, and adopted, as follows:

REPORT OF SPECIAL COMMITTEE.

We, your committee to whom was referred for modification the plan for nominating members of Boards, report as follows:

We recommend:

1. That each delegation shall be privileged to nominate for each General Conference Board—viz., Publishing Interests,

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Education, Church Extension, Missions, Sunday Schools, and Epworth Leagues, and for the Book Committee, the Commission on Finance, the Commission on Temperance and Social Service, and for such other Boards, Commissions, and committees as are to be nominated by the Standing Committees—one clergyman and one lay member from the Conference represented by the delegation.

Report of Special Committee adopted.

2. That such nominations shall be sent to the Secretary of the General Conference, who shall distribute the same to the respective chairmen of the appropriate committees.

3. That, so far as is consistent with the charters and constitutions and with securing efficient executive committees for the several organizations above named, the membership of each Board shall be selected from the list of nominees under these rules provided.

4. These rules shall become effective as soon as adopted by the General Conference. JOHN W. BERGIN, *Chairman;*
MARTIN E. LAWSON, *Secretary.*

Date set for hearing fraternal messengers.

J. M. Rogers, of the South Georgia Conference, Chairman of the Committee on Introductions and Fraternal Correspondence, presented a report, which was adopted, as follows:

Resolved, That a session of the General Conference shall be held on the evening of Thursday, May 11, 1922, for the purpose of hearing the fraternal messengers.

J. M. ROGERS, *Chairman;*
W. G. CRAM, *Secretary.*

Time set for anniversary of Board of Finance.

M. T. Haw, of the St. Louis Conference, moved to suspend the rules. The motion prevailed, and a motion that Saturday evening be given to the General Board of Finance for their anniversary prevailed.

Drs. Joy and Downey introduced.

Dr. J. R. Joy, Editor of the New York *Christian Advocate* of the Methodist Episcopal Church, and Dr. David G. Downey, Book Editor of the Methodist Episcopal Church, were introduced to the Conference.

J. H. Eakes, of the North Georgia Conference, introduced a resolution, which was referred to the Committee on Rules.

Report No. 1 of Committee on Revisals and minority report read.

The Calendar was taken up. Report No. 1 of the Committee on Revisals and the minority report were read. S. H. Babcock, of the East Oklahoma

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Reports discussed.

Conference, moved that the minority report be substituted for the majority report. The reports were discussed. C. R. Jenkins, of the South Georgia Conference, moved the previous question, and the motion prevailed. Bascom Anthony, for the committee, concluded the debate. The minority report was lost.

Majority report adopted.

The majority report was adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 1.

Your committee considered a memorial from the Quarterly Conference of Holdenville Station, East Oklahoma Conference, proposing to change the membership of the Quarterly Conference as follows:

1. Amend Chapter II., Section VI., paragraph 98, concerning membership in the Quarterly Conference, so that it will read as follows: "All traveling and local preachers, including superannuated preachers residing within the circuit or station (whether without or within the limits of the Annual Conferences to which they belong), and all the members of the charge who shall have attained their eighteenth birthday."

2. Add paragraph 111 and paragraph 113 of Section VII., Chapter II., business items of the Church Conference, to the business of the Quarterly Conference, and strike from the Discipline the remainder of Section VII., concerning the Church Conference.

We recommend nonconcurrence.

BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

Concerning expenses of delegates and alternates.

The rules were suspended, and a report of the Committee on Rules was adopted, as follows:

REPORT OF COMMITTEE ON RULES.

Your Committee on Rules have had under consideration the question referred to them by the Conference to-day regarding the expenses of delegates and alternates, and submit the following report:

We recommend that the Treasurer pay traveling expenses of only one representative where an alternate takes the place of a principal, but that the delegate and alternate divide the expenses equitably, and in case of any disagreement of settlement that their delegation decide the question at issue.

JOHN N. HOLDER, *Chairman;*
F. A. CARTER, *Secretary.*

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Report No. 5 of Committee on Boundaries and Finance adopted.

Report No. 5 of the Committee on Boundaries and Finance was adopted, as follows:

COMMITTEE ON BOUNDARIES AND FINANCE, REPORT NO. 5.

We recommend for adoption the memorial from the North Carolina Conference as to the transfer of Pelham Church to the Western North Carolina Conference.

F. P. CULVER, *Chairman;*
J. TAYLOR STRATTON, *Secretary.*

Leave of absence was granted R. O. Noojin, of the North Alabama Conference.

Report No. 1 of Committee on Epworth Leagues adopted.

Report No. 1 of the Committee on Epworth Leagues was adopted, as follows:

COMMITTEE ON EPWORTH LEAGUES, REPORT NO. 1.

Your committee had before it memorials from the Baltimore and Little Rock Conferences and from the Sunday School Board, the Board of Education, the Board of Missions, and the Epworth League Board, and beg to recommend concurrence in the memorial from the League Board, which covers the subject matter of the other memorials, and is as follows:

"Whereas the religious instruction and training of children and young people is coming generally to be recognized as an important task of the Church; and whereas at least four of our connectional Boards—namely, the Board of Missions, the Board of Education, the Sunday School Board, and the Epworth League Board—are now engaged in promoting religious education; and whereas it is absolutely essential, if we are to develop an effective system of religious education, that we shall have a unified and consistent program and that all agencies of the Church shall coöperate in promoting this program; therefore be it

"*Resolved*, That the Epworth League Board hereby memorialize the General Conference as follows:

"1. To create a Joint Committee of Coöperation, to be composed of three officials of each of the above-mentioned Boards, to be elected by the Boards which they respectively represent, and of eight other persons, two of whom shall be elected by each of these Boards, whose duty it shall be to provide for the largest possible correlation of the educational work of these bodies during the ensuing quadrennium.

MAY 3. FIFTH DAY.

Report No. 1 of Committee on Epworth Leagues adopted.

"2. To constitute this Joint Committee of Coöperation a commission on the Unification of our Educational Program, whose duty it shall be to report to the next General Conference a plan for the complete correlation of all of our work of religious education, and especially to provide a more simplified and effective program of religious education in the local Church."

IVAN LEE HOLT, *Chairman;*
J. H. THERRELL, *Secretary.*

R. G. Mood, of the North Texas Conference, moved that we adjourn. The motion prevailed.

Adjournment.

After various announcements, the Conference adjourned, with the benediction by Bishop Mouzon.

SIXTH DAY, TUESDAY, MAY 9.

MAY 9. SIXTH DAY.

Session opens.

The Conference convened at 9 A.M., Bishop Mouzon in the chair.

Devotional exercises.

The Bishop announced and the Conference joined in singing Hymn 334, "My faith looks up to Thee." F. S. Onderdonk, of the Texas Mexican Mission, led in prayer.

Minutes corrected and approved.

The minutes of Monday's session were read, corrected, and approved.

Bishop Mouzon addresses the Conference.

The Conference sang Hymn 325, "Break thou the bread of life," after which Bishop Mouzon read the introductory paragraph of 1 Corinthians and addressed the Conference on the words "called to be saints."

Bishop Mouzon resigned the chair to Bishop Moore.

Memorials referred to appropriate committees.

Memorials, petitions, and resolutions were read by title and referred, as follows:

Communication concerning home and moving pictures, from Miss Minnie E. Kennedy, to Committee on Temperance and Social Service.

Communication concerning Conferences in Mission fields, from the College of Bishops, to Committee on Missions.

Memorial from the Western North Carolina Conference concerning Conference Treasurer, to Committee on Boundaries and Finance.

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Memorials referred to appropriate committees.

Memorial from Shreveport District concerning overlapping of Boards, to Special Committee.

Communication from J. E. Cockrell and H. A. Boaz concerning deeding certain property of Southern Methodist University, to Committee on Education.

Communication from J. B. Winn and others concerning receiving ministers from other Churches, to Committee on Church Relations and Bible Cause.

Communication from H. J. Paylor and others concerning the rent of Publishing House, to Committee on Publishing Interests.

Communication from A. R. Kasey and others concerning change in Discipline, to Committee on Revisals.

Communication from A. R. Kasey and others concerning change in ritual, to Committee on Revisals.

Memorial from the Shreveport District concerning Constitution of the Church, to Special Committee.

Communication from J. H. Reynolds and others concerning religious education in State schools, to Committee on Education.

Memorial from the Gainesville District, Florida Conference, concerning changes in Discipline, to Committee on Revisals.

Communication from J. E. Crawford and others on changes in Discipline, to Committee on Revisals.

Communication concerning the Commissioners of Southern Assembly, from J. R. Pepper, to Committee on Lay Activities.

Communication from individuals concerning Church Conference, to Committee on Revisals.

Communication from J. W. Bergin and others, on changing paragraph 420, to Committee on Revisals.

Communication from the Mississippi delegation on changes in Discipline, to Committee on Revisals.

MAY 9. SIXTH DAY.

Newly arrived delegate seated.

J. P. Jones, lay delegate from the Virginia Conference, was noted in attendance.

H. J. Wright, lay alternate from the Memphis Conference, was seated in place of L. M. Stratton. It was announced that Mr. Stratton had been suddenly called home, but would be back the latter part of the week.

Bishop McMurry presented a communication from the College of Bishops on Mission Fields, which was referred to the Committee on Missions.

Standing Committees called.

The list of Standing Committees was called, and the following reports were read and passed to the Calendar: No. 1, Committee on Episcopacy; Nos. 4, 5, 6, 7, 8, 9, and 11, Committee on Revisals; Nos. 1 and 2, Committee on Missions; No. 2, Laymen's Missionary Movement; No. 3, Committee on Temperance and Social Service; No 2, Committee on Epworth Leagues.

W. W. Brandon, of the North Alabama Conference, moved that the rules be suspended and that the Committee on Rules be asked to report on the matter referred to them on yesterday. The motion prevailed. The Committee on Rules stated through the Chairman, J. N. Holder, of the North Georgia Conference, that the report called for was in process of preparation.

The submission and reading of reports was resumed.

Report No. 10 of Committee on Revisals adopted.

Report No. 10 of the Committee on Revisals was read and adopted, as follows, the rules permitting it to be put upon immediate passage:

COMMITTEE ON REVISALS, REPORT NO. 10.

Your committee considered a memorial from the Emory University charge, North Georgia Conference, asking that ¶221 of the Discipline be so amended as to allow the District Stewards in the annual meeting to elect their own presiding officer, "*provided, however*, that the District Stewards shall or-

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SIXTH DAY.

ganize under the temporary presidency of the presiding elder." We recommend nonconcurrence.

BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

Report No. 10 of Committee on Revisals adopted.

Report No. 11 of the Committee on Revisals was read. A minority report was also read, and both reports were passed to the Calendar.

Under suspension of the rules, Report No. 3 of the Committee on Education was passed to the Calendar without reading, on motion of H. N. Snyder, of the Upper South Carolina Conference.

J. N. Holder, of the North Georgia Conference, presented a report of the Committee on Rules, and, the rule being suspended, it was adopted as follows:

Report of Committee on Rules adopted.

REPORT OF COMMITTEE ON RULES.

Your Committee on Rules submit this report:

We recommend that Rule 8, ¶(b), line 7, be amended by striking the word "read" and substituting in lieu thereof the word "announced," so that Rule 8, ¶(b), shall read as follows:

"Reports from committees (and minority reports) recommending concurrence in proposed changes of the Discipline shall give chapter, section, and paragraph to be affected and the language as it will read when adopted and shall be placed on the Calendar in the order of their being announced, subject to consideration during or after the next daily meeting."

We recommend that Rule 8, ¶(e), be amended by striking out, in third line of ¶(e), the word "adoption" and inserting in lieu thereof the words "consideration after all the committees have submitted their reports," so that said paragraph, when amended, shall read as follows:

"A committee's report recommending nonconcurrence shall be subject to immediate consideration after all the committees have submitted their reports, unless there be a minority report, in which case both reports shall be placed on the Calendar."

JOHN N. HOLDER, *Chairman;*
F. A. CARTER, *Secretary.*

Bishop E. H. Hughes introduced.

Bishop Moore introduced Bishop Edwin H. Hughes, of the Methodist Epsicopal Church, who responded in brief but felicitous words.

Bishop McMurry announced a meeting of the Committee on Appeals.

MAY 9. SIXTH DAY.

The list of Special Committees was called. Reports Nos. 2 and 3 of the Committee on Superannuate Endowment were presented and went to the Calendar.

The call of the Standing Committees was resumed.

W. F. Bryan, of the Texas Conference, moved a suspension of the rules in order that a report from the Committee on Temperance and Social Service might be put upon immediate passage. The motion prevailed. The report was read amidst great enthusiasm and applause, and adopted by a standing vote as follows:

Report No. 2 of Committee on Temperance and Social Service adopted by standing vote.

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 2.

Your Committee on Temperance and Social Service begs leave to submit Report No. 2, as follows:

Be it resolved: 1. That this General Conference instruct its Secretary to convey our greetings to the Hon. Woodrow Wilson, the apostle of modern democracy and world peace; that we assure him that we stand for the great principles of international equity and good will which he so clearly enuniciated. We pray God's blessings to rest upon him and pledge ourselves to the promotion of the great truths which he so ably set forth.

2. That we congratulate President Warren G. Harding and Secretary Charles E. Hughes upon the good work done at the Washington Disarmament Conference, and assure them of our hearty support in all measures looking to the establishment of peace on earth and good will among men.

J. W. BERGIN, *Chairman;*
W. F. BRYAN, *Secretary.*

Standing Committees called.

The list of the Standing Committees was called for reports recommending nonconcurrence, and the following were taken up:

Action upon Report No. 3 of the Committee on Missions was postponed that consultation might be had with the bishops concerning a matter involved in the report.

Report No. 4-A of the Committee on Missions was read and adopted, as follows:

MAY 9.
SIXTH DAY.

Nonconcurrence reports adopted.

COMMITTEE ON MISSIONS, REPORT NO. 4-A.

Your Committee on Missions, to which was referred the memorial of the Japan Mission praying that a small per cent of the amount realized from the recent Educational Campaign be allocated to the colleges and theological seminaries of standard grade on the mission fields, respectfully recommend nonconcurrence.

PERRY S. RADER, *Chairman;*
M. T. PLYLER, *Secretary.*

Report No. 5-A of the Committee on Missions was read and adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 5-A.

Your Committee on Missions, to which was referred a memorial from the Los Angeles Conference praying that the Discipline be so amended as to permit the employment of the wife of a missionary to labor with her husband in a mission field, respectfully recommend nonconcurrence.

PERRY S. RADER, *Chairman;*
M. T. PLYLER, *Secretary.*

Report No. 6-A of the Committee on Missions was read and adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 6-A.

Your Committee on Missions, to which was referred the memorial of the Northwest Conference praying (1) that the office of Conference Missionary Secretary be continued in all Conferences, and (2) that the Conference Board of Missions of each Annual Conference be required to classify mission charges into Class A, Class B, and Class C according to their actual needs and requirements, respectfully recommend nonconcurrence.

PERRY S. RADER, *Chairman:*
M. T. PLYLER, *Secretary.*

Report No. 1 of Committee on Missions adopted.

Report No. 1 of the Committee on Missions was read. Under suspension of the rules, it was put upon immediate passage and adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 1.

Your committee to which was referred a memorial from the Cuba Mission Annual Conference praying that said Mission Conference be created into an Annual Conference, respectfully recommend concurrence, and that said Cuba Conference be established and shall embrace the Republic of Cuba.

PERRY S. RADER, *Chairman;*
M. T. PLYLER, *Secretary.*

MAY 9. SIXTH DAY.

Report No. 4 of Committee on Boundaries and Finance adopted.

Report No. 4 of the Committee on Boundaries and Finance was read and adopted, as follows:

COMMITTEE ON BOUNDARIES AND FINANCE, REPORT NO. 4.

Your Committee had before it a memorial from the Louisville Preachers' Meeting asking that the boundaries between the Louisville Conference and the Memphis Conference be so changed as to include in the Louisville Conference all that part of the State of Kentucky now included in the Memphis Conference.

We recommend nonconcurrence in this memorial.

F. P. CULVER, *Chairman;*
J. TAYLOR STRATTON, *Secretary.*

Report No. 1 of Committee on Church Extension read.

The Calendar was taken up. Report No. 1 of the Committee on Church Extension was read. A minority report was also read.

On motion of E. Frank Story, of the Virginia Conference, the report was considered item by item.

T. C. Ragsdale, of the Tennessee Conference, moved the adoption of the minority report.

Bascom Anthony, of the South Georgia Conference, moved to recommit both majority and minority reports, with instructions to disentangle the General and Annual Conference Boards so as to allow the Annual Conferences to make assessments for and to administer their own funds. After various points of order and discussion, the motion to recommit prevailed.

Recommitted.

The hour for the special order of the day having arrived, W. B. Beauchamp, Director General of the Centenary Commission, presented the report of the Centenary Commission. At the conclusion of this report the Conference stood and applauded.

Report of Centenary Commission presented.

Bishop Moore reported the effect of the Centenary Movement on Brazil, Bishop Atkins being in the chair.

Bishop Cannon reported the effects in Mexico, Bishop Moore having resumed the chair.

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On motion of L. H. Estes, of the Memphis Conference, the time was extended to complete the business pending.

Time extended.

Bishop McMurry told of what Centenary money had done in the Orient.

Bishop Darlington gave a brief review of results in Belgium, Czecho-Slovakia, and Poland.

Bishop Ainsworth spoke of the work in our homeland.

Report referred.

On motion of W. G. Cram, of the Korea Conference, the report of the Centenary Commission was referred to the Committee on Missions.

Announcement was made that Bishop E. H. Hughes, of the Methodist Episcopal Church, would deliver an address in this auditorium to-night.

Adjournment.

After various announcements the Conference adjourned, with the benediction by Dr. David Downey, of the Methodist Episcopal Church.

SEVENTH DAY, WEDNESDAY, MAY 10.

MAY 10.
SEVENTH DAY.

In session.

According to rule, the Conference convened at 9 A.M., Bishop Moore presiding.

Devotional service.

Hymn 208, "I love Thy kingdom, Lord," was sung. Bishop E. H. Hughes, of the Methodist Episcopal Church, led in prayer.

Journal read and approved.

The Secretary read the minutes of Tuesday's session, which were approved.

Bishop Moore addresses the Conference.

Bishop Moore read from Exodus xiv. and addressed the Conference on the fifteenth verse, "Speak unto the children of Israel, that they go forward." The Conference stood and sang Hymn 408, "Lead on, O King Eternal."

Bishop Moore resigned the chair to Bishop McMurry.

Substitutions.

The following substitutions were made: J. H. Wilson, lay alternate from the North Alabama Conference, for L. M. Stevenson; Mrs. C. F. Elza, lay alternate from the Little Rock Conference, for Carl Hollis.

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SEVENTH DAY.

Memorials, petitions etc., referred.

The following memorials, petitions, and resolutions were received, read by title, and referred as follows:

Memorial from the North Alabama Conference concerning change in boundaries, to Committee on Boundaries and Finance.

Communication from F. H. Peoples and others concerning President of Quarterly Conference, to Committee on Revisals.

Communication from G. W. Barcus and others concerning Art. 4, 516, 29, 38, to Committee on Revisals.

Memorial from the North Alabama Conference concerning Mission High School, to Committee on Missions.

Memorial from the Virginia Annual Conference concerning time limit, to Committee on Revisals.

Communication from H. J. Paylor and others concerning General Rules, etc., to Committee on Revisals.

Communication from H. J. Paylor and others, concerning Sunday school literature, to Committee on Sunday Schools.

Memorial from the Farmville District Conference concerning Sunday school literature, to Committee on Sunday Schools.

Memorial from the Norfolk and Portsmouth Districts concerning Superannuate Funds, to Committee on Boundaries and Finance.

Memorial from the Farmville District Conference concerning Quarterly Conference blanks, etc., to Committee on Publishing Interests.

Communication from H. J. Paylor and others concerning Articles of Religion, to Committee on Missions.

Communication from W. B. Murrah and others concerning a memorial of the General Board of Education, to Committee on Finance.

Communication concerning war work, to Committee on Missions.

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Communication concerning ¶274, to Committee on Missions.

Memorials, petitions, etc., referred.

Communication concerning Siberia-Manchuria boundary, to Committee on Missions.

Communication from the people of New Mexico concerning site for a tuberculosis hospital, to Committee on Hospitals.

Communication from the Commission on Temperance and Social Service, to Committee on Temperance and Social Service.

Bishop McMurry submitted Reports Nos. 1 and 2 of the War Work Commission, which were referred to the Committee on Missions.

Standing Committees called.

The call of the Standing Committees was made and the following reports went to the Calendar: Report No. 3, Committee on Publishing Interests; Nos. 1, 2, and 3, Committee on Church Relations and Bible Cause, with notice that a minority report to No. 1 would be submitted; No. 2, Committee on Church Extension; No. 2, Committee on Sunday Schools; No. 3 (with a minority report), No. 4, No. 5 (with a minority report), Committee on Itinerancy; Nos. 5, 7, and 9, Committee on Boundaries and Finance.

Report No. 1 of Special Committee on Correlation adopted.

Luther E. Todd, of the St. Louis Conference, moved a suspension of the rules to consider a report from the Special Committee on Correlation of Plans for Conservation and Promotion. The motion prevailed, and the report was read and adopted, as follows:

SPECIAL COMMITTEE ON CORRELATION OF PLANS FOR CONSERVATION AND PROMOTION,

REPORT NO. 1.

We, the Special Committee of Fifteen appointed to adjust and correlate the plans of conservation and promotion, as submitted by the Committee on Missions, the Committee on Education, and the Special Committee on Superannuate Endowment, submit Report No. 1 as follows:

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Report No. 1 of Special Committee on Correlation. adopted.

Having had before us the report of the promotional plan submitted by the Special Committee on Superannuate Endowment, we approve the plan and authorize its presentation to the General Conference.

Respectfully submitted.

JAMES CANNON, JR., *Chairman;*
LUTHER E. TODD, *Secretary.*

Reports recommending nonconcurrence were considered under the rule.

Report No. 6 of Committee on Itinerancy adopted.

Report No. 6 of the Committee on Itinerancy, relative to a presiding elder making a written report every three months to his presiding bishop, was adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 6.

Your Committee on Itinerancy had before it the following memorial from the Virginia Conference:

"*Be it resolved,* That the Virginia Conference memorialize the General Conference to amend the Discipline so as to make it the duty of a presiding elder to make a written report to the superintending bishop of his Conference every three months, said report to cover his activities for the preceding quarter and any other items of interest concerning the work of his district."

We recommend nonconcurrence, inasmuch as this memorial is practically covered by ¶137 of the present Discipline.

FORNEY HUTCHINSON, *President;*
R. G. MOOD, *Secretary.*

The Calendar was then taken up.

Report No. 3 of Committee on Boundaries and Finance adopted.

Report No. 3 of the Committee on Boundaries and Finance, concerning the changing of the boundary line between the Virginia and North Carolina Conferences, was read and adopted, as follows:

COMMITTEE ON BOUNDARIES AND FINANCE, REPORT NO. 3.

Your committee had before it a memorial from the North Carolina Conference asking that the boundary line between the Virginia Conference and the North Carolina Conference be so changed as to include Currituck Inlet Church in the Virginia Conference.

We recommend concurrence therein.

F. P. CULVER, *Chairman;*
J. TAYLOR STRATTON, *Secretary.*

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Report No. 1 of Committee on Sunday Schools taken from Calendar.

Considered *seriatim*.

Report No. 1 of the Committee on Sunday Schools, relative to the Constitution of the General Sunday School Board, was taken from the Calendar.

Paul H. Linn, of the Missouri Conference, moved that the report be taken up *seriatim*, and the motion prevailed.

¶299, "The purpose of the General Sunday School Board," was read and adopted.

¶300, "Who compose the Board," was read and adopted.

¶301, "Vacancies, how filled," was read and adopted.

¶302, "The Executive Committee," was read and adopted.

¶303, "The duties of the Board," fourteen separate items, was read and adopted.

¶304, "The officers of the Board," was read and adopted.

¶305, "Committee on Curriculum," was read and adopted.

¶306, "Sunday School Editor," was read and adopted.

¶307, "General Sunday School Secretary, two items, was read and adopted.

¶308, "Joint Committee on Religious Education," was read and adopted.

¶309, "Joint Committee on Sunday School Architecture," was read and adopted.

¶310, "Wesley Bible Classes," was read and adopted.

¶311, "Wesley Class Federations," was read and adopted.

¶312, "Sunday School Conference of the Annual Conference," was read and adopted.

¶313, "Funds of the Boards," was read and adopted.

¶314, "Sunday School Field Secretaries," was read and adopted.

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The report as a whole was then adopted, as follows:

Text of Report No. 1 of Committee on Sunday Schools.

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 1.

Your Committee on Sunday Schools begs to report that we have had referred to us a memorial from the General Sunday School Board requesting that the General Conference adopt the following Constitution for the General Sunday School Board in lieu of the Constitution found in Chapter VIII., Section 1, paragraphs 299 to 311 inclusive, of the Discipline of 1918.

The report is as follows:

CHAPTER VIII.

SUNDAY SCHOOL BOARD.

Section I.

¶299. For the purpose of promoting the religious instruction and training of our children, youth, and adults, and for the spread of Bible knowledge, there shall be a General Sunday School Board, incorporated according to the laws of the State of Tennessee, under the name of "The General Sunday School Board of the Methodist Episcopal Church, South," with headquarters in the city of Nashville. The Board shall have oversight of the Sunday school work of the Methodist Episcopal Church, South, including allied week-day religious instruction, under such regulations as the General Conference may prescribe, and shall have authority to make such by-laws for its government as it may find expedient, in harmony with this constitution.

¶300. The Board shall be composed of three effective bishops, twelve traveling preachers, and twelve lay members, to be elected quadrennially by the General Conference on nomination of the Committee on Sunday Schools and the Sunday School Editor and the General Secretary, who shall be, *ex officio*, members of the same. Fifteen members shall constitute a quorum.

¶301. All vacancies in the Board occurring during the interval between General Conferences shall be filled by the Board, the members so elected to serve until the close of the next General Conference, except that a vacancy among the bishops who are members of the Board shall be filled by the College of Bishops. Two consecutive unexcused absences from the Board sessions shall automatically cancel membership on the Board.

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Text of Report No. 1 of Committee on Sunday Schools.

¶302. The Executive Committee of the Board shall be composed of the Sunday School Editor, the General Secretary, the President of the Board, and two clerical and two lay members, to be elected quadrennially by the Board. The Executive Committee shall transact all the business of the Board between its regular and called meetings, but all its actions shall be subject to confirmation by the Board. The Chairman of the Executive Committee shall be elected by the Board. Four members shall constitute a quorum.

¶303. The duties of the Board shall be as follows:

1. To awaken general interest throughout the Church in the Christian instruction and training of children, youth, and adults, and to arouse the Church to the magnitude of this responsibility.

2. To inaugurate and promote plans of evangelism in the Sunday school to the end that each pupil may be led, through the operation of the Holy Spirit, to a knowledge of God's will and to an acceptance of Jesus Christ as personal Saviour and Lord.

3. To inaugurate and promote plans for Sunday school extension throughout the Church and to contribute to the support of Sunday schools requiring assistance in mission territory.

4. To determine and promote standards of efficiency for the Sunday school.

5. To determine the Sunday school curriculum, including special courses for parents, pastors, Sunday school officers and teachers, Wesley classes, and courses for week-day religious instruction correlated with the Sunday school.

6. To consider and pass upon recommendations made by the Sunday School Editor in regard to literature for the various departments of Sunday school work.

7. To provide for the training of teachers, officers, and other leaders in Sunday school work by maintaining a correspondence department, organizing and supervising training schools, and coöperating with schools and colleges in promoting Christian education, and to make such arrangements for the supervision of this work as it may deem necessary.

8. To provide for Conferences, Institutes, and other meetings in the interest of Sunday school work.

9. To coöperate with Conference Sunday School Boards in promoting Conference Sunday school organization and other work of the Conference Board for the purpose of bringing about the effective coördination and coöperation of our Sunday school forces.

10. To maintain a Department of Elementary Work, a

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Text of Report No. 1 of Committee on Sunday Schools.

Department of Intermediate-Senior Work, a Department of Young People's and Adult Work (or a Department of Young People's Work, and a Department of Adult and Home Work), and a Department of School Administration, to determine the scope of the work of each department, and to provide for the several departments such supervision as it may deem necessary.

11. To provide for education in missions and social service in all our Sunday schools and to promote and supervise Sunday school work in all our mission fields and in home mission territory in accordance with plans to be worked out in coöperation with the Board of Missions.

12. To assign to Sunday schools and departments and classes in Sunday schools such specials in home and foreign missions as are reserved for this purpose by the Board of Missions after consultation with the General Sunday School Board, and other specials that may be selected by the General Sunday School Board in its own field of work.

13. To make provision at its discretion for coöperation with any of the General Boards of the Church in any matters which, in the judgment of the Boards concerned, may best be provided for jointly.

14. To arrange any needed coöperation in its own field of work with other denominations and agencies; *provided*, that no such arrangement shall interfere with the right and responsibility of the Church to provide and control its own organizations and programs of work, both general and Conference, or with its right and responsibility, through its own properly constituted channels, to provide for and to supervise the training of its own Sunday school teachers and officers and for the religious instruction and training of its own children, youth, and adults; and *provided, further*, that to the Annual Conferences shall be reserved the right to determine each for itself whether or not it shall undertake so to coöperate with other denominations or agencies.

¶304. The Board shall elect from its membership a President and two Vice Presidents, and it shall also elect a Recording Secretary and a Treasurer. The Board shall also elect such officers and assistants as may be required for carrying out the duties of the Board, as set forth in the preceding paragraph. The Editor and the General Secretary and all the officers elected by the Board shall be responsible to the Board for the faithful performance of their duties, and also, except the Editor and the General Secretary, may be removed at any time by a majority vote of the Board. Their salaries shall be fixed by the Board and paid out of its funds, except that the salary of the Editor shall be provided for as hereinafter

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Text of Report No. 1 of Committee on Sunday Schools.

defined and that the salary and travel expense of the General Secretary and the officer in charge of training work and the expenses of the correspondence section of training work shall be met in the same way as the salary of the Sunday School Editor.

¶305. The Sunday School Editor, and such Assistant Editors as he may designate, the General Secretary, the officer in charge of leadership training, department superintendents, and such other persons as the Board may elect shall constitute a Committee on Curriculum, whose duty it shall be to recommend to the Board all courses provided for in ¶303, Section 5. The Sunday School Editor shall be chairman of this committee.

¶306. The General Conference shall elect quadrennially a Sunday School Editor, whose duties it shall be, after consultation with the General Secretary, to recommend to the General Sunday School Board and to the Book Committee and Publishing Agents such books, periodicals, and other literature as the Sunday school work of the Church may require, including missionary and social service lesson material for use in Sunday schools and in allied work of week-day religious instruction, and programs for Missionary Sunday in the Sunday school; to provide for the preparation of and to edit the same, and to promote through Sunday school literature the plans and policies adopted by the Sunday School Board. He shall report annually to the Book Committee and the General Sunday School Board, and quadrennially to the General Conference as to conditions and needs of Sunday school literature. The Book Committee shall pay his salary and furnish him with all necessary editorial and clerical assistance. A vacancy in the Sunday School Editorship shall be filled by the Sunday School Board.

¶307. (1) The General Conference shall elect quadrennially a General Sunday School Secretary, who, under such rules as the General Sunday School Board may adopt, shall have general supervision and direction of all work projected by the Board in all its departments, except as limited by the authority and duties of the Sunday School Editor. He shall advise the Sunday School Editor in regard to the literature required for carrying out the plans and programs of the Board and for meeting the needs of our Sunday schools, of allied week-day work of religious instruction and of the work of leadership training. He shall supervise the inauguration of new policies and shall be responsible for the coördination of the plans of all departments and of all programs of work. He shall look after the legal and other business of the Board and

MAY 10. SEVENTH DAY.

Text of Report No. 1 of Committee on Sunday Schools.

shall be responsible to the Board for the execution of its policies and for promoting the circulation of our Sunday school literature. He shall make annual reports to the Board and quadrennial reports to the General Conference as to the needs and conditions of the Sunday school work of the Church.

(2) If the Sunday School Editor or the General Secretary shall be under report of immorality or shall be accused thereof in writing signed by a minister or a member of our Church, there shall be a speedy investigation according to the chapter on Administration of Discipline. If the Committee on Investigation judge a trial necessary, the Sunday School Board shall immediately suspend the accused from office and take charge of his work until the issue of the trial is determined; and if the accused be found guilty, the Sunday School Board shall declare the office vacant. The Sunday School Board shall have the authority to fill any vacancy in the Editorship or General Secretaryship occurring during the interval of the General Conference arising from any cause.

¶308. The Board shall appoint or elect a Committee of Five on Religious Education, which, together with a like committee from the Board of Education, shall constitute a Joint Committee on Religious Education, whose duty it shall be to promote the work of specific religious instruction and training for religious leadership in the educational institutions of the Church and other institutions of learning.

¶309. The Board shall elect five persons, who, together with five representatives elected by the Board of Church Extension, shall constitute a Joint Committee on Sunday School Architecture. Said committee shall have authority to prepare standards for Sunday school architecture for the Church and to recommend such standards to the coöperating Boards. The committee shall also be authorized, under such provisions as the Boards may agree upon, to offer advice and guidance to the Church in the erection of Sunday school buildings.

¶310. For the purpose of developing the members of our Sunday schools in Christian character and training them for Christian service through intelligently directed religious activity, the Board shall promote the organization and enrollment of Adult, Young People's, Senior, and Intermediate Wesley Classes.

¶311. For the inspiration, instruction, and training of our Wesley Class officers and leaders and in order to encourage mutual fellowship and coöperation between Wesley Classes, the Board shall aid Conference Sunday School Boards in promoting the organization of charge, city, district, and Conference Wesley Class Federations. The annual meeting of the

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Text of Report No. 1 of Committee on Sunday Schools.

Conference Wesley Class Federation shall, when it is deemed best, be held in connection with the Sunday School Conference of the Annual Conference.

¶312. In order that the Sunday school workers of the Annual Conference may take counsel together for united effort, the Board shall coöperate with Conference Sunday School Boards in promoting the holding annually in each Conference of a Conference-wide meeting to be known as the Sunday School Conference of the Annual Conference. Said Conference may elect such officers and provide such organization in harmony with the plans of the General Sunday School Board as the Conference Sunday School Board may determine.

¶313. The funds of the Board shall be raised (a) through an assessment laid by the General Conference; (b) through such a percentage of missionary offerings raised in the Sunday schools as shall be agreed upon after mutual conference between the Sunday School Board and the Board of Missions; (c) through such specials taken in the Sunday school for support of Sunday school work in mission fields as shall be arranged jointly by the Sunday School Board and Board of Missions, and for such other objects as may be selected by the Board in its own field of work; and (d) through gifts and bequests.

¶314. The Board may, at its discretion, elect such Field Secretaries as the needs of the work may require, who shall travel in such territory and under such supervision as the Board may determine, for the promotion of any phases of Sunday school work that may be assigned to them by the General Board.

The committee concurs.

MARVIN T. HAW, *Chairman;*
L. F. SENSABAUGH, *Secretary.*

J. S. Ryang presents gavel.

J. S. Ryang, of the Siberia-Manchuria Mission, arose to a question of privilege, and in the name of the Siberia-Manchuria brethren presented to Bishop McMurry a gavel made from the wood of the tree under which the sainted Bishop Walter R. Lambuth had held the first session of the Siberia-Manchuria Mission. the gavel had been handsomely silver-mounted by the Koreans of the Mission.

Bishop McMurry accepts gavel.

Bishop McMurry responded with appropriate words and gratefully accepted the gavel.

Report No. 2 of the Committee on Itinerancy was taken from the Calendar and read. A minority re-

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Report No. 2 of Committee on Itinerancy taken from the Calendar.

Points of order come thick and fast.

port was then read. In the midst of the discussion, W. M. Fly, of the West Texas Conference, offered a substitute, which was ruled out of order. C. C. Jarrell, of the North Georgia Conference, offered an amendment to the substitute. Bishop McMurry ruled that the amendment was not an amendment, but a substitute to a substitute, and therefore not in order. F. S. Onderdonk, of the Texas Mexican Mission, moved the previous question. W. A. Cooper, of the Florida Conference, moved as a substitute the pending question. F. S. Onderdonk accepted the substitute.

Pending question ordered.

The pending question was ordered.

Forney Hutchinson, of the West Oklahoma Conference, Chairman of the Committee on Itinerancy, asked J. P. Hilburn, of the Florida Conference, to represent the committee in closing the debate.

O. E. Goddard, of the East Oklahoma Conference, made the point of order that under the pending question the chairman of the committee is not entitled to the closing speech. Bishop McMurry ruled that the point was not well taken, the pending question being not a subsidiary question, but in effect the main question. Dr. Goddard appealed from the decision of the Chair. The Chair was sustained.

Time extended.

J. A. Burrow, of the Holston Conference, moved an extension of time to complete this item of business. The motion prevailed.

George S. Sexton, of the Louisiana Conference, called for a vote by orders; but the call was not sustained by the requisite one-fifth of the members.

The minority report was lost by a vote of 170 to 178.

Majority report adopted.

On motion of A. J. Lamar, of the Alabama Conference, the previous question was ordered. The majority report was adopted by a vote of 188 to 115, as follows:

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COMMITTEE ON ITINERANCY, REPORT NO. 2.

Majority report adopted.

The General Conference having recommitted to the Committee on Itinerancy Item 5 of Report No. 1 without instructions, the committee hereby reports, returning the original report with the same recommendation of nonconcurrence, the item being as follows:

"From the North Carolina Conference to change ¶142 of the Discipline by inserting the words 'and the sacrament of the Lord's Supper,' thus enlarging the powers of preachers in charge who are ordained. Also a petition signed by J. A. Burrow and W. P. King relating to the same subject."

FORNEY HUTCHINSON, *Chairman;*
R. G. MOOD, *Secretary.*

Bascom Anthony, of the South Georgia Conference, moved a reconsideration of the report just adopted. The Bishop ruled the motion out of order, as the extension of the time applied only to the report adopted.

People of New Mexico offer site for tuberculosis hospital.

Bishop Du Bose was recognized for a privileged matter, and brought from the people of New Mexico the offer to donate a tuberculosis hospital site. The matter was referred to the Special Committee on Hospitals.

A paper from the Commission on Temperance and Social Service was presented and referred to the Committee on Temperance and Social Service.

Adjournment.

After various announcements, the Conference adjourned, with the benediction by Bishop R. G. Waterhouse.

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EIGHTH DAY, THURSDAY, MAY 11.

According to rule, Conference convened at 9 A.M., Bishop McMurry presiding.

Devotional services.

The opening devotional services were conducted by the Bishop, and consisted of the singing of Hymn 354, "O for a heart to praise my God," and prayer by R. H. Wynn, of the Louisiana Conference.

Journal approved.

The minutes of Wednesday's session were read and approved.

MAY 11. EIGHTH DAY.

Hymn 135, "Majestic sweetness sits enthroned," was sung.

Bishop Hughes addresses the Conference.

Bishop Edwin H. Hughes, of the Methodist Episcopal Church, at the request of Bishop McMurry, made the morning address. Bishop Hughes spoke from the promise in Matthew xviii. 20, "For where two or three are gathered together in my name, there am I in the midst of them." The Master's presence was close and manifest. The Bishop led the Conference in singing, with deep emotion, "Pass me not, O gentle Saviour."

Bishop McMurry resigned the chair to Bishop Darlington.

Alternate seated.

Miss Ella Bowden, lay alternate from the West Texas Conference, was seated in place of R. H. Seefeld.

Time set for hearing Messenger from United Brethren Church.

J. M. Rogers, of the South Georgia Conference, Chairman of the Committee on Introductions and Fraternal Correspondence, presented a privileged resolution, which was adopted as follows:

Be it resolved, That the General Conference hereby fixes the hearing of the Fraternal Messenger from the United Brethren Church, and others, as the special order for 11 A.M. on Friday, May 12, 1922.

JAMES M. ROGERS, *Chairman;*
W. G. CRAM, *Secretary.*

Memorials, etc., referred.

The following memorials, petitions, and resolutions were read by title and referred:

Communication from J. E. Harrison and others concerning questions of the Quarterly Conference, to Committee on Revisals.

Communication from G. E. Snavely concerning Lay Activities, to Committee on Lay Activities.

Memorial from the Vernon District Conference on the use of Centenary money, to Committee on Missions.

Communication from W. B. North and others concerning change of name, to Committee on Revisals.

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Memorials, etc., referred.

Communication from R. L. Russell and O. E. Goddard concerning Paine College, to Committee on Missions.

Communication from the Conference of the Church of Christ, etc., concerning life work, to Committee on Church Relations.

Communication from N. W. Cooper and others concerning Sabbath observance, to Committee on Temperance and Social Service.

Communication from George S. Sloan and others concerning Churches at school centers, to Committee on Education.

Communication from W. G. Cram and others concerning Mission representation in General Conference, to Committee on Missions.

Telegram from Woodrow Wilson.

J. H. Eakes, of the North Georgia Conference, was recognized for a privileged matter, and presented the following telegram from Woodrow Wilson, which was received with great enthusiasm, the Conference standing:

WASHINGTON CITY, May 10, 1922.

Dr. A. F. Watkins, Hot Springs, Ark.:

I am greatly honored and cheered by the message from the General Conference and beg that you will convey to its members my warmest greetings and heartfelt thanks. It is delightful to be assured of such comradeship in the high enterprise of justice and peace. WOODROW WILSON.

Telegram from President Harding's Secretary.

J. H. Eakes also presented the following telegram from George B. Christian, Jr., Secretary to President Warren G. Harding, which was enthusiastically received, the Conference standing:

WASHINGTON CITY, May 10, 1922.

Dr. A. F. Watkins, Hot Springs, Ark.:

The President sincerely appreciates your generous message of yesterday. He is gratified to have this assurance of your approval and support. GEORGE B. CHRISTIAN, JR.

Bishop Fout, of United Brethren Church, introduced.

Bishop Du Bose was recognized for a privileged matter and presented Bishop H. H. Fout, of the United Brethren Church, who comes as Fraternal

MAY 11. EIGHTH DAY.

Messenger. Bishop Fout spoke a few words of greeting.

Dr. Butcher, Fraternal Delegate, introduced.

Dr. James Williams Butcher, Secretary of the Sunday School Board of the British Wesleyan Church, who comes as Fraternal Messenger, was presented and briefly greeted the Conference.

Bishop Cannon was recognized, and presented a communication from the Universal Commission on Life Service, which was referred to the Committee on Church Relations and Bible Cause.

Report No. 2 of Committee on Episcopacy adopted.

The list of Standing Committees was called, and Report No. 2 of the Committee on Episcopacy was presented. On motion of A. J. Lamar, of the Alabama Conference, the rules were suspended and the report was received, as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 2.

We, your Committee on Episcopacy, respectfully submit Report No. 2 as follows:

We have passed in review the life and official administration of each of our bishops, and we recommend the passage of the character of each of them—namely, Eugene R. Hendrix, Warren A. Candler, James Atkins, Collins Denny, John C. Kilgo, William B. Murrah, Richard G. Waterhouse, Edwin D. Mouzon, John M. Moore, William F. McMurry, Urban V. W. Darlington, Horace M. Du Bose, William N. Ainsworth, and James Cannon, Jr.

We recommend that Bishop E. R. Hendrix be retired, in accordance with his request. We also recommend that Bishop John C. Kilgo be retired, and that Bishop R. G. Waterhouse be continued on the retired list.

Respectfully submitted. A. J. LAMAR, *Chairman;*
J. R. COUNTISS, *Secretary.*

Order of the day for Friday.

Report No. 3 of the Committee on Episcopacy was considered, under a suspension of the rules, and made the special order of the day for Friday morning at 10 o'clock.

Time of electing bishops fixed.

The rules were suspended, and, under a recommendation of the Committee on Episcopacy, the election of bishops was made the order of the day for 10 A.M., Tuesday, May 16, 1922.

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Report No. 4 of the Committee on Episcopacy was sent to the Calendar, with a minority report.

Sundry reports sent to the Calendar.

Report No. 12 of the Committee on Revisals was submitted, and went to the Calendar, with a minority report.

Report No. 4 of the Committee on Education was received and went to the Calendar.

Report No. 3 of the Committee on Church Extension, which had been recommitted, was, on motion of M. E. Lawson, of the Missouri Conference, restored to its original place on the Calendar.

Report No. 4 of the Committee on Church Extension, Report No. 3 of the Committee on Sunday Schools, and Report No. 3 of the Committee on Epworth Leagues were received and went to the Calendar.

Special Committees called.

The list of the Special Committees was called.

Report No. 1 of the Committee on Constitutional Questions went to the Secretary, as it recommended nonconcurrence.

Reports Nos. 1, 2, and 3 of the Committee on Hospitals went to the Calendar.

A motion by M. A. Childers, of the West Texas Conference, to suspend the rules and consider the report from the Committee on the Laymen's Missionary Movement was lost.

On motion of W. Erskine Williams, of the Central Texas Conference, said report was given first place on the Calendar.

Reports recommending nonconcurrence were taken up.

Reports 6 and 8 of Committee on Boundaries and Finance adopted.

Report No. 6 of the Committee on Boundaries and Finance relative to changing the boundary line of the Texas Conference was considered. C. T. Tally, of the Texas Conference, moved that "concurrence" be substituted for "nonconcurrence." The motion was lost. The report was adopted, as follows:

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Reports 6 and 8 of Committee on Boundaries and Finance adopted.

COMMITTEE ON BOUNDARIES AND FINANCE, REPORT NO. 6.

Your Committee has considered a memorial from certain members of the Texas Conference asking that the boundaries be so changed as to include the town of Winnsboro in the Texas Annual Conference, and to this we recommend nonconcurrence.

F. P. CULVER, *Chairman;*
J. TAYLOR STRATTON, *Secretary.*

Report No. 8 of the Committee on Boundaries and Finance, concerning the boundary line between the North Arkansas and the Little Rock Conferences, was adopted, as follows:

COMMITTEE ON BOUNDARIES AND FINANCE, REPORT NO. 8.

Your Committee had under consideration a memorial from the Little Rock Conference asking appointment of a commission of five members from the North Arkansas Conference and a like number from the Little Rock Conference who, together with the bishops in charge, should consider the interests of the two Conferences and fix the boundary between the same.

We recommend nonconcurrence.

F. P. CULVER, *Chairman;*
J. TAYLOR STRATTON, *Secretary.*

Report No. 4 of Committee on Episcopacy considered and adopted.

Report No. 4 of the Committee on Episcopacy was considered. M. T. Haw, of the St. Louis Conference, moved that, notwithstanding the recommendation of the Committee, "concurrence" be substituted for "nonconcurrence."

After discussion at length, R. L. Russell, of the St. Louis Conference, moved the previous question. The motion prevailed. A. J. Lamar, of the Alabama Conference, Chairman of the Committee, closed the debate. The motion to substitute "concurrence" for "nonconcurrence" was lost. The report of the Committee was then adopted, as follows:

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COMMITTEE ON EPISCOPACY, REPORT NO. 4.

Report No. 4 of Committee on Episcopacy considered and adopted.

Your Committee on Episcopacy has had before it memorials from the St. Louis, the Missouri, the Southwest Missouri, the Texas, the Austin District of the West Texas, the North Texas, the Tennessee, and the North Alabama Annual Conferences respecting the time limit of the episcopal office, that from the St. Louis Conference being as follows:

"*Be it resolved by the St. Louis Annual Conference*, That the General Conference be, and is hereby, memorialized to provide by suitable legislation for the election of bishops for a specified number of years, they being subject to reëlection."

To this and all others of like import we recommend nonconcurrence.

Respectfully submitted. A. J. LAMAR, *Chairman;*
J. R. COUNTISS, *Secretary.*

Report No. 17 of Committee on Revisals considered.

Report No. 17 of the Committee on Revisals was considered. Bascom Anthony, of the South Georgia Conference, moved that the rules be suspended, and that nonconcurring reports go to the Calendar.

J. S. Candler, of the South Georgia Conference, made the point of order that a change in rules must be submitted in writing, and lie over for one day. The point was sustained.

Sundry points of order.

J. B. Winn, of the Virginia Conference, made the point of order that the motion was not to change, but to suspend the rules. The point was sustained.

M. E. Lawson, of the Missouri Conference, made the point of order that, under the rules, when a nonconcurrence report is taken up, and a motion is made to substitute "concurrence," the report goes automatically to the Calendar. The point of order was not sustained.

M. E. Lawson appealed from the decision of the Chair, and stated the ground of his appeal. Bishop Darlington stated the ground of his decision. The Chair was sustained.

Report adopted.

The report of the committee was then adopted, as follows:

THE LIBRARY OF
GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS

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COMMITTEE ON REVISALS, REPORT NO. 17.

Report No. 17 of Committee on Revisals adopted.

Your committee had under consideration a memorial from George L. Beale and others, as follows:

"For the better preservation of the rich material of our history as a Church, each Annual Conference is urged to organize a Conference Historical Society, properly chartered. This society shall be the custodian of all the official records of the Conference, and shall be charged with the duty of gathering and preserving all data relating to the history of the same.

"A District Historian shall be elected by the District Conference and a historian for each local Church by the Church Conference who shall perform a like service for their respective fields. Let these coöperate as far as possible with the Conference Historical Society to preserve all the facts of our history, the following changes in the Discipline being necessary:

"In ¶97, page 40 of the Discipline of 1918, in line 1 insert the words 'District Historian,' so that the paragraph as amended shall read, 'The District Conference shall elect a District Historian, and also a District Lay Leader who shall be chairman of a Committee on Lay Activities. Let this committee be composed of the District Lay Leader, and also the Charge Lay Leader from each charge in the district.'

"In ¶98, page 41, after the words 'Social Service Committee' add 'the Church Historians,' so the paragraph as amended shall read: 'All the traveling and local preachers, including superannuated preachers residing within the circuit or station (whether without or within the limits of the Annual Conferences to which they belong), with the exhorters, stewards, trustees who are members of the Church, and class leaders of the respective circuits, stations, and missions, together with superintendents of Sunday schools who are members of the Church, the secretaries of the Church Conferences, the presidents of Senior Epworth Leagues, if eligible, the chairman of the Evangelistic Committee, the chairman of the Social Service Committee, the Church Historian, and none others.'

"In ¶113, Answer 5, page 50, at the close of line 5, add the words 'and a Church Historian,' so that the paragraph, as amended, shall read: 'Before the session of the Annual Conference, the Church Conference shall elect a Church Lay Leader, a Missionary Committee, an Evangelistic Committee, a Social Service Committee, and a Church Historian.'

"*Be it resolved,* That the General Conference now in session

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be requested to make the above additions to and changes in our Book of Discipline, so as to secure a better preservation of the facts relating to our history."

We recommend nonconcurrence.

BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

Report No. 2 of Committee on Revisals adopted.

Report No. 2 of the Committee on Revisals, relative to the nomination of the Board of Stewards, was adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 2.

We, your Committee on Revisals, considered two memorials—one from the Fayette District, Missouri Conference, and one from the China Mission Conference on the same subject, set forth in the latter as follows:

"We, the members of the China Mission Conference, met in annual session at Soochow, China, October 24, 1921, respectfully request and petition that you change and amend the Discipline so that the Board of Stewards be nominated by the Church Conference, rather than by the preacher in charge, and elected by the Quarterly Conference."

We recommend nonconcurrence.

BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

Report No. 1 of Committee on Constitution considered.

Report No. 1 of the Committee on Constitution was considered. J. A. Anderson, of the North Arkansas Conference, was recognized. J. S. Candler, of the North Georgia Conference, made the point of order that, according to the revised rules, to substitute for "nonconcur," "concur" carried the report to the Calendar.

Points of order.

Bishop Darlington did not sustain the point of order, declaring that it was identical with the point just raised by M. E. Lawson, on which the Chair had been sustained by the body.

The question being raised as to what the rule was, the record was called for and read, showing that the ruling of the Chair was in accord with the rules as adopted by the Conference.

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Report adopted.

J. A. Anderson asked for unanimous consent to withdraw the report. Such consent was not granted. The report was then adopted, as follows:

COMMITTEE ON THE CONSTITUTION, REPORT NO. 1.

Your Committee on the Constitution had referred to it a paper signed by Rev. J. A. Anderson and others, which is as follows:

"Whereas ¶43 of the Discipline, providing a method for altering the Restrictive Rules, contains the following words, 'which may be altered upon the joint recommendation of all the Annual Conferences by a majority of two-thirds of the General Conference succeeding'; and whereas these words appear in their present form for the first time in the Discipline of 1906, and are manifestly an unauthorized interpolation, apparently based upon a misinterpretation of the constitutional action taken in the year 1828; therefore be it

"*Resolved*, That the editor of the next edition of the Discipline be instructed to delete from ¶43 the aforesaid words."

After carefully considering the above matter, your committee recommends nonconcurrence.

JAMES E. DICKEY, *Chairman;*
ROBERT O. RANDLE, *Secretary.*

Rev. Namio Yanagihara presented.

Bishop McMurry was recognized and presented Rev. Namio Yanagihara, Fraternal Messenger of the Japan Methodist Church.

Report No. 4 of Committee on Church Extension adopted.

Report No. 4 of the Committee on Church Extension was read and adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 4.

Your Committee on Church Extension has had under consideration a memorial from the Virginia Conference, which is as follows:

"*Resolved*, That the Virginia Conference memorialize the General Conference to consider the feasibility and desirability of establishing, under the auspices of the General Board of Church Extension, a Mutual Church Insurance Association for the protection of our Church property."

Also a memorial from the members of the Navasota District Conference in session at Conroe, Tex., asking that "the laws of our Church creating the Board of Church Extension

be so changed and amended as to permit the said Board to establish a department of insurance for the protection of our Church property from fire, hurricane, etc."

We recommend nonconcurrence.

JAMES THOMAS, *Chairman;*
MARTIN E. LAWSON, *Secretary.*

Instructions to Committee on Rules.

Paul H. Linn, of the Missouri Conference, submitted the following resolution in writing, and moved its adoption:

Be it resolved, That we recommit to the Committee on Rules Section "e," Rule 8, with instructions that they recommend either its repeal or its modification, so that nonconcurrence reports may be subject to immediate adoption, unless there be a minority report or unless the report provoke discussion, in either of which cases the report shall go to the Calendar.

The motion prevailed.

M. A. Childers, of the West Texas Conference, submitted a resolution, which was referred to the Committee on Rules.

H. J. Paylor, of the Virginia Conference, submitted a resolution, which was referred to the Committee on Rules.

F. P. Culver, of the Central Texas Conference, asked for a correction of the spelling of the name of W. A. Tarver, of the same Conference.

The Calendar was taken up.

Report No. 2 of Committee on Laymen's Missionary Movement considered *seriatim*.

Report No. 2 of the Committee on Laymen's Missionary Movement was presented. On motion of George W. Barcus, of the Central Texas Conference, the report was taken up *seriatim*. Section 1 was read.

J. N. Holder, of the North Georgia Conference, asked that permission be granted the Committee on Rules to retire for a few minutes. The request was granted.

Time extended.

J. S. Candler, of the North Georgia Conference, moved an extension of time to complete the item of business pending. The motion prevailed.

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F. M. Massey, of the Tennessee Conference, moved as a substitute that the report be recommitted. The vote resulted in a tie, the substitute thereby failing of adoption.

W. A. Cooper, of the Florida Conference, moved to amend by substituting "the General Conference shall elect the Secretary" for "the General Board shall elect the Secretary," and that this amendment apply only to the General Secretary.

J. H. Eakes, of the North Georgia Conference, moved the previous question, and the motion prevailed. The amendment of W. A. Cooper was adopted.

Section 1 adopted.

The section as amended was then adopted.

Adjournment.

After announcements, the Conference adjourned, with the benediction by Bishop H. H. Fout, to meet in special session in this auditorium at 8 o'clock tonight to hear the addresses of the Fraternal Messengers from the Methodist Episcopal Church and the British Wesleyan Church.

EVENING SESSION.

Conference convened, according to special order, for the hearing of the Fraternal Messengers of the Methodist Episcopal Church and the British Wesleyan Church, Thursday evening, May 11, at 8 o'clock, Bishop Candler in the chair.

Bishop Candler called the Conference to order and announced Hymn 557, which was sung. The Conference was led in prayer by Hoyt M. Dobbs. Hymn 555 was sung.

Credentials from Methodist Episcopal Church and British Wesleyan Church.

The credentials of the Rev. David George Downey, D.D., LL.D., Fraternal Messenger from the Methodist Episcopal Church, and those of the Rev. James Williams Butcher, of the British Wesleyan Church, were read.

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Credentials from Methodist Episcopal Church and British Wesleyan Church.

NEW YORK CITY, May 3, 1922.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South, Hot Springs, Ark.

Dear Fathers and Brethren: Pursuant to the action of the General Conference of 1920, the Bishops of the Methodist Episcopal Church have elected the Rev. David George Downey, D.D., LL.D., as Fraternal Messenger to your honorable body.

Doctor Downey has occupied prominent pastoral charges of our Church, has served as Corresponding Secretary of the Board of Sunday Schools, has for ten years occupied the position of Book Editor of our Church, has served on a number of our most important Commissions, including the Commission on Unification, has been a member of five successive General Conferences, and it is altogether within bounds to say that no minister of our connection occupies a position of greater honor or broader influence. No one could have been chosen better qualified to narrate the story of our doings, and certainly no one could more fittingly represent the spirit and ideals of our Church.

As the coming of your able representative, the Rev. Charles William Tadlock, Ph.B., D.D., to Des Moines, served to deepen our affection for your great Church, we are confident that the going of Doctor Downey to you will inevitably make for the closer fellowship of our respective communions. We confidently look forward to the compacting of our forces, manifestly essential to the realization of the high hopes so long cherished by us all—hopes which embrace the welfare of America, the peace of the world, and the ultimate triumph of our Lord.

We pray that upon your great Conference may rest the richest blessing of the Triune God.

By order and in behalf of the Bishops of the Methodist Episcopal Church. R. B. WILSON, *Secretary.*

LONDON, March 28, 1922.

To the Board of Bishops and the General Conference of the Methodist Episcopal Church, South, United States of America—Greetings.

Dear Brethren: The British Wesleyan Methodist Conference has pleasure in appointing as its Fraternal Delegate to convey its hearty greeting the Rev. James Williams Butcher, whom it commends to your gracious welcome and cordial hospitality.

Mr. Butcher is a brother beloved who has exercised a long and distinguished ministry. He was the successful pastor of

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Credentials from Methodist Episcopal Church and British Wesleyan Church.

some of our most flourishing Churches in the city of Liverpool and its locality, from whence he removed to Scotland, where for some years he occupied the Chair of the District of that northern part of Great Britain.

By his choice pulpit gifts and alert administrative ability he gained the esteem of the Conference and the affection of those among whom he labored. He is peculiarly interested in the problems which affect the Christian calling and character of our young people.

For fifteen years he has filled with great devotion the position of the Secretary of our Sunday School Department. Under his direction this branch of our work has greatly increased its usefulness. By his guidance and inspiration a new Sunday School Hymnal was published which has met with general favor and he himself is the author of some of our most acceptable hymns. He has a facile and fruitful pen and the books he has written for boys have had a large and influential circulation. The Sunday School Union of Great Britain recognized his peculiar gifts in this sphere by choosing him as a delegate to the World Conference on Sunday Schools held in Japan two years ago.

Mr. Butcher is well informed of the modern movements of British Methodism and is able to represent them competently to our brethren in America.

Many members of the British Conference were delighted to meet distinguished bishops and members of the Methodist Episcopal Church, South, at the recent Ecumenical Conference held in London, and in commending Brother Butcher to your fraternal regard pray that upon you in your deliberations and upon him as the bearer of our affectionate salutations the blessing of the Covenant God may abundantly rest.

Signed on behalf of the Wesleyan Methodist Conference.

J. ALFRED SHARP, *President;*
JOHN E. WAKERLEY, *Secretary.*

Dr. Downey addresses the Conference.

The Bishop presented Dr. Downey, who addressed the Conference. (See Appendix.) At the conclusion of the address the vast audience stood in appreciative acknowledgment of the spirit and eloquence of the distinguished messenger. Bishop Candler responded appropriately.

Hymn 556, "Blest be the tie that binds," was sung.

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The Rev. Mr. Butcher was presented and addressed the Conference. (See Appendix.) At the conclusion the Conference stood and applauded in recognition of the message, and the Bishop appropriately responded.

Dr. Butcher addresses the Conference.

The long meter doxology was sung, Dr. S. G. Bland, of the Methodist Church of Canada, pronounced the benediction, and the Conference stood adjourned.

Benediction.

NINTH DAY, FRIDAY, MAY 12.

MAY 12. NINTH DAY.

According to rule, Conference convened at 9 A.M., Bishop Darlington in the chair.

Hymn 357, "Forever here my rest shall be," was sung. Dr. A. F. Smith, of the St. Louis Conference, led in prayer.

The minutes of the sessions of Thursday morning and evening were read and approved.

Journal read and approved.

Bishop Darlington rose to a question of high personal privilege, and repudiated the insinuation contained in a report in the Hot Springs *Sentinel*, to the effect that he had purposely recognized only speakers against the limitation of the tenure of the episcopal office, with the exception of Marvin T. Haw, of the St. Louis Conference.

Bishop Darlington rises to question of high privilege.

A. F. Watkins, Secretary of the Conference, stated that Bishop Darlington had asked him during the discussion if he knew how the persons wanting to speak stood on the question, as he desired to recognize alternately affirmative and negative advocates.

C. C. Featherstone, of the Upper South Carolina Conference, moved that the Conference approve the conduct of the Chair.

H. C. Morrison, of the Kentucky Conference, arose to a question of privilege, and stated that he had personal knowledge that the Bishop had acted fairly in the matter.

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Bishop Darlington's presidency approved.

Bishop Candler took the chair and put the question. Bishop Darlington's presidency during the debate of yesterday was approved by a standing and practically unanimous vote.

By general consent, permission was granted the Secretary to correct a report of the Committee on Episcopacy in citation of the Memphis Conference as having memorialized the General Conference to place a limit on the tenure of the episcopacy, and also in the same report where the citation appears "West Texas Conference," to change this to "the Austin District of the West Texas Conference.

By request of Bishop Darlington, one of our general evangelists, Luther Bridges, sang with profound effect "The heart that was broken for me." At the close the Conference joined with strong emotion in singing "In the Cross, in the Cross, be my glory ever."

Bishop Darlington addresses the Conference.

Bishop Darlington read Acts i. 1-9, and addressed the Conference. At the conclusion of the address he led the Conference in singing "Come, thou Fount of every blessing."

Bishop Darlington resigned the chair to "the apostle of work," Bishop Horace M. Du Bose.

Dr. Brummitt introduced.

Bishop Atkins was recognized, and presented Dr. Dan B. Brummitt, editor of the *Epworth Herald*, organ of the Epworth League of the Methodist Episcopal Church.

Dr. Bland introduced.

Bishop Du Bose introduced Dr. S. G. Bland, Fraternal Messenger of the Methodist Church of Canada, and pastor of Broadway Tabernacle, Toronto.

Substitutions.

The following substitutions were made: Mrs. J. D. Elliott, lay alternate from the North Alabama Conference, in place of W. H. Stockham; S. D. Harris, lay alternate from the Florida Conference, in place of J. H. Therrell; R. G. Boeger, lay alternate from the Texas Conference, in place of R. M. Kelly.

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T. D. Ellis, Chairman of the Committee on Arrangements, asked that the Conference hear Dr. Marion S. Monk, the pastor-host. Permission being given, Dr. Monk called attention to the matter of crowding in the aisles, which is against the city fire ordinance; attention was called to other details of seating.

Telegram of sympathy ordered sent to Miss Bennett.

W. L. Clark, of the Kentucky Conference, moved that the Secretary be directed to send a telegram of sympathy to Miss Belle H. Bennett, a delegate to this body, who is detained at home by illness. The motion prevailed.

Memorials, etc., referred.

Memorials, petitions, and resolutions were read by titles and referred as follows:

Communication from R. M. Archibald and others concerning salary of presiding elders, to the Committee on Revisals.

Communication from J. C. Montgomery and M. T. Haw concerning Daily Vacation Bible Schools, to Committee on Sunday Schools.

Communication from J. E. Harrison and Mrs. R. P. Howell concerning restoring credentials, to Committee on Itinerancy.

Communication from P. O. Lowry concerning financing of presiding eldership, to Committee on Itinerancy.

Communication from O. E. Goddard concerning assessment for Negro Work, to Committee on Boundaries and Finance.

Communication from J. R. T. Major concerning amending paragraph, to Committee on Revisals.

Communication from the College of Bishops concerning certain relations with other Churches, to Committee on Church Relations and Bible Cause.

Communication from W. R. Webb and others concerning mob violence, to Committee on Temperance and Social Service.

Communication from W. F. Quillian and others

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Memorials, etc., referred.

concerning the election of Book Agents, to Committee on Publishing Interests.

Communication from T. L. Wade and others concerning the dedication of Christian Homes, to Committee on Revisals.

Communication from the North Alabama Conference concerning amending the Discipline, to Committee on Revisals.

Communication from the Commission concerning the Consolidation of Boards, to Committee on Missions.

Communication from J. A. Burrow and others concerning statistical blanks, to Committee on Revisals.

Communication from P. O. Lowry and others concerning Lay Leader in Cabinet, to Committee on Itinerancy.

Communication from S. P. Wiggins and others concerning local deacons, to Committee on Revisals.

Communication from A. J. Weeks and others concerning choosing Publishing Agents, to Committee on Publishing Interests.

Communication concerning the Federal Council of Churches of Christ in America, to Committee on Church Relations and Bible Cause.

Communication from Mississippi delegates concerning changing ¶794, to Committee on Revisals.

Communication from E. R. Steel and others concerning enlarging districts, to Committee on Itinerancy.

Communication from M. T. Haw and R. G. Mood on amending Rule 8, to Committee on Rules.

Communication from W. M. Bell, Senior Bishop of the United Brethren in Christ, and address of Bishop H. H. Fout, of the same Church, to Committee on Church Relations and Bible Cause.

Communication to amend ¶43, to Committee on Constitution.

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J. N. Holder, of the North Georgia Conference, asked unanimous consent to present a report of the Committee on Rules. The request was granted, and the report was considered.

Report of Committee on Rules presented, discussed, adopted.

M. T. Haw, of the St. Louis Conference, moved as a substitute that Section "e," Rule 8, be eliminated.

J. H. Eakes, of the North Georgia Conference, moved to lay the substitute on the table. The motion prevailed.

The report was then adopted, as follows:

COMMITTEE ON RULES.

Your committee recommend the adoption of change in Rule 8, Section (e), which shall read as follows when amended:

"A committee's report recommending nonconcurrence shall be subject to immediate consideration on completion of the daily call for reports from Standing and Special Committees, unless there be a minority report or a motion to substitute concurrence, in which case both reports, the committee's report together with a motion to substitute concurrence, shall be placed on the Calendar."

We further recommend that Rule 11, Section (c), be changed in the last paragraph by substituting the word "ten" for "fifteen," so that the Rule will read:

"No member shall speak the second time on the same question if any member who has not spoken desires the floor, nor more than twice on the same subject on the same motion, nor longer than ten minutes unless his time be extended by the Conference."

JOHN W. HOLDER, *Chairman;*
F. A. CARTER, *Secretary.*

Bishop Du Bose called attention to the fact that a note had come to the Chair, complaining that visitors were crowding delegates out of their seats.

Report No. 3 of Committee on Episcopacy presented, discussed, adopted.

The order of the day being due, Report No. 3 of the Committee on Episcopacy, recommending the number of bishops to be elected, was taken up.

A. C. Millar, of the Little Rock Conference, moved to amend the report by substituting "seven" for "five."

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Report No. 3 of Committee on Episcopacy presented, discussed, adopted.

Bascom Anthony, of the South Georgia Conference, moved, as an amendment to the amendment, that "four" be substituted for "five."

After debate, I. W. Cooper, of the Mississippi Conference, moved the previous question. The motion prevailed.

Points of order as to the order of voting were made by A. C. Millar, of the Little Rock Conference, Bascom Anthony, of the South Georgia Conference, and W. W. Brandon, of the North Alabama Conference.

The amendment to the amendment, calling for four new bishops, was lost. The amendment, providing for seven new bishops, was lost. The report of the committee was adopted, as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 3.

Your Committee on Episcopacy considered the question of the number of bishops to be elected by this General Conference as presented to us through the Episcopal Address, and also by numbers of ministers, laymen, and missionaries, and we recommend that this General Conference shall elect five bishops at the present session.

Respectfully submitted. A. J. LAMAR, *Chairman;*
J. R. COUNTISS, *Secretary.*

The order of the day having arrived, a letter from Bishop W. M. Bell, Senior Bishop of the Church of the United Brethren in Christ, was read.

Credentials from Church of the United Brethren in Christ.

The credentials of Bishop H. H. Fout, Fraternal Messenger of the Church of the United Brethren in Christ, were read:

CREDENTIALS OF FRATERNAL MESSENGER FROM THE UNITED BRETHREN IN CHRIST.

HARRISBURG, PA., April 29, 1922.

To the Bishops of the Methodist Episcopal Church, South, in session at Hot Springs, Ark.

Fathers and Brethren: Bishop H. H. Fout, of our Board of Bishops, is our authorized representative to bear to your honorable body our assurances of love and fraternal greetings. WILLIAM B. BELL, *Senior Bishop.*

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After cordial words spoken by the Chairman, the distinguished and reverend brother addressed the Conference. At the conclusion of the address the Conference stood in great enthusiasm, and, after great applause, sang "Blest be the tie that binds."

Bishop Fout addresses the Conference.

Bishop Du Bose responded in felicitous reference to the relations of the fathers in the two Churches.

F. P. Culver, of the Central Texas Conference, moved that the address be referred to the Committee on Church Relations and Bible Cause. A motion to amend by referring also the written address of the Senior Bishop, which had been read, was accepted as a part of the original motion. The motion prevailed.

On motion, the time was extended for hearing Rev. Namio Yanagihara, Fraternal Messenger from the Methodist Church of Japan.

Credentials from Japan Methodist Church.

The credentials of Mr. Yanagihara were read:

TOKYO, JAPAN, April 10, 1922.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South.

Dear Fathers and Brethren: This is to certify that the bearer, Rev. Namio Yanagihara, is the duly elected Fraternal Delegate from the Japan Methodist Church to the General Conference of the Methodist Episcopal Church, South, convening in Hot Springs, Arkansas, U. S. A.

Brother Yanagihara is a graduate of the Theological School of Kwansei Gakuin, Kobe; he is a member of the West Annual Conference of the Japan Methodist Church; he has been a successful pastor at Yamaguchi, Oita, Osaka, and Kobe; he has been District Superintendent of Hiroshima and Matsuyama Districts, covering the whole region about the Inland Sea for nine years; he is at present appointed to evangelistic work in Osaka.

We take pleasure in commending him to the love and fellowship of the bishops and the members of the General Conference of the Methodist Episcopal Church, South, and to all Southern Methodist people generally.

KOGORO USAKI,
Bishop of the Methodist Church of Japan.

Rev. Namio Yanagihara addresses the Conference.

Following the reading of the credentials the distinguished and reverend brother from overseas ad-

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dressed the Conference. At the conclusion of the address the Conference stood in appreciation, and Bishop Du Bose made response.

Sundry reports sent to Calendar.

By unanimous consent the following reports were received from Standing Committees, and went to the Calendar: No. 4 with minority report, Nos. 5 and 6, Committee on Publishing Interests; Nos. 4 and 5, Committee on Sunday Schools; No. 3, Committee on Epworth Leagues; Nos. 4 and 5, Committee on Church Relations and Bible Cause; Nos. 5, 6, and 7, Committee on Education; No. 8, Committee on Itinerancy.

The following papers, which recommend nonconcurrence, remain in the hands of the Secretary: No. 6, Committee on Church Relations and Bible Cause; Nos. 6, 7, 9, 10, and 11, Committee on Itinerancy; Nos. 7 and 8, Committee on Publishing Interests; Nos. 8 and 9, Committee on Education.

By unanimous consent, Report No. 1 from the Special Committee on Border Work was received and placed upon the Calendar.

Adjournment.

After various announcements, the Conference sang "Praise God, from whom all blessings flow," Dr. David Downey, of the Methodist Episcopal Church, pronounced the benediction, and the Conference stood adjourned.

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TENTH DAY, SATURDAY, MAY 13.

According to rule, Conference convened at 9 A.M., Bishop Du Bose in the chair.

Hymn 388, "A charge to keep I have," was sung. Bishop McMurry led in prayer.

Journal read and approved.

The minutes of Friday morning's session were read and approved.

Historic gavel.

Bishop Du Bose spoke to a question of privilege, concerning the gavel in his hand, made originally for Bishop Holland N. McTyeire, and used by him through many years, and thrust into the speaker's hands on his last visit to Bishop Elijah Embree Hoss.

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In order that this precious memento might be laid up and treasured with its history, it will be turned over to our Senior Bishop, Warren A. Candler, for preservation in the museum at Emory University.

Historic gavel.

Bishop Du Bose read from Colossians i. and addressed the Conference on "Jesus, the image of the invisible God."

The Wisdom sisters, from Missouri, were presented and sang with effect "Amazing grace, how sweet the sound."

Wisdom sisters sing.

Bishop Du Bose resigned the chair to Bishop Ainsworth.

The following substitutions were made: H. T. Carley, clerical alternate from the Louisiana Conference, in place of George S. Sexton; leave of absence was asked for and granted J. P. Womack, lay delegate from the North Arkansas Conference, and W. P. Jones was seated in his place; R. C. Dial, lay alternate from the North Texas Conference, in place of M. B. Sherwood; D. R. Anderson, lay alternate from the Virginia Conference, in place of T. S. Southgate.

Substitutions.

As a privileged matter the following report from the Committee on Introductions and Fraternal Correspondence was adopted:

Report of Committee on Introductions and Fraternal Correspondence adopted.

Be it resolved, That the General Conference hereby fixes the hearing of the Fraternal Messenger from the Methodist Church of Canada as the special order for 11:30 A.M. on Saturday, May 13, 1922.

J. M. ROGERS, *Chairman;*
W. G. CRAM, *Secretary.*

The following telegram was read:

Greetings from women of C. M. E. Church.

ST. LOUIS, MO., May 12, 1922.

General Conference of the M. E. Church, South, Hot Springs, Ark.:

Hearty greetings from the Connectional Women's Missionary Society of the Colored M. E. Church now in session.

DR. M. E. COLEMAN, *President.*

Memorials, petitions, and resolutions were received, read by title, and referred as follows:

Memorials, etc., referred.

Communication from H. E. Knight and others

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concerning the *Adult Student*, to the Committee on Sunday Schools.

Memorials, etc., referred.

Communication from J. J. Morgan and others concerning the report of the American Bible Society, to Committee on Church Relations.

Communication from E. S. Boswell and others concerning change in Discipline, to Committee on Revisals.

Communication from Knox Street Epworth League concerning the Superannuate Fund, to Special Committee.

Communication from S. M. Black and others concerning change of Discipline, to Committee on Revisals.

Communication from W. B. Hays and others concerning change in Discipline, to Committee on Revisals.

Reports were called for from Commissions, Boards, and Connectional officers.

The report of the General Secretary of the Board of Missions was referred to the Committee on Missions.

Report of Committee of Appeals received.

The quadrennial report from the Committee of Appeals was received, as follows:

REPORT OF COMMITTEE OF APPEALS.

Dear Fathers and Brethren: During the last quadrennium, and since our former report, the following cases have been appealed to us, and the following disposition made of them, to wit:

On Wednesday, May 23, 1919, we considered the appeal of Rev. S. W. Walker, from the Western Virginia Conference, and by unanimous vote reversed the decision in the case on the ground that there was a total want of evidence to sustain the conviction.

On April 28, 1920, the case of Rev. O. T. Rogers, of the North Texas Conference, was before us on appeal. By a vote of five for and two against the decision of the trial committee was confirmed. This case also turned upon the question of the sufficiency of the evidence.

We are glad to report that we have had so few cases during the quadrennium.

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Report of Committee of Appeals received.

At this session of the General Conference we have considered the claim of the Northwest Conference against the Board of Church Extension to recover $12,500 of funds in the hands of the Board of Church Extension turned over to it by the Montana Annual Conference. After a full hearing, in which a question was raised as to our jurisdiction, we decided:

1. That this committee has jurisdiction. This decision was by a majority vote.

2. That the Board of Church Extension is entitled to hold and to administer the fund, and that the complainant is not entitled to the fund. This decision was unanimous.

We also considered a claim filed by a committee of the Northwest Conference on behalf of the superannuated preachers, widows, and orphans' fund of the Montana Annual Conference against the Board of Church Extension.

The defendant raised the question of our jurisdiction of this case, and we decided by a majority vote that we had jurisdiction.

On the merits of the case we unanimously decided as follows:

1. That the money in question is a trust fund raised by the Montana Annual Conference, which it held as trustee for the benefit of the superannuated preachers, widows, and orphans of the Montana Conference, and said fund must be so maintained.

2. That the Montana Annual Conference made a contract with the Board of Church Extension to handle the fund, which both parties to the contract believed they could properly make, but which we hold was in excess of the power of the Montana Annual Conference to make.

3. The Board of Church Extension faithfully carried out its contract and did much hard work without compensation and at considerable expense in gathering in said funds, part of which had been loaned on a doubtful security, and that it paid the beneficiaries of the trust six per cent interest on said fund under the terms of its contract, believing it would ultimately receive the whole corpus of the fund, while it earned only four per cent thereon. It charged no expenses against said fund.

4. That the Northwest Conference is the legal successor of the Montana Conference as to all rights and responsibilities of the Montana Conference regarding said fund.

5. That the Board of Church Extension is entitled to be reimbursed its expenses in protecting, caring for, and administering said trust and to be reimbursed the difference between the interest it has paid the beneficiaries of said fund and that

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earned thereon, and that the same should be deducted therefrom.

Report of Committee of Appeals received.

6. That the remainder is in the hands of the Board of Church Extension as such trust fund, for the benefit of the superannuated preachers, widows, and orphans of the Montana Conference, or of the territory origina ly embraced therein, under the terms of said trust.

7. The Board of Church Extension shall pay the remainder of said fund over to the proper trustees appointed under the laws of Montana to handle and administer the same.

Respectfully submitted.

WILLIAM B. MURRAH, *President of first two sessions;*
COLLINS DENNY, *President of last session;*
JOHN M. BARCUS, *Secretary;*
S. L. DOBBS,
T. D. ELLIS,
J. A. MCCULLOUGH,
P. D. MADDIN,
MARTIN E. LAWSON.

Methodist Men's Club approved.

H. J. Paylor, of the Virginia Conference, asked unanimous consent to present a resolution concerning the Methodist Men's Club. Consent being given, the resolution was passed, as follows:

Be it resolved, That we approve of the organization of the Methodist Men's Club in the local Church, and recommend that the Board of Lay Activities make such provision as may seem best for its development, organization, and for the carrying on of the work.

Standing Committees called.

The list of Standing Committees was called, and the following reports went to the Calendar: Nos. 10 and 12, Committee on Education; Nos. 5, 6, and 7, Committee on Episcopacy; Nos. 10, 11, 13, 15, 16, 18, 21, and 22, Committee on Boundaries and Finance; Nos. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, and 29, Committee on Revisals; No. 4, Committee on Temperance and Social Service; Nos. 4, 5, 6, 7, 8, 9, and 10, Committee on Missions.

Reports Nos. 6 and 9 of the Committee on Itinerancy remain in the hands of the Secretary, as they recommended nonconcurrence.

Special Committees called.

The list of Special Committees was called, and the following reports went to the Calendar: Nos. 4 and

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5, Committee on Superannuate Endowment; Nos. 3 and 4, Committee on Laymen's Missionary Movement; No. 2, Committee on Correlation of Programs; No. 2, Committee on Constitution.

Report No. 11 of Committee on Education adopted.

On motion of H. N. Snyder, of the Upper South Carolina Conference, the rules were suspended and Report No. 11 of the Committee on Education was adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 11.

The Committee on Education respectfully requests the General Conference to fix as special order of the day for Monday, May 15, at 10 A.M., hearing an address concerning the Christian Education Movement by Dr. J. H. Reynolds, the Director General.

H. N. SNYDER, *Chairman;*
D. C. HULL, *Secretary.*

Report of Special Committee on Reorganization of Boards considered *seriatim*, amended, and adopted.

J. H. Eakes, of the North Georgia Conference, moved a suspension of the rules, to hear a report of the Special Committee on Reorganization of Boards. The motion prevailed.

On motion of Mrs. J. H. McCoy, of the Tennessee Conference, the report was considered *seriatim*.

A. J. Lamar, of the Alabama Conference, moved as an amendment that the expenses of the Commission provided for be paid out of the General Conference expense fund, rather than out of the Publishing House funds. The amendment was accepted by the committee.

Section 1 was read. Paul H. Linn, of the Missouri Conference, moved to amend by substituting "eighteen" for "fifteen," nine of the members to be clerical and nine lay. The motion was lost.

The section was adopted.

Section 2 was read and adopted.

Section 3 was read. Mrs. J. H. McCoy, of the Tennessee Conference, moved to amend by striking out the entire section.

C. R. Jenkins, of the South Georgia Conference, moved the pending question, and the motion prevailed.

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Report of Special Committee on Reorganization of Boards considered *seriatim*, amended, and adopted.

The amendment to strike out was lost by a vote of 160 to 163.

Bascom Anthony, of the South Georgia Conference, moved to amend by substituting the word "feasible" instead of the word "possible" in the first line of the section. The motion prevailed. Section 3, as amended, was then adopted.

Section 4 was read. Marvin T. Haw, of the St. Louis Conference, made a point of order that the nominations for this Commission should come from the delegations. The point was not sustained.

W. W. Brandon, of the North Alabama Conference, moved as an amendment that each delegation send in nominations for the Commission. The amendment prevailed. Item 4, as amended, was then adopted.

The report as amended was then adopted, as follows:

Text of the report.

REPORT OF THE SPECIAL COMMITTEE ON THE REORGANIZATION OF THE GENERAL BOARDS.

Your committee, appointed to consider memorials concerning the reorganization of our General Boards, begs leave to submit the following report:

The number of memorials touching various phases of this question which have come into our hands indicates a widespread dissatisfaction with the work of our Boards as now constituted, and a demand for some form of consolidation which shall prevent overlapping and promote economy in administration. But since the task of consolidation is too complicated to be undertaken in the short period of time allotted to a General Conference Committee, we therefore respectfully recommend:

1. That the General Conference authorize, and does hereby create, a Commission composed of six clerical and nine lay members, three of whom shall be women, for the ensuing quadrennium for the purpose of working out the details and legal requirements of a plan (which shall hereinafter be suggested) for the consolidation of the General Boards of our Church, and that the Treasurer of the General Conference be instructed to pay the expense of this Commission.

2. That the said Commission shall have power to employ legal counsel, call in the Secretaries of the various Boards for

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information and advice, and to invite aid from any available source. All vacancies caused by death, resignations, or otherwise shall be filled by the Commission *ad interim*. It shall be the duty of this Commission to meet on the call of the first-named person thereof, at such a time and place as he shall designate, to organize by electing a permanent chairman, a secretary, and such other officers as it may deem necessary, to determine its rules of procedure, meet from time to time upon the call of the chairman until its work is complete, and to report its findings to the next General Conference. Said report to be published at least three months before the next session of the General Conference.

Text of the report.

3. We recommend that all the work of our Church be related under four General Boards, if feasible.

4. That the various delegations submit two names each, from which nominations are to be made for membership on this Commission.

J. H. EAKES, *Chairman;*
PETER STOKES, *Secretary;*

R. G. Mood, of the North Texas Conference, moved that the *Daily Christian Advocate* of Monday give a record of Bishop Darlington's statement on a question of high personal privilege. The motion prevailed.

As a matter of special privilege Bishop Ainsworth brought forward Dr. David Downey, Fraternal Messenger from the Methodist Episcopal Church, who in fitting words took his leave. Bishop Ainsworth responded in words of appreciative pleasure at the visit and message of Dr. Downey.

Dr. Downey takes leave of the Conference.

Dr. Claudius B. Spencer, editor of the *Central Christian Advocate*, of Kansas City, was introduced to the Conference.

Dr. Spencer introduced.

The call for reports from Special Committees was resumed.

According to rule, reports recommending nonconcurrence were taken up.

J. E. Harrison, of the Los Angeles Conference, moved that the rules be suspended and the Calendar taken up. The motion was lost.

Report No. 7 of the Committee on Publishing Interests, relative to Quarterly Conference records, was adopted, as follows:

Reports 7 and 8 of Committee on Publishing Interests adopted.

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Reports 7 and 8 of Committee on Publishing Interests adopted.

COMMITTEE ON PUBLISHING INTERESTS, REPORT No. 7.

We have considered the following memorial from the Alexandria District Conference of the Louisiana Annual Conference:

"*Be it resolved:* 1. That we hereby memorialize the General Conference to enact a law requiring Annual Conferences to provide some central place for the permanent keeping of the Quarterly Conference records after they are filled, and to devise some means of procedure to secure the execution of the plan.

"2. That we suggest the libraries of our colleges as proper places for keeping such records, and that each Annual Conference be required to select some one of its colleges to be the custodian of such records."

We recommend nonconcurrence.

A. C. MILLAR, *Chairman;*
STERLING FISHER, *Secretary.*

Report No. 8 of the Committee on Publishing Interests was read and adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 8.

We have considered a memorial from the Farmville District Conference of the Virginia Annual Conference requesting that there be inserted in the Quarterly Conference Record blanks and books a leaf with blank form providing for the report of the committee to examine the records appointed by the District Conference.

We recommend nonconcurrence.

A. C. MILLAR, *Chairman;*
STERLING FISHER, *Secretary.*

Report No. 6 of the Committee on Itinerancy went automatically to the Calendar on a motion to substitute the word "concurrence" for "nonconcurrence."

Report No. 7 of Committee on Itinerancy adopted.

Report No. 7 of the Committee on Itinerancy was read and adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 7.

Your committee had before it a resolution signed by H. B. Johnston and others reading as follows:

"*Be it resolved,* That ¶104, page 42, Section VI. be amended

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Report No. 7 of Committee on Itinerancy adopted.

by adding 'or license them after the District Conference and before the Annual Conference by unanimous vote, after a thorough examination on the prescribed course of study; also during the same time, to recommend proper persons to the Annual Conference for admission on trial and for readmission.'

"The paragraph will then read: 'To recommend proper persons to the District Conference for license to preach, when in its judgment their gifts, grace, and usefulness will warrant, or license them after the District Conference and before the Annual Conference by unanimous vote, after a thorough examination on the prescribed course of study; also during the same time to recommend proper persons to the Annual Conference for admission on trial and for readmission.' All votes shall be by ballot."

To strike out ¶95, page 39, on licensing committee.

We recommend nonconcurrence.

FORNEY HUTCHINSON, *Chairman;*
R. G. MOOD, *Secretary.*

Credentials from Methodist Church in Canada.

The hour for the order of the day having arrived, the credentials of the Rev. Salem Goldsworth Bland, B.A., D.D., Fraternal Messenger of the Methodist Church in Canada, were read.

WESLEY BUILDINGS, TORONTO, ONTARIO, April 21, 1922.

To the Board of Bishops of the Methodist Episcopal Church, South, in General Conference assembled.

Dear Brethren: Greeting you in the name of the Lord, I have the pleasure of introducing to you the Rev. Salem Goldsworth Bland, B.A., D.D., as a duly elected representative of the General Conference of the Methodist Church in Canada to the approaching session of the General Conference of the Methodist Episcopal Church, South.

Dr. Bland is a son of one of our distinguished ministers of a generation now almost gone. He himself has rendered much conspicuous service both as pastor and professor, and now occupies the pulpit of Broadway Tabernacle. He is commended to you as a student habituated to the exploration of reality, and finds no refuge but in truth, of which he is a fearless and thoughtful exponent.

He will convey to you the fraternal greetings and sincere love of the Church he represents, and I know he will be received with that warmth of affection which characterizes your branch of world-wide Methodism. We pray that his presence with you may be a mutual blessing, and that the

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great Head of the Church Universal may guide you in all your councils.

Yours in the common service,

S. D. CHOWN, *General Superintendent,*
Methodist Church in Canada.

Dr. Bland addresses the Conference.

The distinguished and reverend brother was introduced, and addressed the Conference. Bishop Ainsworth responded in an appropriate manner.

On motion of C. T. Tally, of the Texas Conference, the time was extended to take up an important item of business. On motion of L. H. Estes, of the Memphis Conference, the rules were suspended, and Report No. 10 of the Committee on Boundaries and Finance was read and adopted, as follows:

Report No. 10 of Committee on Boundaries and Finance adopted.

COMMITTEE ON BOUNDARIES AND FINANCE, REPORT NO. 10.

Your Committee on Boundaries and Finance respectfully recommend the following for members of the Commission on Finance:

LAY MEMBERS.—C. B. Lewis, of the South Georgia Conference; G. W. Barcus, of the Central Texas Conference; Orlando Swain, of the East Oklahoma Conference; R. F. Lovelady, of the North Alabama Conference; M. M. McCall, of the Alabama Conference; J. R. Laird, of the Holston Conference.

CLERICAL MEMBERS.—H. L. Wade, of the North Arkansas Conference; E. K. McLarty, of the Western North Carolina Conference; H. D. Knickerbocker, of the North Texas Conference; T. L. Hulse, of the Louisville Conference; George L. Beale, of the Tennessee Conference; R. A. Clark, of the Memphis Conference.

F. P. CULVER, *Chairman;*
J. TAYLOR STRATTON, *Secretary.*

R. L. Peck, of the Tennessee Conference, and J. W. Perry, of the Holston Conference, asked for and were granted permission to refer papers to the Committee on Rules.

Sunday preaching appointments.

The Committee on Public Worship announced the preaching services for to-morrow, as follows:

MAY 13.
TENTH DAY.

Sunday preaching appointments.

PREACHING SERVICES FOR SUNDAY, MAY 14.

METHODIST CHURCHES.

Central—11 A.M., Bishop Mouzon; 7:30 P.M., H. D. Knickerbocker.

Third Street—11 A.M., Bishop Candler; 7:30 P.M., J. E. Dickey.

Park Avenue—11 A.M., Bishop McMurry; 7:30 P.M., Paul H. Linn.

Oaklawn—11 A.M., C. C. Jarrell; 7:30 P.M., Bishop Denny.

Hot Springs Circuit—11 A.M., W. B. Hays; 7:30 P.M., T. C. Ragsdale.

Auditorium—3:30 P.M., H. C. Morrison.

CHRISTIAN CHURCH.

First Church—7:30 P.M., C. C. Selecman.

PRESBYTERIAN CHURCHES.

FIRST CHURCH—11 A.M., A. F. Watkins; 7:30 P.M., S. G. Bland.

Trinity—7:30 P.M., L. E. Todd.

BAPTIST CHURCHES.

Park Place—7:30 P.M., J. Williams Butcher.

First Church—11 A.M., W. A. Shelton; 7:30 P.M., H. B. Johnston.

COLORED CHURCHES.

Haven Methodist—11 A.M., W. P. King.

C. M. E. Church—11 A.M., A. C. Millar.

OUT-OF-TOWN ASSIGNMENTS.

North Little Rock—11 A.M., Bishop Darlington.

First Church, Little Rock—11 A.M., Forney Hutchinson; 7:30 P.M., S. R. Hay.

ASBURY—11 A.M., S. R. Hay.

WINFIELD MEMORIAL—11 A.M. and 7:30 P.M., George Stuart.

Malvern—11 A.M., J. A. B. Fry.

Adjournment.

After various announcements, the Conference adjourned after receiving the benediction by Dr. S. G. Bland, of the Methodist Church of Canada.

MAY 15. ELEVENTH DAY.

ELEVENTH DAY, MONDAY, MAY 15.

According to rule, Conference convened at 9 A.M., Bishop Ainsworth in the chair.

Hymn 349, "Saviour, thy dying love," was sung. D. Emory Hawk, of the West Texas Conference, led in prayer.

Journal read and approved.

The minutes of Saturday's session were read and approved.

Substitutions.

The following substitutions were made: W. W. Pinson, clerical alternate from the Tennessee Conference, in place of W. M. Cook, and W. A. Matthews, lay alternate, in place of F. M. Massey; C. F. Meentemeyer, lay alternate from the St. Louis Conference, in place of Louis Boeger; B. C. Clark, lay alternate from the West Oklahoma Conference, in place of T. S. DeArman, alternate, previously seated for J. C. Norman.

R. O. Noojin, lay delegate from the North Alabama Conference, who had previously been granted leave of absence, was announced as having returned and resumed his seat.

The Conference stood and sang Hymn 317, "More love, O Christ, to Thee."

Bishop Ainsworth addresses the Conference.

Bishop Ainsworth read from Epnesians iii. and addressed the Conference. Mr. Luther Bridges sang "It was alone the Saviour prayed," the Conference joining with him at the close in feelingly singing "There's not a Friend like the lowly Jesus."

Bishop Ainsworth resigned the chair to Bishop Cannon.

J. H. Eakes, of the North Georgia Conference, moved a reconsideration of Section 3, Items 1, 2, 3, 4, and 5 of the report of the Committee on the Reorganization of Connectional Boards, which report had been adopted at Saturday's session. The motion prevailed by a vote of 146 to 138, the consideration of the report to be taken up immediately following the order of the day.

MAY 15. ELEVENTH DAY.

Leave of absence was granted R. F. Lovelady, lay delegate from the North Alabama Conference, and Mrs. S. H. Bowman, lay delegate from the Western Virginia Conference, the last named on account of the illness of her father.

Leave of absence.

A. J. Lamar, of the Alabama Conference, asked permission to withdraw Report No. 7 of the Committee on Episcopacy for reconsideration. The permission was granted.

On motion of J. A. Burrow, of the Holston Conference, the Secretary was directed to make suitable reply to the telegram from the Woman's Missionary Society of the Colored Methodist Episcopal Church.

By unanimous consent the order of the day, which had arrived, was postponed, and Charles S. Macfarland, Secretary of the Federal Council of the Churches of Christ in America, addressed the Conference.

Charles S. Macfarland addresses the Conference.

At the conclusion of Dr. Macfarland's address the order of the day was taken up. Dr. J. H. Reynolds, Director General of the Christian Education Movement, was introduced and addressed the Conference in the interest of Christian Education.

Dr. Reynolds addresses the Conference.

J. N. Holder, of the North Georgia Conference, asked unanimous consent to present a report from the Committee on Rules. Consent was given, and Report No. 4 was adopted, as follows:

Report No. 4 of Committee on Rules adopted.

COMMITTEE ON RULES, REPORT NO. 4.

The Committee on Rules submits the following report:

1. We recommend that beginning Tuesday, May 16, there shall be two sessions of the General Conference each day; a morning session beginning at 9 A.M. and adjourning at 12:30 P.M.; an afternoon session beginning at 3 P.M. and adjourning at 5 P.M., until otherwise ordered by the Conference.

2. We recommend that Rule 8, paragraph (e), be stricken out of the Rules of Order.

3. We recommend that Rule 5, paragraph 7, be amended by inserting after the word "Calendar" the following: "which shall consist of:

MAY 15. ELEVENTH DAY.

Report No. 4 of Committee on Rules adopted.

"(1) Reports of committees recommending concurrence;

"(2) Reports of committees recommending nonconcurrence where minority reports have been made;

"(3) Reports of committees recommending nonconcurrence where no minority reports have been made."

4. We recommend nonconcurrence in resolution providing an equal number of speakers in advocacy of respective views in the consideration of all measures.

5. We recommend to be acted on at to-morrow's session an amendment to Rule 11, paragraph (c), by striking "ten minutes" and inserting "five minutes" in line 5 of said paragraph, so that said Rule shall read:

"No member shall speak the second time on the same question if any member who has not spoken desires the floor, nor more then twice on the same subject under the same motion; nor longer than five minutes, unless his time be extended by the Conference."

JOHN N. HOLDER, *Chairman;*
F. A. CARTER, *Secretary.*

Report of Special Committee on Reorganization adopted.

On motion of J. H. Eakes, of the North Georgia Conference, the following action was taken:

SPECIAL COMMITTEE ON REORGANIZATION.

We move that Section 3, Items 1, 2, 3, 4, and 5, relating to the reorganization of the Boards, be stricken out, and the following inserted:

"We recommend that all the work of our Church be related under four General Boards, if feasible."

J. H. EAKES, *Chairman;*
PETER STOKES, *Secretary.*

Paul H. Linn, of the Missouri Conference, moved a suspension of the rules to consider the matter of nominating the members for the General Board of Finance. The motion was lost.

Bascom Anthony, of the South Georgia Conference, moved a suspension of the rules to fix a time for final adjournment. The motion was lost.

C. T. Tally, of the Texas Conference, moved a suspension of the rules to consider the manner of electing bishops. The motion was lost.

By unanimous consent a memorial was referred to the Committee on Church Relations and Bible Cause.

MAY 15. ELEVENTH DAY.

Standing Committees called.

The list of Standing Committees was called, and the following reports were received and placed on the Calendar: Nos. 12, 13, 14, 15, 16, and 17, Committee on Itinerancy; No. 9, Committee on Publishing Interests; No. 23, Committee on Boundaries and Finance; Nos. 13 and 14, Committee on Education: No. 11, Committee on Missions; No. 5, Committee on Temperance and Social Service; Nos. 7 and 8, Committee on Church Relations and Bible Cause.

The list of Special Committees was called. No reports were received.

On motion of R. G. Mood, of the North Texas Conference, the rules were suspended, and the Chair was asked to appoint a committee of three to nominate a committee of five on the entertainment of our next General Conference.

C. V. Lanius, of the Missouri Conference, moved a suspension of the rules to consider the elucidation of an ambiguous paragraph in the Discipline, concerning the appointment of men to colleges not under our control by a bishop at an Annual Conference. The motion was lost.

Consideration of report resumed.

Report No. 2 of the Laymen's Missionary Movement was taken from the Secretary's table, where it had been placed last Thursday pending the opportunity to resume its consideration.

Section 1 had been adopted Thursday.

Section 2 was read and adopted.

Section 3 was amended by making the presiding elder a member of the District Board of Lay Activities. This section, as amended, was then adopted.

Section 4 was read and amended so as to make the preacher in charge a member of the Circuit Board of Lay Activities. The section, as amended, was then adopted.

Section 5 was read, and amended by making the preacher in charge a member of the Church Board of Lay Activities. The section, as amended, was then adopted.

MAY 15. ELEVENTH DAY.

Consideration of report resumed.

Section 6 was read. The following amendments by paragraphs were adopted: ¶2, insert the words "after consultation with the presiding elder" after the words "shall be" in the first line of said paragraph; ¶3, insert the words "after consultation with the pastor" after the words "shall be" in the second line of said paragraph; ¶4, insert the words "after consultation with the pastor" after the word "be" in the second line of said paragraph.

W. A. Cooper, of the Florida Conference, moved to reconsider Section 1. The motion prevailed. Motion prevailed to amend the section by inserting "the General Board shall have the power to fill vacancies *ad interim*."

Report No. 2 of Laymen's Missionary Movement adopted as a whole.

The report was adopted as a whole, as follows:

COMMITTEE ON LAYMEN'S MISSIONARY MOVEMENT, REPORT NO. 2.

Your Committee on Laymen's Missionary Movement, having before it a memorial from the Executive Committee of the Laymen's Missionary Movement and that part of the Episcopal Address referring to lay activities and sundry memorials and petitions touching activities of laymen, and having carefully considered them all, make the following as Report No. 2, which we ask to be adopted by this General Conference and placed in the Discipline under proper chapter and paragraph numbers.

CHAPTER —.

Section 1. General Board of Lay Activities.

¶—. The activities of laymen formerly administered by the Executive Committee of the Laymen's Missionary Movement shall hereafter be administered by the General Board of Lay Activities, which shall have charge of all distinctive activities of laymen in the work of the Church.

¶—. Said Board shall be composed of all Conference lay leaders elected by the several Annual Conferences of the Methodist Episcopal Church, South; provided that the General Secretaries of the several General Boards of said Church shall be consulting members of said General Board of Lay Activities without power to vote.

¶—. The Committee of the General Conference on Laymen's Missionary Movement shall hereafter be known as the

MAY 15. ELEVENTH DAY.

Report No. 2 of Laymen's Missionary Movement adopted as a whole.

Committee on Lay Activities and shall be a regular Standing Committee.

¶—. It shall be the duty of the General Board of Lay Activities to consider and promote all methods of securing an increasing interest in the work of the Church by the laymen of the Church, to the end that Conference, district, charge, and Church lay leaders and the committees as provided herein shall be more efficient and fellowship in the local Church vitalized. It shall further be the duty of the General Board of Lay Activities to promote the organization of groups of men in the local Church for fellowship and larger service, which groups shall also work in harmony with the plans of the General Board of Lay Activities. It shall further be the duty of this Board to plan other work for the laity of the Church, with the ultimate end in view that there shall be an active working force in every local Church. This Board shall plan its work so as to coöperate with all other Boards, to promote lay activities and leadership in executing the plans of other Boards.

¶—. The General Conference shall elect a General Secretary. Such associate secretaries as are necessary to execute its plans shall be elected by the General Board of Lay Activities.—The Board shall have the authority to fill vacancies occurring *ad interim*, including that of General Secretary.

¶—. The work of this Board shall be considered a benevolent interest of the Church as provided in Chapter XVII., ¶444, Article II. of the Discipline of 1918, and the Commission on Finance shall assess such sum for the support of this Board as may be necessary for its proper support at the same time and in the same manner as now provided for the other general benevolent interests of the Church.

¶—. This Board shall have authority to regulate its own proceedings and shall report to the Commission on Finance its estimate of the amount needed annually for its work.

¶—. The General Board of Lay Activities shall report quadrennially to the General Conference.

¶—. The General Board of Lay Activities shall assemble within ninety days after the adjournment of this General Conference at the call of the President and General Secretary of the Laymen's Missionary Movement as now constituted, and these officers shall continue as such until the organization of the General Board of Lay Activities. This Board shall be organized by the election of a President, a Vice President, a Recording Secretary, and a Treasurer.

Section II. Conference Board of Lay Activities.

There shall be in every Annual Conference a Conference Board of Lay Activities, consisting of the Conference lay

MAY 15. ELEVENTH. DAY.

Report No. 2 of Laymen's Missionary Movement adopted as a whole.

leader, who shall be chairman of the Board, the district lay leaders, and associate district lay leaders from each presiding elder's district. The Conference lay leader shall be elected by the Annual Conference on the nomination of the Conference Board of Lay Activities. The said Board shall have power to fill vacancies in the office of Conference lay leader. The duties of this Board shall consist of considering, promoting, and executing plans for larger activities of laymen in all of the work of the Annual Conference and of coöperating with every other Annual Conference Board in executing their plans for larger service in the work of the Church.

Section III. District Board of Lay Activities.

There shall be in every district a District Board of Lay Activities consisting of the district lay leader, who shall be the chairman of the Board, two associate district lay leaders, the presiding elder of the district, and the charge lay leader of each charge in the district. The district lay leader and associate lay leaders shall be elected by the District Conference on nomination of the District Board of Lay Activities. The duties of this Board shall consist of considering, promoting, and executing plans for the larger activities of laymen in all of the work of the district and of coöperating with other district boards and committees in executing their plans for larger service in all Church work.

Section IV. Circuit Board of Lay Activities.

There shall be in every charge composed of two or more Churches a Charge Board of Lay Activities composed of the charge lay leader, who shall be the chairman of this Board, and the pastor of the charge, together with the Church lay leader of each Church in said charge. The charge lay leader shall be elected by the Quarterly Conference on nomination of the pastor. The duties of this Board shall consist of considering, promoting, and executing plans for larger activities of the laymen in all of the work of the charge and of cooperating with all other Boards and committees of the charge and of the local Churches therein.

Section V. Church Board of Lay Activities.

There shall be in every Church a Church Board of Lay Activities composed of the Church lay leader (who shall be elected by the Church Conference in circuits and by the Quarterly Conference in stations), and who shall be chairman of the Board, together with the pastor of the charge and the chairman of the Evangelistic, Social Service, Missionary,

MAY 15. ELEVENTH DAY.

Report No. 2 of Laymen's Missionary Movement adopted as a whole.

Christian Education, Stewardship and Tithing, and Lay Speakers' Committees. These several committees shall be elected by the Church Conference and shall be utilized in every Church. The duties of said Board shall be to promote evangelism, social service, missions, Christian education, stewardship and tithing, lay speaking, and lay organizations (such as Methodist men's clubs, brotherhoods, organized classes, etc.), and to coöperate with the pastor and official board in making the every-member canvass.

Section VI. Duties of Lay Leaders.

¶—. The duties of the Conference lay leader shall be to call together during the session of the Annual Conference, and as often thereafter as necessary, the Conference Board of Lay Activities, which Board shall plan and outline a Conference program relating to the work of said Board. The Conference lay leader shall report to the Annual Conference during its session and to the General Secretary of the Board of Lay Activities once a quarter during the Conference year.

¶—. The duties of the district lay leader shall be, after consultation with the presiding elder, to call together, immediately after adjournment of the Annual Conference, the District Board of Lay Activities and plan and outline a district program relating to the work of said Board. The district lay leader shall report to the District Conference and shall also report to the Conference lay leader quarterly during the Conference year.

¶—. The duties of the charge lay leader for charges of two or more Churches shall be, after consultation with the pastor, to call together, immediately after the adjournment of the District Board of Lay Activities and as often thereafter as necessary, the Charge Board of Lay Activities to plan, outline, and promote a program for lay activities in the charge so as to perfect in every Church in the charge the organization of the various committees called for herein. The charge lay leader shall report to the Quarterly Conference and quarterly to the district lay leader.

¶—. The duties of the Church lay leader shall be, after consultation with the pastor, to call together the Church Board of Lay Activities immediately after the adjournment of the District Board, in stations, and after adjournment of the Charge Board, in circuits, and shall plan and outline a program to promote the work of the local Church Board of Lay Activities. The Church Board shall meet monthly upon the call of the chairman or as often as deemed necessary by the pastor and lay leader. In stations Church lay leaders shall report to the

MAY 15. ELEVENTH DAY.

Church and Quarterly Conferences and also to the district lay leader quarterly. In circuits the Church lay leaders shall report to the Church Conference and also quarterly to the charge lay leader. W. ERSKINE WILLIAMS, *Chairman*; J. F. RAWLS, *Secretary*;

Special order of the day.

As a matter of privilege the Committee on Introductions and Fraternal Correspondence asked a suspension of the rules, and moved that 12 o'clock to-day be fixed as the order of the day for hearing the Fraternal Messenger of the Colored Methodist Episcopal Church. The motion prevailed.

The Calendar was taken up.

Report No. 1 of Committee on Church Extension considered and adopted.

Report No. 1 of the Committee on Church Extension was considered and adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 1.

We, your Committee on Church Extension, acting under the instructions of the General Conference and having before us memorials from the Western North Carolina, North Carolina, and Tennessee Conferences, beg leave to recommend the following changes in the Discipline:

¶341, Article X., Chapter IX., after "annually for Church Extension," strike out the remaining part of the paragraph and insert the following: "and the amount collected on the assessment for the Board of Church Extension shall be turned over to said Board together with all special collections made for said Board, and the amount collected on the assessment for the Conference Board or collected in any other way for said Board shall be turned over to the Treasurer of said Conference Board, said amounts so turned over to the Conference Board to be expended under the direction of said Board; but donors may give special directions to their contributions; *provided, however*, that any Conference Board may, if it so elect, turn over all funds to the Board of Church Extension to be expended by said Board under the direction of the Conference Board and within the bounds of the Conference represented by said Board. *Provided, further*, that before any donation made by a Conference Board shall be paid by the Treasurer of said Board there shall be filed with said Treasurer a certificate from some reputable attorney, clerk of court, register of deeds, abstracter of titles, or keeper of the records in the county in which the property for which said donation is made is located, certifying that the trustees of said Church

MAY 15. ELEVENTH DAY.

Report No. 1 of Committee on Church Extension considered and adopted.

hold a good and indefeasible title to the property, and that the deed thereof contains the trust clause, and the trustees shall certify that said Church property is insured to an amount satisfactory to the Board. In the event, however, it shall be found to be impossible to perfect the title to said property, and the Conference Board deems same necessary, it may make said donation, notwithstanding said defect in title, if three-fourths of the members of the Board present and voting shall vote for said donation." So that said paragraph will then read:

"Each Annual Conference shall organize a Conference Board of Church Extension, composed of one layman from each district, and an equal number of clerical members, which shall be auxiliary to the General Board and shall have charge of all interests and work of Church Extension within the Conference, who shall be elected quadrennially by the Annual Conference. The Conference Board shall elect its own officers. Its Secretary and Treasurer shall each make a report to the Board of Church Extension at such times and subject to such rules and regulations as may be prescribed by the Board. The preachers shall see that a collection is taken up in each church annually for Church Extension; and the amount collected on the assessment for the Board of Church Extension shall be turned over to said Board together with all special collections made for said Board, and the amount collected on the assessment for the Conference Board, or collected in any other way for said Board, shall be turned over to the Treasurer of said Conference Board, said amounts so turned over to the Conference Board to be expended under the direction of said Board; but donors may give special direction to their contributions. *Provided, however*, that any Conference Board may, if it so elect, turn over all funds to the Board of Church Extension to be expended by said Board under the direction of the Conference Board and within the bounds of the Conference represented by said Board. *Provided, further*, that before any donation made by a Conference Board shall be paid by the Treasurer of said Board there shall be filed with said Treasurer a certificate from some reputable attorney, clerk of court, register of deeds, abstracter of titles, or keeper of the records in the county in which the property for which said donation is made is located, certifying that the trustees of said Church hold a good and indefeasible title to the property and that the deed therefor contains the trust clause, and the trustees shall certify that said Church property is insured to an amount satisfactory to the Board. In the event, however, it shall be found to be impossible to perfect the title to said property, and

MAY 15. ELEVENTH DAY.

Report No. 1 of Committee on Church Extension considered and adopted.

the Conference Board deems same necessary, it may make said donation notwithstanding said defect in the title, if three-fourths of the members of the Board present and voting shall vote for said donation."

In paragraph 342 strike out the first sentence, as follows: "The Annual Conference Boards, with the consent of the Annual Conferences, shall also have authority to increase the assessment upon the Annual Conference made by the Board and direct for use within its own bounds the same amount, raised above fifty per cent of the assessment fixed by the Board." So that the paragraph will then read: "The Conference Board shall also have authority to loan any part of its funds where the end desired can be accomplished as well by a loan as by a donation, and the amount loaned shall become a part of the Conference Board Loan Fund, to be administered by the Board of Church Extension on the same terms and conditions as the Loan Funds of said Board of Church Extension are administered; *provided*, that the Conference Boards shall have the right of appropriation. The Board of Church Extension shall make detailed reports of all Conference Board funds to all meetings of the Conference Board, or its Executive Committee."

We recommend concurrence.

JAMES THOMAS, *Chairman;*
MARTIN E. LAWSON, *Secretary.*

Report No. 1 of Committee on Publishing Interests read, amended, and adopted.

Report No. 1 of the Committee on Publishing Interests was read.

Item 1 was read and adopted. Item 2 was read.

A. J. Lamar, of the Alabama Conference and one of the Publishing Agents, made explanations concerning certain printing difficulties.

W. W. Brandon, of the North Alabama Conference, moved to strike out that part of the report providing for loose-leaf Quarterly Conference Records. The motion prevailed.

On the reading of Item 3, J. W. Clay, of the Central Brazil Conference, moved to amend by adding "and Portuguese," so that the Discipline should be published in Spanish and Portuguese. The motion prevailed.

Item 4 was read and adopted.

MAY 15. ELEVENTH DAY.

The report, as amended, was adopted as a whole, as follows:

Report No. 1 of Committee on Publishing Interests read, amended, and adopted.

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 1.

Your Committee on Publishing Interests considered the report of the managers of Tract and Evangelistic Literature, recommending that the Board be continued for the next quadrennium and that the sum of $5,000, the same as for the last quadrennium, to be paid by the Publishing House, be appropriated for the next quadrennium.

We have considered memorials from the Virginia Conference asking that the General Conference authorize the preparation of a brief and simple course with suggested parallel readings on Church efficiency and Methodist episcopacy suitable for the instruction of stewards and other official members of the Church.

To both of these we recommend concurrence.

We have considered a petition from the Western Mexican Mission asking that the General Conference instruct the Publishing Agents to have the Discipline of 1922 published in Spanish and Portuguese as soon as possible after the adjournment of the General Conference.

We recommend concurrence.

We have considered a number of memorials and resolutions relating to the continuation of the *Pacific Methodist Advocate.*

We recommend concurrence in these memorials and petitions and that the Book Committee be instructed to continue the publication of that paper and that they set apart $20,000 for its use during the quadrennium.

A. C. MILLAR, *Chairman;*
STERLING FISHER, *Secretary.*

H. T. Carley's report as Fraternal Messenger to the C. M. E. Church.

The hour for the order of the day having arrived, a report from Rev. H. T. Carley, Fraternal Messenger to the Colored Methodist Episcopal Church, was read as follows:

REPORT OF HENRY T. CARLEY, FRATERNAL MESSENGER TO THE COLORED METHODIST EPISCOPAL CHURCH.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South, in Session at Hot Springs, Ark.

Dear Fathers and Brethren: By appointment of the College of Bishops I had the honor to be your Fraternal Messenger to

MAY 15. ELEVENTH DAY.

H. T. Carley's report as Fraternal Messenger to the C. M. E. Church.

the General Conference of the Colored Methodist Episcopal Church in America, now in session at St. Louis, Mo., and I have the pleasure of making a report to your body of my visit to our colored brethren. I was most cordially received by these brethren, to whom we are bound by strong sentimental and historical ties, and the message I delivered to them on the evening of Wednesday, May 10, was given a sympathetic and appreciative hearing. The report I was able to make of the prosperity and growth of the Methodist Episcopal Church, South, during the past quadrennium was greeted with evident tokens of rejoicing, and there was every indication that they have for us a feeling of geniune good will and brotherly love. As I discussed with them the obligations, the problem, the task, and the reward of brotherhood, they responded in characteristically generous fashion, and I indulge the hope that the kindly relations between the two Churches were strengthened by the visit of your representative. As I took leave of them, I was charged by their bishops to bear to you a message of cordial appreciation and good will, and to assure you of their earnest desire to maintain the fraternal relationships that have always existed between our Churches. It will please you, I am sure, to know that reports made to their General Conference indicate that the past quadrennium has been one of the most prosperous in their history, a net gain of more than 95,000 members having been reported for that period. With sincere appreciation of the honor of having represented you before our colored brethren, I submit this report.

Very respectfully, HENRY T. CARLEY.

Credentials from the C. M. E. Church

The following credentials were read:

ST. LOUIS, MO., MAY 13, 1922.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South.

Dear Fathers and Brethren: "Grace and peace be multiplied unto you through the knowledge of God and of Jesus Christ our Lord."

The bearer hereof, Mr. W. A. Bell, A.M., has been duly appointed to bear to you the greetings and fraternal message of the bishops, ministry, and members of the Colored Methodist Episcopal Church.

He will convey to you our Christian sympathies and prayers for your continued advancement, material and spiritual, in all that makes for the unity of the Church, the glory of God, and the salvation of mankind.

"Peace to the brethren, and love with faith, from the Father, and the Lord Jesus Christ."

By order of the Board of Bishops, C. M. E. Church.

N. C. CLEAVES, *Secretary Board of Bishops.*

MAY 15. ELEVENTH DAY.

Mr. W. A. Bell, A.M., the distinguished Fraternal Messenger, was introduced and addressed the Conference. The Conference arose with applause at the conclusion of the address. Bishop Cannon responded appropriately.

W. A. Bell introduced.

After announcements, the Conference joined in singing Hymn 19, "Come, thou Fount of every blessing." The benediction was pronounced by Dr. James Williams Butcher, Fraternal Messenger from the British Wesleyan Church, and the Conference stood adjourned.

Adjournment.

TWELFTH DAY, TUESDAY, MAY 16.

MAY 16. TWELFTH DAY.

According to rule, the Conference convened at 9 A.M., Bishop Cannon in the chair.

Hymn 633, "From all the dark places," was sung. Dr. R. H. Bennett, of the Virginia Conference, led in prayer.

The minutes of Monday morning's session were read and approved.

Journal read and approved.

Bishop Cannon read a lesson from Isaiah lx., and addressed the Conference on the status of our work in the Congo Mission.

Bishop Cannon addresses the Conference.

The following telegrams from the student body of Emory University and the student body of the Candler School of Theology of Emory University were read:

Telegrams from students at Emory University.

ATLANTA, GA., May 15, 1922.

Rev. A. F. Watkins, Secretary General Conference M. E. Church, South, Hot Springs, Ark.

Whereas we, the student body of Emory University, have learned from the daily press that certain charges have been made against certain members of the faculty of Emory University; therefore be it

Resolved: 1. That we believe these charges are unjustifiable and absurd.

2. That we heartily indorse Bishop Candler's statement

MAY 16. TWELFTH DAY.

concerning the reasons for the removal of Dr. T. H. Lipscomb as a conservative statement of fact.

Telegrams from students at Emory University.

3. That we affirm the high Christian character and genuine spirituality of the four men against whom charges were made.

4. That we believe their teachings are in accord with the Bible and have Jesus Christ as their center.

5. That copies of these resolutions be sent to the presiding officer of the General Conference now in session at Hot Springs, Ark., and to the daily press.

These resolutions were presented to the University student body at a call meeting and were unanimously adopted.

JACK CORRY, *Secretary Student Act Council.*

ATLANTA, GA., May 15, 1922.

Rev. A. F. Watkins, Secretary General Conference M. E. Church, South, Hot Springs, Ark.

Whereas through the press we are informed of certain charges of unchristian teaching having been preferred against the Dean and other members of the faculty of the Candler School of Theology of Emory University; therefore be it

Resolved, That we, the student body of the Candler School of Theology, Emory University, emphatically denounce these charges as false; that we earnestly express our confidence in the integrity of character of those assailed, in the deep spirituality of their lives, and in the moral and spiritual truth and the positive Christian content of their teaching.

Be it further resolved, That we pledge loyal support to Bishop Candler as Chancellor of the University and acknowledge our confidence in his character and judgment.

Be it also resolved, That a copy of these resolutions be sent to the General Conference now in session and to the local newspapers.

FRED WILLIAMS, *President Theological Student Body.*

Bishop Cannon resigned the chair to Bishop Candler.

Telegram from Miss Bennett.

The following telegram from Miss Belle Bennett was read:

RICHMOND, KY., May 15, 1922.

Dr. A. F. Watkins, Secretary General Conference.

I am deeply grateful for the kindly message you have sent me from the General Conference. Be assured that I am not unmindful of the honor and am praying that the blessing of our Father, God, may be upon every member of this great body and that his will may be worked out through it.

BELLE H. BENNETT.

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The following substitutions were made: Mrs. M. B. McKeown, lay alternate from the Northwest Texas Conference, in place of John M. Woods.

Substitutions.

J. E. Edgerton, lay delegate from the Tennessee Conference, who had previously been granted leave of absence, was announced as having returned and resumed his seat.

Resolutions concerning elections.

The time for the order of the day having arrived, R. G. Mood, of the North Texas Conference, by unanimous consent, moved the adoption of a resolution on the manner of conducting the election of bishops and connectional officers.

Paul H. Linn, of the Missouri Conference, moved as an amendment that reference to the election of certain secretaries, not yet provided for by law, be stricken out. The amendment prevailed. The resolution, as amended, was passed, as follows:

RESOLUTIONS CONCERNING ELECTIONS.

Be it resolved, That in the election of bishops every voter be required to write the full number of names upon his ballot to be voted for at the time; and that the tellers are hereby instructed to throw out as illegal all ballots having a less number than the number voted for on that ballot.

Be it futher resolved, That the order of election of the connectional officers be as follows: Book Editor and Editor of the *Review*; Editor of the *Christian Advocate*; Editor of the Sunday School Literature; General Secretary of the Sunday School Board; Missionary Secretaries; Secretary of Church Extension; Secretary of Epworth League; Secretary of the Board of Finance; Secretary of Education; and Secretary of the Board of Lay Activities.

Be it resolved further, That if on any ballot more than the necessary number receive a majority of the votes cast, those receiving the highest number of votes be declared elected in that order, and that the elections continue until all these officers be chosen.

Be it resolved, 1. That in the election of bishops and connectional officers the roll of Conferences shall be called, and the chairman of each delegation shall announce the number of votes cast by his delegation and count the number of votes into the hands of the tellers.

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Resolutions concerning elections.

Be it resolved, 2. That the Chair shall appoint nine tellers, who shall act during the election of bishops and connectional officers.

R. G. MOOD, L. B. ELROD,
C. A. SPRAGINS, J. W. MILLS,
S. H. BABCOCK, W. F. BRYAN,
R. L. RUSSELL, R. W. ADAMS,
C. T. TALLY, W. L. DEAN.

Bishop Candler spoke of the solemnity of the order of this hour, and called the Conference to prayer. Rev. T. W. Lewis, of the Memphis Conference, led in prayer.

Tellers.

On the nomination of the Chair, the following were elected tellers: H. M. Canter, of the Baltimore Conference; W. E. Brock, of the Holston Conference; B. R. Turnipseed, of the Upper South Carolina Conference; S. G. Bratton, of the New Mexico Conference; J. L. Clark, of the Kentucky Conference; R. L. Flowers, of the North Carolina Conference.

Assistant secretaries.

The following assistant secretaries were elected on nomination of the Chair: W. G. Cram, of the Korea Conference; Clarence Dannelly, of the Alabama Conference; R. G. Mood, of the North Texas Conference.

Ballots were distributed, the roll of Conferences was called, and the chairman of each delegation counted the vote cast by his delegation into the teller's hands. The ballots numbered 377; necessary for a choice, 189.

The assistant secretaries and the tellers retired to count the votes. M. T. Haw, secretary of ballots, asked permission for J. E. Harrison, of the Los Angeles Conference, to retire with the tellers and assist them in organizing for their work. The permission was granted.

Resolution concerning nomination of members of Board of Finance.

L. E. Todd, of the St. Louis Conference, asked unanimous consent to present a resolution asking that the Special Committee on Superannuate Endowment be permitted to nominate the members of the General Board of Finance. Consent was

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given. H. B. Johnston, of the Memphis Conference, and F. P. Culver, of the Central Texas Conference, spoke to the question. The resolution failed to pass, and the Committee on Boundaries and Finance are to make the nominations.

Resolution concerning nomination of members of Board of Finance.

A resolution proposing to limit the time of the opening devotional services was declared out of order under our rules.

A. J. Lamar, of the Alabama Conference, moved a suspension of the rules, to consider a report from the Special Committee on Our Doctrinal Standards. The motion prevailed by a vote of 231 to 87. The report was read.

Report of Special Committee on Standards of Doctrine adopted.

A. J. Lamar stated that he had made the wrong motion, and asked permission to withdraw the report, so that its consideration could be made the order of the day for Wednesday afternoon, immediately following the reading of the minutes. Permission was not granted, and the report was then adopted by practically unanimous vote, as follows:

REPORT OF THE COMMITTEE ON STANDARDS OF DOCTRINE.

We have had referred to us memorials, petitions, and resolutions from the North Mississippi, Southwest Missouri, Los Angeles, Western North Carolina, and Mississippi Annual Conferences, and several such communications from District Conferences, Churches, and individuals, as well as one from the General Board of Missions.

After giving patient, careful, and prayerful consideration to these papers, we recommend that the General Conference adopt and publish an address to the Church in the following terms:

TO THE MINISTERS AND MEMBERS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

We, your representatives in General Conference assembled, in view of the fact that there have come to us various memorials and petitions which indicate that in parts of the Church and among some of our people there is a degree of alarm lest the time-honored and universally accepted doctrines of our Methodism are not being presented in their purity by certain

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Report of Special Committee on Standards of Doctrine adopted.

of our preachers and teachers, send you our greetings and beg to assure you that we, and we believe the great body of our people, still adhere unwaveringly to "the faith once delivered to the saints."

It may be that some, using that liberty which Methodism has always allowed to its representatives, have gone too far in questionable speculations. We would not have our people, our young people in particular, led to accept beliefs contrary to our recognized standards of doctrine. Those standards are amply set forth in our Articles of Religion and in the Apostles' Creed.

We therefore call upon all Annual Conferences, Boards of Trustees of our institutions of learning, and other responsible officers of our Church, to take all necessary steps to "banish and drive away all erroneous and strange doctrines contrary to God's word."

No article of our faith has been from the beginning more precious or more vital in our history than the divine inspiration and sufficient authority of the Bible. We recall to you once more those emphatic and comprehensive words of our Fifth Article of Religion: "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

Such is the faith which we have inherited from our fathers and by which we unfalteringly hold. God has wonderfully rewarded our loyalty. The past quadrennium, the last year especially, has been for our Zion one of unexampled prosperity. Our people have been moved to pour vast sums of money into the treasury of the Lord. Multitudes of souls have been the harvest of our ministry. Our increase of membership last year (91,315) was the greatest we have ever had in one year, and greater than that reached the same year by any other branch of Methodism. Meantime, the young people of our Church societies and institutions of learning are offering themselves by the thousand for lives of sacrificial service.

As enforcing the sentiments for which we would have our people stand, we bring to their attention and commend to their consideration the following weighty paragraphs from the Pastoral Address of our honored and beloved bishops:

"Heretofore our Church has been remarkably exempt from destructive influences and revolutionary tendencies. Our preachers (with few, if any, exceptions) have been characterized by purity of doctrine and elevation of life, and the spirit

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Report of Special Committee on Standards of Doctrine adopted.

of our people has been marked by the most admirable conservatism of evangelical Christianity.

"We do not disparage devout scholarship, nor discourage efforts to reach sound learning in all departments of thought and promote investigation along all lines of useful research. From the first Methodism has fostered education and walked unafraid along all the paths of intellectual culture. From its founders and fathers, who came forth from the halls of famous seats of learning, we have inherited courage in pursuit of truth and confidence in following its light. We have received also from them the disposition to maintain the faith once for all delivered to the saints. They were not, and we must not be, unstable children, tossed to and fro and carried about by every wind of doctrine. Modish rationalism must not be permitted to affect our devotion to the established tenets of ancient and abiding Christianity.

"In these times of doubt and distress the message of the enduring gospel of the Son of God, with apostolic accent and authority, must speak tranquillity and order to a perturbed and distressed world. The demands of the hour exclude the propagation of novelties and notions.

"The learned and devout men into whose labors we have entered did not follow cunningly devised fables when they made known to our fathers the way of salvation. Mists arising from astral myths and ethnic legends did not becloud their judgment nor dim their faith; and to the sure word of prophecy in which they trusted we shall do well to take heed in these troubled times as unto a light that shineth in a dark place. The present is not the age for discovering the gospel, so long revealed, but for declaring it as a body of saving truth which even an angel might not seek to displace for another gospel without incurring the just anathemas of all holy and faithful souls. Our office is not to produce a new Christianity, but to preach with the power of the Holy Ghost sent down from heaven 'the old, old story of Jesus and his love.'

"It is our deep conviction that the one evil out of which spring all the uncertainty and distress of the present times is sin, which lies so deep in the human heart. We believe, therefore, that throughout all our borders, in our schools as well as in our Churches, the evangelical note should sound out loud and clear, excluding all doubtful disputations. The one sure way to keep our faith sound is to keep our Christian experience fresh and vital and growing. And the best defense against all the forms of incendiary rationalism on the one hand, and of the fanaticism of ignorance on the other, is a great offensive movement against all the forces of iniquity.

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Report of Special Committee on Standards of Doctrine adopted.

Therefore, do we 'speak unto the children of Isarel that they go forward.' We call for an advance along all the lines of evangelistic activity. As during the quadrennium just past we have laid stress on the missionary and educational work of the Church, so during the coming quadrennium let the forces of the Church be organized in a mighty effort to bring lost men and women to the Son of God. To this end, let the spirit of brotherly love prevail in all our borders; let us put away all worldliness out of our hearts and lives; and let unceasing prayer be made to the God of our fathers for the outpouring of his Holy Spirit upon all our people."

A. J. LAMAR, *Chairman;*
G. B. WINTON, *Secretary.*

Speeches limited to five minutes.

The report of the Committee on Rules, which yesterday recommended the adoption to-day of its final paragraph, said paragraph limiting the speeches from ten to five minutes, was adopted.

Standing Committees called.

The list of Standing Committees was called, and the following reports were received and went to the Calendar: Nos. 8 and 10, Committee on Episcopacy; No. 10, Committee on Publishing Interests; No. 44, Committee on Revisals; Nos. 15 and 16, Committee on Education; No. 5, Committee on Church Extension; No. 29, Committee on Boundaries and Finance; Nos. 6 and 7, Committee on Temperance and Social Service; No. 6, Committee on Sunday Schools.

Forty incomplete memorials, etc., returned.

Bascom Anthony, of the South Georgia Conference, Chairman of the Committee on Revisals, returned forty or more memorials, petitions, and resolutions, which would have been nonconcurred in, but which had not been prepared in due form; because, as negative business, they would go to the bottom of the Calendar, and due preparation by the Secretary of the Committee was practically impossible.

The list of Special Committees was called, and Report No. 2 of the Committee on Reorganization of Boards was received and went to the Calendar.

The Calendar was taken up.

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Report No. 1 of Committee on Episcopacy amended and adopted.

Report No. 1 of the Committee on Episcopacy was considered. H. B. Johnston, of the Memphis Conference, was given unanimous permission to amend by adding a provision for the challenge of the members of the trial committee. M. E. Lawson, of the Missouri Conference, moved an amendment concerning the person, or persons, who should decide as to the validity of the challenge for cause. The amendment was accepted. The report as amended was adopted, as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 1.

We, your committee, have carefully considered the following memorial signed by H. B. Johnston, J. E. Harrison, E. Rice, and A. J. Lamar:

"Resolved, That ¶502, Chapter XXI., page 217, be stricken out, and the following substituted:

"¶502. An accusation preferred during the session of a General Conference shall be made directly to the Committee on Episcopacy, which shall investigate the charges and report to the General Conference if it considers a trial necessary. If the Committee on Episcopacy decides a trial is necessary, they shall formulate charges and specifications conforming them to the grade of offense involved in the accusation, and they shall appoint one or more of their number to prosecute the same. The bill of charges and specifications shall be a part of the report of the committee to the General Conference. Every case to be tried under this process shall, upon the finding of a bill of charges, be referred to a committee of twenty-five elders, who shall be appointed by the president in the chair, or in such a manner as the Conference may determine, and which committee shall have full power to try the case and whose decision shall be final, save as to the right of appeal to the General Conference. Said trial committee shall make a written report to the General Conference and deliver to the Secretary the whole record of the case, with the decision rendered.

"The accused shall have the right of peremptory challenge in nine out of twenty-five and of unlimited challenge if he can give reasons satisfactory to the bishop in the chair when the question is raised why they should not serve."

We recommend concurrence.

A. J. LAMAR, *Chairman;*
J. R. COUNTISS, *Secretary.*

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Vote on Article XXIII.

Report No. 4 of the Committee on Revisals was taken up, under a suspension of the rules. As it involved a constitutional change, and having received a majority vote of each Annual Conference, the report was adopted by a vote of 299 to 0, as follows:

COMMITTEE ON REVISALS, REPORT NO. 4.

Your committee having under consideration that part of the Episcopal Address relating to a change in Article XXIII. respectfully submit the following resolution:

Whereas the last General Conference by the requisite constitutional majority submitted to the Annual Conferences the question, "Shall the Twenty-Third Article of Religion in the Disciplines of all our Churches in foreign lands read:

"'*XXIII. Of the Duty of Christians to the Civil Authority.*

"'It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects, or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be.'"

And whereas each of the several Annual Conferences has given the requisite constitutional vote in favor of the proposed change; therefore be it

Resolved, That the General Conference in session at Hot Springs, Ark., May, 1922, does hereby concur.

BASCOM ANTHONY, *Chairman*;
J. W. HUNT, *Secretary*.

Memorial service provided for.

J. S. Candler, of the North Georgia Conference, asked that a privileged resolution from a subcommittee of the Committee on Episcopacy, providing for a Memorial Service for our deceased bishops, be considered. Permission was granted. Bascom Anthony, of the South Georgia Conference, moved to amend by changing "Friday" to "Sunday." The amendment was accepted, and the resolution passed as follows:

RESOLUTION.

Your committee appointed by the Committee on Episcopacy to arrange for a memorial service to be held in honor of the bishops who have died during the quadrennium, recom-

mend that Sunday afternoon be designated as the date for the said service.

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ROBERT J. YOAK,
JOHN S. CANDLER,
E. D. NEWMAN.

Report No. 9 of Committee on Episcopacy read for information.

A. J. Lamar, of the Alabama Conference, asked as a privileged question that Report No. 9 of the Committee on Episcopacy be read for information, the action of the committee being final in the case, as the report dealt with the salaries of bishops, etc.

Permission was given, and the report is as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 9.

Your Committee on Episcopacy respectfully report that, in accordance with the provision of the Discipline on this subject, we have estimated the salaries of our bishops for the quadrennium as follows: The salaries of active bishops to be $6,000 per year, with a maximum of $1,500 per year for house rent and clerical help and $500 per year for traveling expenses. The salaries of retired bishops to be $3,000 per year. The compensation of widows of bishops to be $1,200 per year, with $300 per year for each dependent child under eighteen years of age. Miss Nina Wilson to have $1,200 and $800 for care of her sister.

Respectfully submitted. A. J. LAMAR, *Chairman.*
J. R. COUNTISS, *Secretary,*

Committee to edit the Discipline.

Report No. 5 of the Committee on Revisals, relative to the editing of the next edition of the Discipline, was taken from the Calendar and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 5.

Your committee has had under consideration that part of the Episcopal Address referring to the "Style and Arrangement of the Discipline."

We recommend that a committee composed of the Book Editor, Bishop Collins Denny, F. S. Parker, R. O. Randle, and F. J. Prettyman shall be authorized and directed to edit the next Discipline and issue it in the best form and arrangement upon which they may agree. BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

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New Disciplinary questions.

Report No. 6 of the Committee on Revisals, relating to questions to be asked in the business of an Annual Conference, was taken from the Calendar and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 6.

In accordance with that part of the Episcopal Address referred to us for consideration, we recommend the following:

Amend Chapter II., Section II., ¶52, so that it shall read as follows:

"*I. As to Probationers.*

1. Who are admitted on trial?
2. Who else is in the class of the first year?
3. Who remain on trial?
4. Who else is in the class of the second year?
5. Who are discontinued?

"*II. As to Conference Membership.*

6. Who are admitted into full connection?
7. Who else is in the class of the third year?

(The remainder of subhead II. to remain unchanged.)

"*III. As to Orders.*

1. Who are deacons of one year?
2. Who else is in the class of the fourth year?"

(The remainder of subhead III. and the paragraph to remain unchanged. BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

Report No. 7 on Revisals adopted.

Report No. 7 of the Committee on Revisals, concerning membership of the District Conference, was read and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 7.

Your committee considered a memorial from the Baltimore Conference relating to District Conference membership as follows:

To change ¶87 by adding after the words "Charge Lay Leaders" the words "the District Secretary of the Woman's Missionary Society;" the paragraph, as amended, to read: "The District Conference shall be composed of all preachers in the district, traveling and local, including superannuated preachers (whether resident without or within the limits of the Annual Conference to which they belong), the District

Lay Leader, the Charge Lay Leader, the District Secretary of the Woman's Missionary Society, and other laymen, the number of whom and their mode of appointment each Annual Conference may determine for itself."

We recommend concurrence.

BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

Report No. 8 on Revisals adopted.

Report No. 8 of the Committee on Revisals, substituting the words "lay members" for the word "layman," wherever found in the Discipline, was read and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 8.

In compliance with a memorial by Paul H. Linn and others, we recommend to the Conference that the words "lay members" be substituted for the word "laymen" in Chapter II., ¶35, line 1, on page 18 of the Discipline of 1918, so that the paragraph shall read as follows:

"The ministers and lay members shall deliberate in one body," etc. And that a like substitution shall be made wherever the word "laymen" occurs in the Discipline, and to make such other necessary changes as will make the language of the Discipline conform to the constitutional amendment recently adopted as follows: "Shall lay members be eligible to all Conferences, Boards, and lay offices of the Church, without regard to sex?"

BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

Report No. 9 on Revisals amended and adopted.

Report No. 9 of the Committee on Revisals, relative to minute questions of the Quarterly and Annual Conferences, was read. Motion prevailed, amending the report by striking out the Quarterly Conference questions. The report as amended was adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 9.

Your committee having considered memorials from the Birmingham-Bessemer Methodist preachers and others, recommend the following changes in minute questions:

In ¶52, page 26, insert immediately following question 33, and to be known as question 34, the following:

"34. What is the number of superannuate homes and their value?"

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The question following to be renumbered in accordance herewith.

Report No. 9 on Revisals amended and adopted.

In ¶52, page 25, immediately following question 26, insert the following questions, to be numbered 27 and 28 respectively:

"27. What are the orphanage statistics?

"28. What are the hospital statistics?"

The question following to be renumbered accordingly.

BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

Report No. 11 on Revisals, with minority report, read.

Report No. 11 of the Committee on Revisals concerning the election of stewards, together with a minority report, was taken from the Calendar and read.

Debated.

M. L. Carlisle, of the Upper South Carolina Conference, moved to substitute the minority report for the majority report. After debate, J. W. Mills, of the Texas Conference, moved the previous question. The motion prevailed.

Bascom Anthony, of the South Georgia Conference and Chairman of the Committee on Revisals, agreeing with the minority report, asked P. A. Martin, of the North Texas Conference, to close the debate for the majority report.

On motion of J. A. Burrow, of the Holston Conference, the time was extended.

Majority report adopted.

The minority report was lost by a vote of 134 to 207. The majority report was adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 11.

Your committee considered a memorial from the Mount Gilead charge, Holston Conference, concerning the election of stewards by the Church Conference, as follows:

"We respectfully petition the following changes in the 1918 Discipline:

"Section VI., ¶105, *Ans.* 5, to read as follows:

"'To elect trustees according to the Discipline and to appoint one Recording and one District Steward.'

"Section VII., ¶113, *Ans.* 5, to read as follows:

"'Before the session of the Annual Conference, the Church Conference shall elect a Board of Stewards, a Church Lay Leader, a Missionary Committee, an Evangelistic Committee, and a Social Service Committee.'

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"Section XVI., Question 1, ¶213, to be stricken out.

"¶217, *Ans.* 1, to read as follows:

"'To the Church Conference, which shall have power to remove them from office.'

Majority report adopted.

"¶219, *Ans.* 2, to read as follows:

"'When two or more circuits or stations are united, the stewards shall hold office until the first Church Conference elects a new board.'

"Section XVII., ¶221, the first sentence to read as follows:

"'There shall be held annually in every district, after the annual election of stewards, a meeting composed of one steward from each pastoral charge, to be elected by ballot by the Quarterly Conference.'

"Section XVIII., ¶223, *Ans.* 1, to read as follows:

"'Except where the laws of the State or Territory provide differently, trustees are to be elected by ballot by the Quarterly Conference.'

"¶224, *Ans.* 2, to read as follows:

"'Trustees of district property may be appointed by the District Conference of the district to which such property belongs. The District Conference shall elect said trustees by ballot.'"

We recommend nonconcurrence.

BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

Dr. Bland takes leave of the Conference.

Dr. S. G. Bland, fraternal messenger of the Methodist Church of Canada, took leave of the Conference in well-chosen words. Bishop Candler fittingly responded.

On motion of M. M. McCall, of the Alabama Conference, the time was extended long enough to hear the report of the tellers and to take another ballot for bishops.

First ballot for bishops.

The report of the first ballot for bishops was announced. Number of votes cast, 377; necessary to elect, 189.

G. E. Edwards, R. G. Mood, Gaston Hartsfield. New Harris, F. B. Buchanan, Peter Stokes, O. F, Cook, F. A. Parker, E. L. Crawford, J. B. Winn, I. C. Jenkins, Andrew Sledd, Dr. Carier, J. R. Jones, F. E. Parker, W. F. Quillian, J. H. Light, F. J. Prettyman, H. H. Jones, J. H. Nicholson, W. R. Waggoner, T. L. Hulse, O. E. Brown, W. B. Nance,

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First ballot for bishops.

H. B. Johnston, M. S. Monk, A. W. Plyler, J. C. Wooten, J. M. Outler, J. H. Eakes, S. P. Wiggins, A. D. Porter, G. S. Sexton, J. W. Bergin, J. A. Anderson, J. A. Burrow, H. M. Watson, T. S. Hamilton, W. E. Morris, J. W. Johnson, Robert Echols, W. B. Ivy, W. E. Faust, J. T. Blackwood, J. E. Harrison, W. W. Taylor, L. B. Elrod, W. F. Bryan, R. W. Adams, C. C. Weaver, J. H. Barnhardt, J. A. Molloy, and W. W. Scott received 1 vote each.

D. M. McLeod, Thomas Gregory, J. B. Mitchell, J. P. Hilburn, J. L. Clark, G. E. Cameron, J. W. Hitch, M. B. Stokes, I. W. Cooper, C. W. Tadlock, James Kilgore, H. C. Tucker, J. W. Wells, T. F. Sessions, Paul B. Kern, J. D. Randolph, B. F. Lipscomb, R. E. Dickenson, W. F. Tillett, H. K. Boyer, S. H. Wainwright, E. R. Steele, and A. F. Watkins received 2 votes each.

Sterling Fisher, J. M. Dannelly, W. L. Clark, Robert Selby, J. T. Leggett, R. E. Stackhouse, M. L. Burton, H. H. Sherman, A. R. Kasey, F. S. Parker, E. E. Wiley, C. T. Tally, E. L. Woolf, E. K. McLarty, Bascom Anthony, and H. M. North received 3 votes each.

J. C. Hawk, G. W. Hummel, D. E. Hawk, E. B. Chappell, C. C. Jarrell, M. T. Plyler, and M. Bradshaw received 4 votes each.

George R. Stuart, G. E. Booker, R. T. Webb, and J. Hawk received 5 votes each.

H. M. Canter and E. H. Rawlings received 6 votes each.

J. W. Mills and R. A. Meek received 7 votes each.

M. T. Haw, M. L. Carlisle, R. H. Bennett, J. R. Countiss, and A. C. Millar received 8 votes each.

F. S. Onderdonk and A. J. Lamar received 9 votes each.

J. T. Pritchett, A. F. Smith, and R. H. Wynn received 10 votes each.

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C. M. Woodward, J. W. Cline, and L. C. Branscomb received 11 votes each.

First ballot for bishops.

H. C. Morrison, G. T. Rowe, C. C. Grimes, L. E. Todd, and Plato Durham received 12 votes each.

T. W. Lewis and R. L. Russell received 13 votes each.

W. W. Pinson received 14 votes.

T. A. Smoot received 15 votes.

Forney Hutchinson and J. H. Wells received 16 votes each.

T. N. Ivey received 22 votes.

Ivan Lee Holt received 23 votes.

Paul H. Linn received 26 votes.

R. E. L. Morgan and F. W. Brandon received 28 votes each.

J. W. Perry received 29 votes.

C. D. Bulla received 32 votes.

W. A. Shelton received 36 votes.

S. H. C. Burgin received 39 votes.

J. S. French and C. C. Selecman received 41 votes each.

Stonewall Anderson received 48 votes.

G. B. Winton and F. P. Culver received 55 votes each; H. M. Dobbs, 70; W. G. Cram, 73; T. D. Ellis, 76; O. E. Goddard, 82; F. N. Parker, 90; H. A. Boaz, 106; S. R. Hay, 111; W. B. Beauchamp, 134; J. E. Dickey, 148.

No election.

No one having received the requisite number of votes, there was no election. A second ballot was taken, the total number of votes cast being 365; necessary to a choice, 183.

Adjournment.

The Conference sang "Praise God, from whom all blessings flow," the benediction was pronounced by Bishop Candler, and the Conference stood adjourned until 3 o'clock this afternoon.

AFTERNOON SESSION.

According to rule, the Conference met in afternoon session at 3 o'clock, Bishop Candler in the chair.

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The Bishop led in singing Hymn 624, "How happy is the pilgrim's lot." Dr. A. B. Jones, of the Memphis Conference, led in prayer. The Conference joined in singing "I need Thee every hour."

Journal corrected and approved.

The minutes of the morning's session were read, corrected, and approved.

Second ballot for bishops.

The tellers reported the second ballot for bishops, as follows: Votes cast, 365; necessary to a choice, 183.

S. H. Babcock, J. H. Reynolds, J. P. Hilburn, M. L. Burton, C. C. Grimes, G. W. Hummel, T. H. Lipscomb, P. C. Fletcher, I. W. Cooper, J. R. Jones, J. L. Clark, M. H. Norton, W. W. Scott, T. C. Ragsdale, John Durrett, J. A. Molloy, E. B. Chappell, T. S. Hamilton, C. A. Slaughter, J. A. Anderson, J. H. Barnhart, E. K. McLarty, O. E. Brown, C. H. Booth, W. J. Johnson, Robert Echols, C. R. Jenkins, W. F. Quillian, John Yarbrough, C. C. Jarrell, J. E. Ellis, M. T. Plyler, M. D. Mitchell, H. B. Johnston, E. F. Cook, J. C. Wooten, N. M. Watson, J. B. Fry, and O. F. Cook received 1 vote each.

A. C. Millar, James Kilgore, J. T. Leggett, Sterling Fisher, L. C. Branscomb, L. B. Elrod, R. T. Webb, W. W. Peele, and A. J. Lamar received 2 votes each.

Bascom Anthony, M. T. Haw, F. S. Onderdonk, M. Bradshaw, D. E. Hawk, E. E. Wiley, J. A. Burrow, G. T. Rowe, T. W. Lewis, John Outler, and H. M. North received 3 votes each.

J. W. Cline, R. L. Russell, E. H. Rawlings, J. W. Mills, and C. M. Woodward received 4 votes each.

R. A. Meek, H. C. Morrison, George Stuart, T. A. Smoot, and J. B. Winn received 5 votes each.

R. H. Bennett and Plato Durham received 6 votes each.

J. C. Hawk, J. T. Pritchett, and M. L. Carlisle received 7 votes each.

T. N. Ivey received 9 votes.

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L. E. Todd and Forney Hutchinson received 10 votes each.

Second ballot for bishops.

W. W. Pinson received 13 votes.

Ivan Lee Holt received 14 votes.

F. W. Brandon received 15 votes.

R. E. L. Morgan and J. W. Perry received 16 votes each.

J. H. Wells received 22 votes.

Paul H. Linn received 23 votes.

C. D. Bulla received 29 votes.

W. A. Shelton and S. H. C. Burgin received 31 votes each; C. C. Selecman, 38; J. S. French, 48; F. P. Culver, 58; Stonewall Anderson, 61; G. B. Winton, 62; H. M. Dobbs, 79; F. N. Parker, 85; T. D. Ellis, 90; W. G. Cram, 96; O. E. Goddard, 109; H. A. Boaz, 134; S. R. Hay, 143; J. E. Dickey, 194; W. B. Beauchamp, 209.

W. B. Beauchamp and J. E. Dickey elected bishops.

W. B. Beauchamp, having received 209 votes, and J. E. Dickey, having received 194 votes, were declared elected.

J. S. Candler, of the North Georgia Conference, announced the substitution of W. H. LaPrade, Jr., in place of J. E. Dickey, who had just been elected bishop.

Bishop Candler resigned the chair to Bishop Atkins.

A third ballot was taken for bishops. Ballots cast, 378; necessary for a choice, 190. The tellers retired to count the votes.

The following resolutions were passed:

Time of consecrating bishops fixed.

Be it resolved: 1. That the College of Bishops be requested to set Sunday, May 21, at the morning service in our Central Church, as the day for the consecration of bishops-elect, provision to be made for the seating of the Conference as a body.

2. That the memorial service already fixed for Sunday afternoon be held in our Central Church, like provision to be made for seating the Conference.

A. J. LAMAR,
BASCOM ANTHONY,
J. A. BURROW,
R. S. SATTERFIELD.

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Item 3 of these resolutions, fixing Monday night, May 22, as the hour for final adjournment, was, on motion of P. A. Martin, of the North Texas Conference, laid on the table.

Dr. A. B. Jones introduced.

Dr. A. B. Jones, a veteran superannuate of the Memphis Conference, was introduced to the Conference.

Mr. Nakamura addresses the Conference.

Mr. Nakamura, of the Japan Methodist Church, was introduced, and addressed the Conference.

Marion Monk, pastor-host, made an announcement concerning a lecture in this auditorium tonight by Chaplain Hogg, his subject to be "Christmas on the Rhine."

George S. Sexton was granted leave of absence, after this session, to attend the funeral of a friend in Ohio.

F. P. Culver, of the Central Texas Conference, moved that the hearing of the report of the Committee on Hospitals be made the order of the day for Wednesday at 10 o'clock. The motion was lost.

The Calendar was taken up.

Report No. 3 on Education taken up.

Report No. 3 of the Committee on Education was taken up and considered. On motion of G. W. Barcus, of the Central Texas Conference, the report was taken up *seriatim*. Sections 1 and 2 were read and adopted.

Dr. J. H. McClain, of the North Texas Conference and at one time President of Southwestern University, at Georgetown, Tex., was introduced to the Conference.

Third ballot for bishops.

The tellers reported the third ballot for bishops as follows: Votes cast, 378; defective, 2; necessary to elect, 190.

J. M. Outler, D. E. Hawk, J. W. Daniel, R. L. Russell, J. T. Leggett, R. H. Bennett, J. L. Clark, J. W. Cline, A. Lamar, F. S. Onderdonk, H. H. Sherman, M. A. Carlisle, A. J. Weeks, N. M. Watson, M. T. Plyler, Plato Durham, G. W. Hummel, H. C. Morrison, E. K. McLarty, W. W. Pinson, A. C.

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Millar, W. J. Young, J. A. B. Fry, L. B. Elrod, Forney Hutchinson, J. A. Anderson, J. A. Burrow, and L. C. Branscomb received 1 vote each.

R. A. Meek, L. E. Todd, T. A. Smoot, G. E. Booker, and J. A. Molloy received 2 votes each.

Ivan Lee Holt and J. T. Pritchett received 3 votes each.

R. E. L. Morgan received 4 votes.

E. H. Rawlings and J. C. Hawk received 5 votes each.

F. W. Brandon received 6 votes.

T. N. Ivey received 7 votes.

J. W. Perry received 8 votes.

W. A. Shelton and J. H. Wells received 10 votes each.

Paul H. Linn received 12 votes.

S. H. C. Burgin received 15 votes.

C. D. Bulla received 17 votes.

C. C. Selecman received 24 votes.

F. P. Culver received 26 votes.

J. S. French received 39 votes.

F. N. Parker received 49 votes.

Stonewall Anderson and G. B. Winton received 53 votes each; T. D. Ellis, 79; W. G. Cram, 88; H. M. Dobbs, 125; O. E. Goddard, 128; H. A. Boaz, 151; S. R. Hay, 191.

S. R. Hay elected bishop.

S. R. Hay, having received 191 votes, was declared elected.

The fourth ballot for bishops was taken, and the tellers retired to count the vote.

The consideration of Report No. 3 of the Committee on Education was resumed.

J. E. Morgan, clerical alternate from the Texas Conference, was seated in place of S. R. Hay, bishop elect.

Sections 3, 4, and 5 of Report No. 3 of the Committee on Education were read and adopted.

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Fourth ballot for bishops.

The tellers reported the fourth ballot for bishops as follows: Votes cast, 378; necessary to a choice, 190.

Sterling Fisher, Homer Welch, W. B. Waggoner, E. F. Cook, J. M. Crowe, L. C. Branscomb, F. W. Brandon, J. A. B. Fry, G. E. Booker, J. A. Molloy, W. H. LaPrade, Jr., M. L. Burton, Ivan Lee Holt, and George R. Stuart received 1 vote each.

F. P. Culver, W. W. Pinson, J. C. Hawk, and C. C. Selecman received 2 votes each.

E. H. Rawlings received 3 votes.

W. A. Shelton received 4 votes.

S. H. C. Burgin received 5 votes.

J. H. Wells and C. D. Bulla received 6 votes each; F. N. Parker, 12; J. S. French, 13; Stonewall Anderson, 16; G. B. Winton, 17; W. G. Cram, 44; T. D. Ellis, 73; H. A. Boaz, 146; O. E. Goddard, 157; H. M. Dobbs, 250.

H. M. Dobbs elected bishop.

H. M. Dobbs, having received 250 votes, was declared elected.

A fifth ballot for bishops was taken, and the tellers retired to count the vote.

J. P. Hilburn, of the Florida Conference, moved that the time be extended to hear the report of the fifth ballot, and to take another ballot if needed.

J. H. Eakes, of the North Georgia Conference, moved to lay the motion on the table. The motion to lay on the table was lost.

Time extended.

R. L. Russell, of the St. Louis Conference, moved to amend by providing that the time be extended to hear from the tellers and to take another ballot, but not to wait for the count. The motion prevailed.

The motion as amended was adopted.

The consideration of Report No. 3 of the Committee on Education was resumed. Sections 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, and 21 were read and adopted *seriatim*.

I. F. Hawkins, clerical alternate from the North

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Alabama Conference, was seated in place of H. M. Dobbs, bishop elect.

D. C. Stimson, lay delegate from the Louisville Conference, was announced as having resumed his seat.

Time extended.

J. A. Robins, of the Memphis Conference, moved that the session be extended until the tellers count and report the ballot just taken. The motion prevailed.

Section 22, ¶777, of Report No. 3 of the Committee on Education was read. George S. Sexton, of the Louisiana Conference, moved to amend by striking out the proposed changes, leaving the law as it now stands in the Discipline. The amendment prevailed.

Section 23, ¶778, was read and adopted.

Report No. 3 on Education adopted as amended.

The report as amended was adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 3.

Your committee had before it a memorial to the General Conference of the Methodist Episcopal Church, South, from the General Conference Board of Education concerning revision of Chapter IX., and of Chapter XXVI. of the book of Discipline; and after careful consideration item by item of the proposed amendments, voted to recommend concurrence in amendments as below, to wit:

Amend Chapter X., ¶349, Article II., by striking out "one" in the 6th line and inserting "seven;" also striking out "of Education" in the 8th line and inserting "General" before "Secretary." The lines as then amended will read: "and to consist of twenty-seven members elected quadrennially by the General Conference on nomination of the Committee on Education. As many as twelve laymen may be members; three bishops and the General Secretary must be members of the Board."

Amend ¶351, Article IV., by inserting "General" before "Secretary" in 3rd line and striking out "of education" in the same line. The line as amended will then read, "Upon the call of the General Secretary;" also wherever "Secretary of Education" appears in any of the Articles of Chapter X. they be stricken out and the words "General Secretary" be inserted, so that the amended lines will read "General Secretary of Education."

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Report No. 3 on Education adopted as amended.

Amend ¶532, Article V., by striking out "nine" in the last line and inserting "eleven," and also striking out "seven" in the last line and inserting "nine," so that the lines as amended will read: "Eleven shall constitute a quorum at any annual meeting, and nine at any other meeting."

Amend ¶353, Article VI., by striking out the words "and shall be the Corresponding Secretary of the Board" in the 4th and 5th lines. The sentence as amended will then read: "The General Secretary shall be elected for a term of four years by the General Conference by ballot at the time of the election of the other connectional officers."

Amend ¶354, Article VII., by striking out "Corresponding" in the first line and substituting "General." The amended line will then read: "The General Secretary," etc.

Amend ¶355, Article VIII., by inserting "General Conference" before "Board" in the 5th line from the top of the page, so that the line will read, "The General Conference Board of Education," etc.; also by inserting "General Conference" before "Board" in the 7th line from the top of the page, which will then read: "coöperate with the General Conference Board of Education in securing."

Amend ¶359, Article XII., by striking out the words "the Director of the Department of Ministerial Supply and Training and of the Assistant Secretary," beginning in the 9th line from the top of the paragraph, and inserting "all the officers and employees of the Board;" and also by striking out the words "maintaining the office" in the 8th line from the bottom of the page, and inserting "carrying on the work of the Board;" and also by adding the word "loan" before "fund," in the 3rd line from the bottom of the page. The paragraph as amended will then read: "The Board shall have authority to regulate its own proceedings; to report to the Commission on Finance its estimate of the amount that will be needed annually for the general educational interests that have been committed to the Board, the proceeds of which are to be used at the discretion of the Board in carrying on its operations, unless otherwise directed; and to fix and pay the salaries of all the officers and employees of the Board; to determine annually what schools and educational enterprises, and also what persons, shall receive aid, and the amount, terms, and conditions thereof; to appropriate money for the necessary expenses of carrying on the work of the Board."

Amend ¶360, Article XIII., by striking out the sentence beginning in the 7th line from the top of paragraph, "All ministerial loan funds shall be used for the better educational equipment of students for the ministry on such terms and

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Report No. 3 on Education adopted as amended.

under such conditions as the Board may from time to time prescribe." The paragraph as amended will then read: "The Board shall have authority to increase both its endowment and loan funds. These shall be held separate from funds raised for general distribution. The interest only of the endowment and loan funds shall be used (unless in case of loan funds the donor shall otherwise direct). The Board shall have authority to receive and to hold in trust for the Methodist Episcopal Church, South, any real or personal property, and to sell and convey the same for the uses and objects herein declared."

Amend ¶361, Article XIV., by striking out "leaflets" in the 4th line and inserting the same word between "distribute" and "pamphlets" in the 3rd line from the top, and also add "and other publications" before the word "suitable" in the 4th line from the top; and also strike out the sentence beginning with "the Board shall," etc., in the 4th line from the bottom of the page; and also insert "to secure funds with which" between the words "seek" and "to" in the 6th line from the top of the page; and also insert the word "to" between "and" and "otherwise" in the 7th line from the top of the page; and also strike out the word "to" between the words "strengthen" and "otherwise" in the same line. The paragraph as amended will then read: "The Board shall gather statistics and other educational information, and shall prepare, publish, and distribute leaflets, pamphlets, and other publications suitable to advance the cause of Christian education in our homes and schools and among our people. The Board shall, through its members, agents, Annual Conference Boards of Education, and other agencies, seek to secure funds with which to increase the endowment and to otherwise strengthen our institutions in harmony with the general educational policy of the Church," etc.

Amend ¶364, Article XVII., by adding at the close of the paragraph the following sentence: "The Commission may assist the Connectional Boards of the Church other than the Board of Education to standardize the educational work under their care."

The paragraph when thus amended will read exactly as it now appears in the Discipline, with the addition of the words offered in the amendment—to wit: "The Commission may assist the Connectional Boards of the Church other than the Board of Education to standardize the educational work under their care."

Amend ¶368, Article XXI., by changing "shall be constituted" in line five to "may be constituted." The paragraph when amended will then read: "A Commission composed of

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Report No. 3 on Education adopted as amended.

two or three members nominated by the Board of Education of each Annual Conference in the State and elected by the Annual Conference to serve at least four years may be constituted," etc.

Amend ¶348, Article I., by adding three sentences at the beginning of the paragraph, so that the paragraph when thus amended will read: "The Methodist Episcopal Church, South, stands committed to education sound in principle and Christian in spirit as fundamental to its work, and it accepts the duty and obligation of maintaining institutions dedicated to the diffusion of a distinctively Christian culture. Such institutions are a necessity as special agencies to help the Church more effectively to perform its own divinely appointed ministry of service. Central, therefore, at the heart of the supreme educational processes in which the Church is engaged, the Bible must be placed, as inspired of God, and the sufficient rule of faith and practice. The educational operations of the Church shall hereafter be conducted under the following provisions and regulations."

Amend ¶358, Article XI., by striking out the paragraph as now phrased and rewriting it. It will then read: "The revenues of the Board shall be derived from assessments, collections, gifts, devises, bequests, and otherwise."

Amend ¶362, Article XV., by striking out the paragraph as now phrased and rewriting it. It will then read: "The Board may establish an agency which shall serve as a medium of communication between teachers desiring employment and institutions needing their services, and also between Directors of Religious Education desiring positions and Churches which need their services."

Amend ¶367, Article XX., by striking out the paragraph as now phrased, and rewriting it. It will then read: "The Board of Education shall conduct a department of life service, including ministerial supply and training. This department shall seek to secure recruits for the ministry and for other forms of Christian service. It shall keep before the Church its responsibility for raising up young men and women for such service. It shall inspire candidates for the ministry and for other forms of Christian service with high ideals of their work and stimulate them to a thorough preparation therefor; by developing and correlating the agencies of the Church for the education of candidates for Christian service; by giving financial assistance to candidates preparing for Christian service from the Christian Workers' Education Aid Fund, and from such other funds as may be in the hands of the Board for this purpose; by conducting Correspondence Courses for the benefit of preachers, teachers, and other Christian workers;

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Report No. 3 on Education adopted as amended.

and by such other methods as the Board from time to time may deem desirable."

To further amend Chapter X. of the Discipline by adding the following paragraph, making the same ¶368, Article XXI., and renumbering the paragraphs which are affected by the change.

¶368, Article XXI. The General Conference Board of Education shall seek, in closest possible coöperation with the Annual Conference Boards of Education, to promote religious education in the homes of the people, in the institutions of the Church, in tax-supported and independent institutions, including the public schools. It shall assist in prosecuting evangelistic work in universities, colleges, and secondary schools. It shall have authority to coöperate with the Sunday School Board and the other connectional Boards of the Methodist Episcopal Church, South, in the promotion of religious education, to the end that all the religious education efforts of the Church may be harmoniously and helpfully related; and also to coöperate with other Boards than those of the Methodist Episcopal Church, South, to the end that the blessings of Christian education may be more widely diffused.

To further amend Chapter X. by adding the following paragraphs:

"¶369, Article XXII. The Board shall have authority to determine the number of officers, in addition to the General Secretary, necessary to carry on the work committed to it by the General Conference, and to elect the same. The duties of such officers and agents shall be prescribed by the Board.

"¶370, Article XXIII. The Board shall appoint an Executive Committee of such number as it may determine and may commit to it such duties as the Board may see fit. Said committee shall keep a record of all its proceedings and submit same to the Board.

"¶371, Article XXIV. There shall be appointed annually by the Board a Standing Committee on Finance, consisting of three members of the Board, with whom may be associated as advisory members two additional persons not members of the Board. The Finance Committee shall fix the bonds of the officials of the Board, properly invest the funds, audit the books of the Treasurer, and coöperate with the Secretaries of the Board in the preparation of the annual budget. Minutes of all the proceedings of the Finance Committee shall be kept and submitted to the Board for approval.

"¶372, Article XXV. The Board shall have authority to solicit, create, and administer a fund which shall aid in providing retiring allowance for presidents, professors, and other

MAY 16. TWELFTH DAY.

members of the faculties of the educational institutions of the Methodist Episcopal Church, South, and may adopt rules and regulations for the administration of such fund.

Report No. 3 on Education adopted as amended.

"¶373, Article XXVI. The Board shall have authority to administer any funds, gifts, or bequests committed to it for educational purposes, and shall be authorized to solicit and create any special funds deemed wise in the carrying out of the objects and purposes of the Board and to administer the same under such rules and regulations as it may adopt.

"¶374, Article XXVII. The Board may from time to time adopt by-laws for the regulation of the affairs of the Board not inconsistent with its charter or with General Conference legislation."

Amend ¶778 by omitting the following words in the seventh and eighth lines from the top of page 312, "or at a preachers' institute having the Conference courses of study as a part of its work," and by inserting in lieu thereof the words "or at a preachers' institute approved by the General Conference Board of Education." When amended the paragraph will read:

"All ministerial candidates are strongly urged before entering the traveling connection to secure, if possible, a thorough collegiate and theological training. A certificate of graduation from a secondary school of good standing may be accepted by the Examining Committee in lieu of the English branches prescribed in the course for candidates for admission. In the case of English-speaking Conferences the course for undergraduates shall be taken with the correspondence school or at a preachers' institute approved by the General Conference Board of Education; and in each case an official statement testifying to that fact shall be presented to the Conference Examining Committee," etc.

H. N. SNYDER, *Chairman;*
D. C. HULL, *Secretary.*

Fifth ballot for bishops.

The tellers reported the fifth ballot as follows: Votes cast, 359; necessary to a choice, 180.

J. H. Wells, H. M. North, J. H. Eakes, C. D. Bulla, Paul. H. Linn, and G. B. Winton received 1 vote each.

F. P. Culver, J. S. French, and E. H. Rawlings received 2 votes each; F. N. Parker, 3; W. G. Cram, 14; T. D. Ellis, 47; O. E. Goddard, 140; H. A. Boaz, 143.

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No election.

Adjournment.

No one having received a majority of the votes, there was no election.

The Conference sang "Praise God, from whom all blessings flow," the benediction was pronounced by Bishop-elect W. B. Beauchamp, and the Conference stood adjourned.

THIRTEENTH DAY, WEDNESDAY, MAY 17.

MAY 17. THIRTEENTH DAY.

According to rule, the Conference convened at 9 A.M., Bishop Atkins in the chair.

Hymn No. 415, "Faith of our fathers," was sung. The Rev. Alonzo Monk, Sr.; of the Little Rock Conference, led in prayer.

Bishop Atkins addresses the Conference.

Bishop Atkins read from Matthew vii., and talked to the Conference on the preëminence of Christ.

The minutes of Tuesday afternoon's session were read and approved.

Bishop Atkins resigned the chair to Bishop Denny.

Substitutions.

The following substitutions were made: H. T. Carley, clerical alternate from the Louisiana Conference, in place of George S. Sexton, granted leave of absence on yesterday; Mrs. J. D. Elliott, lay alternate from the North Alabama Conference, in place of Dr. R. F. Lovelady. Mrs. Elliott had formerly been seated in place of W. H. Stockham, who had previously been granted leave of absence, but who had now returned and taken his seat; H. P. Crowe, clerical alternate from the St. Louis Conference, in place of Ivan Lee Holt, for to-day's session.

Leave of absence.

Leave of absence was asked for and granted as follows: Sam Tate, lay delegate from the North Georgia Conference; J. H. Gilliam, lay delegate from the Louisville Conference; E. J. Garrison, lay delegate from the North Alabama Conference, on account of sickness in his family.

O. E. Goddard makes personal statement.

O. E. Goddard, of the East Oklahoma Conference, arose to a question of personal privilege, said that he had a conviction that his duty was to return to the pastorate, asked that the ballots be not further en-

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cumbered with his name, and begged that he be allowed the privilege that he craved, that of returning to the pastorate.

O. E. Goddard makes personal statement.

A sixth ballot for bishops was taken, and the tellers retired to count the votes.

On motion of J. P. Hilburn, of the Florida Conference, the Chairman and Secretary were instructed to send a message of fraternal greeting to the Southern Baptist Convention, now in session at Jacksonville, Fla.

A. J. Lamar and John W. Barton elected Publishing Agents.

R. E. L. Morgan, of the West Oklahoma Conference, asked for and was given permission to file the following announcement:

To the General Conference of the Methodist Episcopal Church, South:

The Book Committee beg to inform you that at a meeting held on May 16, 1922, in Hot Springs, Ark., the Committee have elected A. J. Lamar, of the Alabama Conference, and John W. Barton, of Dallas, Tex., to be Publishing Agents for the next quadrennium, and D. M. Smith, who has so long and faithfully served as one of your Agents, to be Publishing Agent Emeritus.

D. M. Smith elected Publishing Agent Emeritus.

JO B. MORGAN, *Chairman;*
W. LOUIS DAVIS, *Secretary.*

On motion of J. H. Eakes, of the North Georgia Conference, the bishops elect were invited to a seat on the platform.

Standing Committees called.

The list of Standing Committees was called, and the following reports were received and went to the Calendar: No. 6, Committee on Church Extension; Nos. 12, 13, 14, 15, 16, and 17, Committee on Missions; No. 9, Committee on Church Relations and Bible Cause.

Special Committees called.

The list of Special Committees was called, and the report of the Nominating Committee on the Committee of Entertainment of the next General Conference went to the Calendar.

Report No. 1 on Hospitals taken from the Calendar.

R. W. Adams, of the Texas Conference, moved a suspension of the rules to take from the Calendar, out of its order, Report No. 1 of the Committee on Hospitals. The motion prevailed.

MAY 17. THIRTEENTH DAY.

The report was read. After general discussion, H. H. Sherman, of the Baltimore Conference, moved to commit the report to the Committee on Missions.

J. P. Hilburn, of the Florida Conference, moved that the motion to commit be laid on the table. The motion was lost.

Previous question.

C. R. Jenkins, of the South Georgia Conference, moved the previous question. The motion prevailed.

The motion to refer the report to the Committee on Missions was lost.

Report adopted.

W. J. Johnson, of the North Texas Conference, as Chairman of the committee closed the discussion. Report No. 1 of the Committee on Hospitals was adopted, as follows:

COMMITTEE ON HOSPITALS, REPORT NO. 1.

We, your Committee on Hospitals, appointed to receive and consider memorials and petitions from various Annual Conferences and other bodies asking for the establishment of a General Hospital Board, beg leave to report as follows:

We have had before us memorials from the Northwest and the North Texas Conferences, and from a meeting in Dallas composed of delegates to the General Conference and others from the five Conferences in Texas and the Los Angeles Conference asking for the creation of a General Hospital Commission or Board.

We report concurrence in these memorials and respectfully submit the following plan:

1. That there shall be created a General Hospital Board of nine members to be nominated by the College of Bishops and elected by the General Conference.

2. That the General Hospital Board be empowered to study the hospital situation in the Church, to provide a literature, and to devise plans for the promotion of the hospital enterprises and to assist in building and financing hospitals in various communities throughout our connection.

3. That the Board meet as early as practicable and elect the usual officers, including a General Secretary.

4. That this General Conference appropriate the sum of $12,500 annually for four years to carry on the work of this Board.

5. That the Board be empowered to select headquarters, procure a charter, and make any additional plans necessary to the permanent and continuous work of the Board.

W. J. JOHNSON, *Chairman;*
E. C. HAYES, *Secretary.*

MAY 17. THIRTEENTH DAY.

The tellers reported the sixth ballot for bishops as follows: Votes cast, 378; necessary to a choice, 190.

Sixth ballot for bishops.

C. C. Selecman, Paul H. Linn, R. L. Russell, and C. C. Grimes received 1 vote each.

M. S. Monk received 2 votes.

W. W. Pinson and T. D. Ellis received 3 votes each; Stonewall Anderson, 13; G. B. Winton, 17; W. G. Cram, 37; O. E. Goddard, 53; J. S. French, 98; H. A. Boaz, 147.

No election.

No one having received a majority of the votes, there was no election.

A seventh ballot for bishops was taken, and the tellers retired to count the votes.

Seventh ballot for bishops.

During the discussion of the report of the Hospital Committee the tellers returned and reported the result of the seventh ballot for bishop as follows: Votes cast, 377; necessary to a choice, 189.

E. F. Cook, Ivan Lee Holt, T. D. Ellis, C. C. Selecman, W. W. Pinson, H. C. Morrison, and J. S. Frazer received 1 vote each.

Stonewall Anderson received 4 votes; G. B. Winton, 6; O. E. Goddard, 12; W. G. Cram, 36; J. S. French, 134; H. A. Boaz, 176.

No election.

No one having received a majority of the votes, there was no election.

The eighth ballot for bishop was taken, and the tellers retired to count the votes.

Eighth ballot for bishops.

The result was reported during the discussion of Report No. 1 of the Committee on Hospitals, and is as follows: Votes cast, 377; necessary to elect, 189.

O. E. Goddard received 3 votes; G. B. Winton, 4; C. C. Selecman, 6; W. G. Cram, 10; J. S. French, 141; H. A. Boaz, 213.

H. A. Boaz elected bishop.

H. A. Boaz, having received 213 votes, was declared elected, thus completing the number of bishops this General Conference shall elect.

F. P. Culver, of the Central Texas Conference, arose to a question of personal privilege, and asked that P. E. Riley, clerical alternate of the same Con-

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ference, be seated in place of H. A. Boaz, bishop-elect.

Secretary Watkins asked that C. C. Jarrell, of the North Georgia Conference, take the place of W. G. Cram as assistant secretary of elections, the latter being unable to serve further. The request was granted.

Resolution on Armenia.

M. E. Lawson, of the Missouri Conference, arose to a question of privilege, and asked unanimous consent to present a resolution on Armenia. Consent was given and the following resolution was passed by the Conference:

Whereas atrocities continue against the Armenian and other Christian minorities in Asia Minor, threatening the destruction of these helpless people; and whereas the Government of the United States has been invited to join with Great Britian, France, and Italy in sending each a representative to Asia Minor to investigate charges against Turkish Nationalists of acts of violence and cruelty against Christian minorities; therefore be it

Resolved, That this General Conference of the Methodist Episcopal Church, South, urges the acceptance of this invitation to join in the investigation proposed, and that the President of the United States and the Secretary of State be immediately informed by wire of the earnest desire of this body that every possible means be used to stop the persecutions which threaten the complete annihilation of the Christians in the Near East, and to give them such protection as will enable them to reëstablish their desolated homes and support themselves in decency and comfort.

According to the order of the day, a ballot was taken for Book Editor and Editor of the *Quarterly Review*, and the tellers retired to count the votes.

Consideration of the Calendar was resumed.

Report No. 11 on Missions considered.

Perry S. Rader, of the Southwest Missouri Conference, moved that Report No. 2 of the Committee on Missions and Report No. 11 of the same Committee be exchanged on the Calendar. The motion prevailed and Report No. 11, being the new Constitution of the Board of Missions, was taken under considered.

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On motion of J. P. Hilburn, of the Florida Conference, the report was considered *seriatim*.

Bishop Kilgo speaks to the Conference.

Bishop Denny presented Bishop John C. Kilgo, who, though in feeble health, spoke tender words to the Conference. The Conference stood and sang "How firm a foundation, ye saints of the Lord."

First ballot for Book Editor and Editor of the *Review*.

The tellers reported the first ballot for Book Editor and Editor of the *Review* as follows: Votes cast, 373; necessary to elect, 187.

Paul S. Haley, A. Sledd, R. E. Dickenson, J. H. Light, R. S. Satterfield, C. C. Grimes, and Ivan Lee Holt received 1 vote each.

J. M. Crowe, C. C. Jarrell, Paul H. Linn, R. A. Meek, and W. P. King received 3 votes each.

W. W. Pinson and F. S. Parker received 4 votes each.

H. T. Carley and A. F. Watkins received 7 votes each; W. A. Shelton, 9; C. M. Bishop, 10; W. A. Christian, 11; G. B. Winton, 16; Paul H. Linn, 18; R. H. Bennett, 19; W. G. Henry, 23; F. J. Prettyman, 53; G. T. Rowe, 168.

No election.

No one having received a majority of the votes, there was no election.

A second ballot for Book Editor was taken, and the tellers retired to count the votes.

Consideration of Report No. 11 of the Committee on Missions was resumed. Section 1, ¶269, was read and adopted.

Section 2, ¶270, was amended so as to provide that all Administrative Secretaries be elected by the General Conference. The section as amended was adopted.

A. J. Lamar, of the Alabama Conference, moved that the time be extended until we hear the result of the second ballot for Book Editor, and the motion prevailed.

Second ballot for Book Editor and Editor of *Review*.

The tellers reported the second ballot for Book Editor as follows: Votes cast, 364; necessary to elect, 183.

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W. A. Shelton, W. W. Pinson, C. M. Bishop, T. F. Sessions, T. N. Ivey, and J. M. Crowe received 1 vote each.

Seond ballot for Book Editor and Editor of *Review*.

W. P. King and A. F. Watkins received 2 votes each.

A. C. Millar received 4 votes.

R. H. Bennett and G. B. Winton received 5 votes each.

W. G. Henry, 18; F. J. Prettyman, 103; G. T. Rowe, 218.

G. T. Rowe elected Book Editor and Editor of *Review*.

G. T. Rowe, having received 218 votes, was declared elected.

A ballot for Editor of the *Christian Advocate* was taken, and the tellers retired to count the votes.

Adjournment.

After various announcements, the Conference joined in singing "O for a heart to praise my God." Bishop Denny pronounced the benediction, and the Conference stood adjourned until 3 o'clock this afternoon.

AFTERNOON SESSION.

According to rule, the Conference convened at 3 o'clock, Bishop Denny presiding.

Hymn 489, "He leadeth me," was sung. Bishop-elect James E. Dickey led the Conference in prayer.

Journal corrected and approved.

The minutes of the morning session were read, corrected, and approved.

Leave of absence.

Leave of absence was asked for and granted as follows: J. H. Zellner, lay delegate from the North Arkansas Conference, after the close of this afternoon's session; John W. Barton, lay delegate from the North Texas Conference; C. C. Walsh, of the West Texas Conference, after this session.

W. C. Everett, lay alternate from the North Texas Conference, was substituted for J. W. Barton, who had been granted leave of absence.

Bishop Denny read from Luke vii., beginning at the thirty-sixth verse. The Conference joined in singing "In the Cross, in the cross, be my glory ever."

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Bishop Denny resigned the chair to Bishop Murrah.

Ballot for Editor of *Christian Advocate.*

The tellers reported the result of the first ballot for Editor of the *Christian Advocate* as follows: Votes cast, 336; necessary to elect, 169.

R. S. Satterfield, J. T. Pritchett, W. P. King, and R. H. Bennett received 1 vote each.

W. W. Pinson, P. E. Riley, and F. J. Prettyman received 2 votes each.

J. H. Light received 3 votes.

J. A. Burrow received 5 votes.

R. A. Meek and C. D. Harris received 6 votes each; G. B. Winton, 19; A. C. Millar, 21; P. B. Wells, 35; T. N. Ivey, 232.

T. N. Ivey elected Editor of *Christian Advocate.*

T. N. Ivey, having received 232 votes, was declared elected.

A ballot for Editor of Sunday School Literature was taken, and the tellers retired to count the votes.

The matter pending at the morning's adjournment, consideration of Report No. 11 of the Committee on Missions, was taken up.

¶271, Article III., was read and adopted.

Date of opening of next Conference.

J. E. Harrison, of the Los Angeles Conference, as a privileged question, presented the following resolution, which was passed:

Be it resolved, That the next regular session of the General Conference shall begin on the first Wednesday of May, 1926.

J. E. HARRISON,
J. H. EAKES.

Evenings of second week to be reserved.

J. H. Eakes, of the North Georgia Conference, presented as a privileged resolution the following, which was passed:

Be it resolved, That the Committee on Entertainment, whose duty it is to determine the meeting place of the General Conference of 1926, be and they are hereby instructed to so arrange with the local Committee on Arrangements that the evenings of the second week of the session, or so many as may be necessary, be reserved for the reception of Fraternal Messengers, and other matters as shall be ordered by the Conference.

J. H. EAKES, J. S. CANDLER,
A. J. LAMAR, W. W. BRANDON.

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The tellers reported the ballot for Editor of Sunday School Literature as follows Votes: cast, 359; necessary to elect, 180.

Ballot for Editor of Sunday School Literature.

O. E. Goddard, J. W. Shackford, G. B. Winton, Ivan Lee Holt, and C. D. Bulla received 1 vote each.

Franklin Parker received 2 votes.

E. B. Chappell received 352 votes.

E. B. Chappell, having received 352 votes, was declared elected.

E. B. Chappell elected Editor of Sunday School Literature.

A ballot for General Secretary of the Sunday School Board was taken, and the tellers retired to count the votes.

Consideration of Report No. 11 of the Committee on Missions was resumed. ¶272, Article IV., was read. J. B. Cox, of the Mexican Mission Conference, moved to amend at line five, after the words "hospitals and schools," by inserting the words "and for social settlement work." The section as amended was then adopted.

¶273, Article V., was read and adopted. ¶274, Article VI., was read, amended, and adopted as amended. ¶275, Article VII., and ¶276, Article VIII., were read and adopted.

Ballot for General Secretary of Sunday Schools.

The tellers reported the result of the first ballot for General Secretary of Sunday Schools as follows: Votes cast, 363; necessary to a choice, 182.

W. W. Scott, C. M. Dannelly, William Sherman, E. L. Woolf, H. M. North, C. D. Bulla, W. A. Christian, F. J. Prettyman, W. A. Lambert, and R. H. Bennett received 1 vote each.

C. T. Tally and W. A. Cooper received 2 votes each.

C. C. Weaver and L. F. Sensabaugh received 5 votes each.

J. S. Chadwick and W. A. Shelton received 6 votes each; M. W. Brabham, 11; M. T. Haw, 14; E. Hightower, 66; J. W. Shackford, 234.

J. W. Shackford elected General Secretary of Sunday Schools.

J. W. Shackford, having received 234 votes, was declared elected.

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A. J. Lamar, of the Alabama Conference, moved that the election of Missionary Secretaries be postponed until the legislation under consideration be completed, and that we take up the next election in order. The motion prevailed.

A ballot was taken for General Secretary of the Board of Church Extension, and the tellers retired to count the votes.

Consideration of Report No. 11 of the Committee on Missions was resumed. ¶277, ¶278, ¶279, and ¶280 were read and adopted.

¶281, Article XIII., was read. G. B. Winton, of the Southwest Missouri Conference, moved an amendment, which did not prevail. The paragraph was adopted.

First ballot for Secretary of Board of Church Extension.

The tellers reported the first ballot for Secretary of the Board of Church Extension as follows: Number of votes cast, 364; necessary to a choice, 183.

F. W. Brandon, R. T. Waterfield, M. T. Plyler, A. R. Kasey, A. S. Williams, J. W. Bergin, Paul H. Linn, W. H. Johnson, and C. C. Grimes received 1 vote each.

C. B. Carter, S. H. C. Burgin, H. B. Johnston, and R. E. L. Morgan received 2 votes each.

W. W. Armstrong received 3 votes.

O. F. Williams and C. C. Selecman received 5 votes each; J. B. Mitchell, 9; C. L. Brooks, 11; H. H. Sherman, 12; F. L. Wells, 15; G. E. Cameron, 18; W. B. Taylor, 19; W. J. Johnson, 24; James Thomas, 46; T. D. Ellis, 181.

No election.

No one having received a majority of the votes, there was no election.

A second ballot was taken for Church Extension Secretary, and the tellers retired to count the votes.

Consideration of Report No. 11 of the Committee on Missions was resumed. ¶282, ¶283, and ¶284 were read and adopted.

¶285, Article XVII. (a), was read. Motion pre-

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vailed that this be amended, and the paragraph as amended was adopted.

¶286, Article XVII. (b), was read. C. T. Tally, of the Texas Conference, moved that Report No. 10 of the Committee on Missions be taken from the Calendar, as it affects this paragraph. The motion prevailed.

A motion to extend the time until this paragraph was acted on prevailed.

Second ballot for Church Extension Secretary.

The tellers reported the second ballot for Church Extension Secretary as follows: Votes cast, 358; necessary to elect, 180.

F. Carter, F. L. Wells, F. W. Brandon, J. D. Randolph, and S. H. C. Burgin received 1 vote each.

R. E. L. Morgan, 2; C. L. Brooks, 3; J. B. Mitchell, 4; W. J. Johnson, 6; G. E. Cameron, 8; W. B. Taylor, 14; James Thomas, 17; T. D. Ellis, 295.

T. D. Ellis elected Church Extension Secretary.

T. D. Ellis, having received 295 votes, was declared elected.

Report No. 11 of the Committee on Missions was resumed, with ¶286, Article XVII. (b), under consideration. The matter in Report No. 10 of the Committee on Missions, taken from the Calendar by unanimous consent, was read. C. T. Tally, of the Texas Conference, moved this report as an amendment to ¶286. Motion prevailed to lay Report No. 10 of the Committee on Missions on the table.

G. S. Slover, of the Northwest Texas Conference, moved an amendment to ¶286 (b), and the motion prevailed. The paragraph as amended was then adopted.

Adjournment.

Announcements were made. The benediction was pronounced by Bishop Murrah, and the Conference stood adjourned.

FOURTEENTH DAY, THURSDAY, MAY 18.

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According to rule, the Conference convened at 9 A.M., Bishop Murrah in the chair.

Hymn 2, "Come, thou Almighty King," was sung.

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Robert Selby, of the Mississippi Conference, led in prayer.

Journal approved.

The minutes of Wednesday afternoon's session were read and approved.

Bishop Murrah addresses the Conference.

Bishop Murrah read from Matthew xxv. and addressed the Conference on the parable of the ten virgins. The Conference sang Hymn 429, "Ye servants of the Lord."

Substitutions.

The following substitutions were made at various times during the session: Eugene Blake, clerical alternate from the Holston Conference, in place of T. S. Hamilton, temporarily absent; W. M. Alexander, clerical alternate from the Missouri Conference, in place of Paul H. Linn, who is ill in his room; Mrs. J. M. Wyatt, lay alternate from the North Mississippi Conference, in place of D. C. Hull; W. H. Matthews, clerical alternate from the Central Texas Conference, in place of P. E. Riley; J. A. Smith, clerical alternate from the South Georgia Conference, in place of T. D. Ellis for this morning's session; and J. M. Sullivan, lay alternate from the Mississippi Conference, in place of J. B. Holland.

Leave of absence.

During the morning session the following delegates asked for and were granted leave of absence: D. H. Hall, of the North Mississippi Conference, called home on urgent business; Dr. J. W. Torbett, lay delegate from the Texas Conference, on account of the collapse of a bridge in his community; W. P. Jones, lay delegate from the North Arkansas Conference, on account of sickness; J. B. Holland, lay delegate from the Mississippi Conference, called home on urgent business connected with the Y. M. C. A.

Bishop Murrah resigned the chair to Bishop Mouzon.

F. P. Culver, of the Central Texas Conference, gave notice that at the proper time he would move a reconsideration of ¶281, Article XIII., of Report No. 11 of the Committee on Missions.

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R. G. Mood, of the North Texas Conference, moved the appointment of a specified committee to sift the Calendar.

J. A. Burrow, of the Holston Conference, moved as an amendment that each Standing and Special Committee be allowed to name its own representative on said sifting committee.

Sifting Committee provided for.

Bascom Anthony, of the South Georgia Conference, moved that the chairmen of the Standing and Special Committees constitute this sifting committee. This was accepted, and the motion prevailed.

W. A. Cooper, of the Florida Conference, gave notice that at the proper time he would move a reconsideration of paragraph 270 of Report No. 11 of the Committee on Missions.

A. J. Lamar, of the Alabama Conference and Chairman of the Committee on Episcopacy, on behalf of the committee asked permission to withdraw Report No. 10 of the Committee on Episcopacy from the Calendar.

A general discussion of the proposition was entered into, until a motion prevailed ordering the previous question. Permission to withdraw the report was denied by a vote of 140 to 174.

Standing Committees called.

The list of the Standing Committees was called, and Report No. 17 of the Committee on Education and Report No. 7 of the Committee on Sunday Schools were placed upon the Calendar.

M. T. Haw, of the St. Louis Conference, moved to suspend the rules and put upon immediate passage Report No. 7 of the Committee on Sunday Schools. The motion was lost.

The call of Special Committees was made. No reports were presented.

The ballot was taken for General Secretary of the Epworth League Board, and the tellers retired to count the votes.

Consideration of Report No. 11 of the Committee on Missions was resumed. Paragraph 289, Article

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XX., was read and considered. J. A. Burrow, of the Holston Conference, offered an amendment making the action of the Annual Conference Board of Missions subject to approval by the Annual Conference. The amendment prevailed by a vote of 173 to 137. The paragraph as amended was then adopted.

Ballot for General Secretary of the Epworth League.

The tellers reported the result of the ballot for General Secretary of the Epworth League Board as follows: Number of votes cast, 362; necessary to a choice, 182.

R. J. Young, Clovis Chappell, M. T. Haw, E. O. Harbin, G. B. Winton, and Paul B. Kern received 1 vote each.

L. H. Estes and J. L. Decell received 2 votes each.

R. A. Tucker and Garfield Evans received 3 votes each.

C. C. Jarrell and Ivan Lee Holt received 4 votes each; W. A. Shelton, 5; J. A. Burrow, 17; F. S. Parker, 316.

F. S. Parker elected General Secretary of the Epworth League.

F. S. Parker, having received 316 votes, was declared elected.

The first ballot for General Secretary of the Board of Education was taken, and the tellers retired to count the votes.

The report under consideration was resumed. Paragraphs 288, Article XIX., 289, Article XX., 290, Article XXI., 291, Article XXII., 292, Article XXIII., 293, Article XXIV., and 294, Article XXV., were read and adopted.

Paragraph 295, Article XXVI., was read, slightly amended by unanimous consent, and adopted as amended.

Ballot for General Secretary of Education.

The tellers reported the result of the ballot for General Secretary of the Board of Education as follows: Number of votes cast, 364; necessary to elect, 183.

W. F. Bryan, E. F. Cook, H. H. Sherman, R. A. Meek, Plato Durham, Paul H. Linn, G. B. Winton, E. F. Dempsey, and R. Y. Yoak received 1 vote each.

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James Kilgore, H. N. Snyder, Robert Selby, and J. H. Reynolds received 2 votes each.

E. L. Crawford and W. A. Shelton received 4 votes each; R. H. Bennett, 121; Stonewall Anderson, 215.

Stonewall Anderson elected General Secretary of Education.

Stonewall Anderson, having received 215 votes, was declared elected.

A ballot was taken for the General Secretary of the Board of Finance, and the tellers retired to count the votes.

Discussion of Report No. 11 of the Committee on Missions was resumed. Paragraphs 296, Article XXVII., 297, Article XXVIII., and 297 "A," "B," and "C" were read and adopted.

W. A. Cooper, of the Florida Conference, moved to reconsider paragraph 270, Article II. The motion prevailed. W. A. Cooper then moved to amend by limiting the voting power of the Administrative Secretaries and Treasurers. After debate, the previous question was ordered.

The amendment prevailed by a vote of 194 to 93.

Ballot for General Secretary of Board of Finance.

The ballot for General Secretary of the Board of Finance was reported as follows: Votes cast, 349; necessary to elect, 175.

C. W. Tadlock, R. E. Dickenson, James Thomas, and Paul H. Linn received 1 vote each.

H. D. Knickerbocker received 2 votes; H. E. Draper, 5; L. E. Todd, 338.

L. E. Todd elected General Secretary of Board of Finance.

L. E. Todd, having received 338 votes, was declared elected.

A ballot was taken for General Secretary of Lay Activities, and the tellers retired to count the votes.

Discussion of paragraph 270, Article II., Report No. 11 of the Committee on Missions was resumed. A. E. Bonnell, of the East Oklahoma Conference, moved an amendment, which did not prevail.

The paragraph as previously amended by W. A. Cooper was then adopted.

Dr. Butcher speaks parting words.

The regular order of the day was suspended to hear parting words from Dr. James Williams Butcher,

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Fraternal Messenger from the British Wesleyan Church. Bishop Mouzon responded in a manner equal to the occasion.

Ballot for General Secretary of Board of Lay Activities.

The tellers reported the result of the ballot for General Secretary of the Board of Lay Activities as follows: Votes cast, 360; necessary to elect, 181.

W. E. Williams, R. A. Tucker, J. D. Randolph, L. H. Estes, W. S. Holmes, L. L. Hardin, J. E. Crawford, L. F. Sensabaugh, Rush Burton, John Shannon, M. E. Lawson, and J. B. Holland received 1 vote each.

G. B. Winton, J. C. Smith, J. M. Sullivan, E. F. Dempsey, and V. P. Moses received 2 votes each.

J. E. Edgerton and H. N. Snyder received 3 votes each; S. H. Blan, 4; C. C. Selecman, 7; J. F. Rawls, 8; G. L. Morelock, 21; J. M. Way, 24; J. H. Reynolds, 254.

J. H. Reynolds elected General Secretary of Board of Lay Activities.

J. H. Reynolds, having received 254 votes, was declared elected.

F. P. Culver, of the Central Texas Conference, moved to reconsider paragraph 281, Article XIII. The motion prevailed by a vote of 195 to 93.

F. P. Culver then moved to amend the paragraph by limiting the power of the Executive Committee. The amendment prevailed by a vote of 179 to 125.

Discussion ensuing, a motion to reconsider the action just taken prevailed by a vote of 178 to 136.

Mrs. J. H. McCoy, of the Tennessee Conference, moved as a substitute for the Culver amendment, now under reconsideration, that "three members of the Executive Committee may appeal from the action of the Executive Committee to a regular meeting of the Board of Missions."

F. P. Culver moved as an amendment to the substitute that "three" be changed to "four." The amendment was accepted. The substitute, as amended, prevailed. The paragraph as amended was then adopted.

Bascom Anthony, of the South Georgia Conference,

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moved to reconsider ¶288, Article XIX. The motion prevailed. Bascom Anthony then moved that the paragraph be amended by substituting the word "may" for the word "shall" in the first line. The motion prevailed. The paragraph as amended was then adopted.

M. A. Childers, of the West Texas Conference, asked and was given unanimous consent to slightly amend ¶276, Article VIII., second section of said article, by the insertion of "Department of Woman's Work" at the proper place.

Report No. 11 of Committee on Missions adopted.

Report No. 11 of the Committee on Missions was then adopted as a whole, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 11.

The committee had before it the memorial from the Board Missions asking for the formation of three Boards—namely: A Board of Foreign Missions, a Board of Home Missions, and a Woman's Board of Missions.

In lieu of the above the committee recommends the formation of a Board of Missions with its work segregated into three departments—namely: A Foreign Department, a Home Department, and a Department of Woman's Work—the Departments to be administered by coördinate Secretaries.

A constitution is herewith submitted.

PERRY S. RADER, *Chairman;*
M. T. PLYLER, *Secretary.*

Constitution of Board of Missions.

CONSTITUTION OF THE BOARD OF MISSIONS.

¶269. Article I. The missionary operations of the Methodist Episcopal Church, South, formerly administered under the Board of Missions, the Woman's Foreign Missionary Society, and the Woman's Home Mission Society, shall hereafter be administered by a Board of Missions, which shall have charge of all foreign missions of the Church and of such missions in the home field as are not provided for by the Annual Conferences. The Board shall carry on its operations under three departments, namely, the Board of Missions, Foreign Work, the Board of Missions, Home Work, the Board of Missions, Woman's Work.

¶270. Art. II. The Board shall consist of a President, a Vice President, two administrative secretaries for the General Foreign Work, two for the General Home Work, and four for Woman's Work; one or more secretaries of Home Cultivation

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for each Department; a Candidate Secretary for each Department, a Treasurer for the General Department; a Treasurer for Woman's Work; thirty-eight Managers, one from each Annual Conference in the United States, of whom twelve shall be preachers, and twenty-six lay members, fourteen of whom shall be women; the effective bishops; five members at large; the Secretary of the Board of Church Extension; the Secretary of the Board of Lay Activities; the President of the Woman's Missionary Council; the Sunday School Editor; the General Secretary of the Epworth League Board; the Editor of the *Christian Advocate*. The Secretaries and Treasurer of the Department of Woman's Work shall be women. Provided that the Secretaries and the Treasurers shall not have the right to vote on their recommendations nor with reference to their activities.

Said Board shall be elected quadrennially as follows: The President, Vice President, and thirty-eight Managers by the General Conference on nomination of the Committee on Missions, who shall have as a basis of choice one preacher, one layman, and one woman from each Conference, the men on the nomination of the Annual Conference, and the women on nomination of the Conference Woman's Missionary Societies. The five members at large shall be elected by the General Conference on nomination of the Committee on Missions and shall be chosen for their fitness and proximity of residence to the headquarters of the Board for service on committees. The administrative Secretaries, men and women, shall be elected by ballot by the General Conference at the time of the election of the other connectional officers. The Home Cultivation and Candidate Secretaries and Treasurers shall be elected quadrennially by the incoming Board, the women on nomination of the Woman's Missionary Council, and the men on nomination of the Department in which they shall work. The Board shall have authority to fill all vacancies that may occur in the interim between the sessions of the General Conference. The officers and members shall continue in office until their successors are elected.

¶271. Art. III. The Board shall be located in the city of Nashville, Tennessee, but its annual meeting may be held in such place and at such time as the Board shall determine.

¶272. Art. IV. The Board shall have authority to regulate its own proceedings; to appropriate money to defray current expenses; to establish missions; to build churches and residences for missionaries, and to build and maintain hospitals, schools, and social settlements; to select and publish books and other suitable literature for its work at home and abroad; to aid in the establishment and support of training schools for

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Christian workers, for native converts and preachers, and to coöperate with other Churches in the establishment and support of such schools wherever it may be practicable; to make provision for the missionary education of the Church; to provide for the support of superannuated missionaries and widows and orphans of missionaries who may not be provided for by any Annual Conference; to provide funds and to appropriate the same for the maintenance of all the work under its care. It shall annually pay to the Board superintending the Epworth Leagues, as a cultivation fund for the development of missionary liberality in the Epworth Leagues, a sum equal to ten per cent of the amounts contributed by the Epworth Leagues for missionary specials. It shall also publish annually a statement of its transactions, naming the missions supported by it and the amount appropriated and paid to each, and lay before the General Conference a report of its operations, including the location and value of property held by the Board.

¶273. Art. V. The Secretaries of the Board shall together constitute a Secretarial Conference, which shall meet monthly to consider the interests under their care, and to discuss questions of general policy for all the departments of the Board. The Conference shall elect annually its own Chairman and Secretary.

¶274. Art. VI. The Department of Foreign Missions, General Work, shall administer all the mission work in foreign lands except that which shall be administered in the Department of Woman's Work, and shall direct the work of its missionaries in missions and in Conferences in the mission fields, all of whom shall be subject to appointment and general supervision by the bishop in charge. This work shall be directed by the Secretaries of this Department, who shall also give general direction to the promotion of foreign missionary interests and cultivation in the Home Church, as related to this department. There shall be a standing committee for this department to consist of eleven members of the Board through which the administrative secretaries of the department shall develop plans and policies to be put into effect through the action of the Board and its appropriate committees.

¶275. Art. VII. The Department of Home Missions shall administer the home mission enterprises of the Church, except such as shall be administered in the Department of Woman's Work; *provided*, that the Annual Conference Boards shall have charge of all missions they may establish and provide for within their bounds. *Provided, further*, that when any Annual Conference Board has mission needs for which it cannot care they may commit such work to the General Board after con-

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sultation and agreement between the two Boards; particular emphasis being given to missionary work in the weaker Conferences with large unevangelized groups, such as the foreigners, Indians, negroes, city mission work, the frontier, the West, industrial centers, needy rural sections, and unchurched mountain regions. Candidates for mission work under this department shall be accepted by the Committee on Candidates on the basis of candidates for foreign work, as to fitness and tenure of service. When accepted, such candidates shall be nominated for appointment to the bishop in charge of the Conference in which they are to work; *provided, further*, that this paragraph shall not be construed as forbidding Annual Conference Boards of Missions employing other than such candidates.

There shall be a standing committee for the work of this department to be constituted in the same way and with the same powers as the committee for the Foreign Department authorized above.

The Secretaries of this department shall give general direction to the promotion of home missionary interests and cultivation throughout the Church.

¶276. Art. VIII. The Department of the Board of Missions, Woman's Work, shall administer the missionary work of the Church in the United States and in foreign fields, primarily for women and children, formerly administered by the Board of Missions, Woman's Work, and the Woman's Missionary Council.

This Department shall consist of the women members of the Board and the Secretaries of the Department of Woman's Work, who shall constitute a standing committee of the Board. The department shall develop plans and policies to be put into effect through the action of the Board.

The Department shall conduct its work in two sections, namely, the Section of Home Work and the Section of Foreign Work.

(a) The Section of Foreign Missions, Woman's Work, shall administer the work primarily for women and children in foreign lands and such other work as shall be hereafter developed under these provisions, the funds appropriated for the same, and shall direct the work of the missionaries of the Board of Missions in foreign fields supported by the Department of Woman's Work, who shall be subject to appointment and general supervision by the bishop in charge.

This department may coöperate with other Boards and other Christian agencies in the promotion and administration of coöperative institutions and lines of work on the foreign fields. The work of this Section shall be administered by the

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Foreign Administrative Secretaries of the Board of Missions, Woman's Work.

(b) The Section of Home Missions, Woman's Work, shall administer all missions established under the authority of this Board of Missions in Continental United States, primarily for women and children, except such as shall be administered in the Department of Home Missions, General Work, and such other work as shall be hereafter developed under these provisions, including deaconess work. It shall administer the funds appropriated, and shall supervise the work of the missionaries and other workers of the Board of Missions in the home field who are supported by the Department of Woman's Work.

(c) The office and work of deaconess shall be under the direction of the Department of Woman's Work. The office of deaconess is hereby authorized. A deaconess shall be a single woman or a widow not less than twenty-three years of age, nor more than fifty, when accepted for service. She must be a member of the Methodist Episcopal Church, South. She must be in good standing, and must have shown a fitness for this work by active service in some line of Christian work. She must have good health, and must have had a high school education and two years of college work or its equivalent.

No person shall be consecrated to the office of a deaconess until she has successfully completed the prescribed course of study in an accredited Bible Training School. She shall be recommended for consecration by the Quarterly Conference. She shall wear the uniform prescribed by the Council.

The duties of the deaconess shall be to engage in Christian social service, and, relinquishing all other pursuits, she shall devote herself to such work as the Church may determine. No vows of life service shall be exacted of a deaconess, but any one applying for a recommendation from a Quarterly Conference shall have considered this step carefully, and shall believe herself called of God to this work. A deaconess desiring to retire from the work shall be permitted to do so at the close of the term of her appointment, when she shall surrender her certificate and cease to wear the uniform. If found unsuited to the work and calling of a deaconess, she shall be retired and her certificate revoked.

While engaged in this voluntary service, support shall be provided, covering a monthly stipend and living expenses. Necessary regulations for effectuating the foregoing provisions shall be prescribed by the Woman's Missionary Council.

¶276. Art. IX. (a) The Section of Home Cultivation shall provide and carry forward policies and plans for the missionary cultivation of the Church as related to all the Boards' activities, with special reference to Sunday Schools, Epworth

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Leagues, Lay Activities, Auxiliary and Conference, Missionary Societies, schools, colleges, universities, and all other agencies of the Church, in accordance with the regulations of the Board. It shall coöperate with other Boards of the Church and other Christian agencies engaged in missionary cultivation and education.

(b) The Candidate Section shall have charge of the enlistment and cultivation of candidates for missionary work at home and abroad. This department shall, by means of correspondence and visitation throughout the Church, seek qualified missionary candidates. It shall plan for the systematic visitation of schools, colleges, and universities; it shall coöperate with other Boards of the Church and with other Christian agencies in the conduct of assemblies, conferences, and similar group meetings. This Department shall be under the direction of the Secretaries for Candidate Work.

(c) The Secretaries of the Sections of Home Cultivation and the Candidate Department shall coöperate in the developing of policies and methods, as provided above, through a committee to be known as the Home Base Committee, to consist of eleven members acting under the regulations of the Board.

¶277. Art. IX-A. The Secretaries shall reside in Nashville, Tennessee. It shall be their duty to keep a permanent record of the proceedings of the Board, and to publish an abstract of them in the Church papers; to conduct its correspondence; to attend to its legal business; to prepare the annual report, and to publish monthly (either in a missionary paper or in the Church papers, as the Board shall direct) statements of the condition, needs, and prospects of the various missions, and to discharge such other duties as the Board may direct. The salaries of the Secretaries shall be fixed by the Board, and all their necessary traveling expenses shall be allowed.

¶278. Art. X. The Secretaries of the Board, together with three members of the Board, one of whom shall be the President of the Woman's Missionary Council, shall be a Committee on Estimates, of which the Chairman of the Secretarial Conference shall be chairman. This committee shall consider the work and needs of the different fields, mission stations, and enterprises, at home and abroad, the number of persons to be employed in each, and the amount of money needed for the same, and for the expenses of the Board, submitting a full report of the same to the Board for its adoption in annual session.

¶279. Art. XI. The Board shall meet annually to determine what fields shall be occupied as missions, the number of persons to be employed in each, and to estimate the amount that may be necessary for the support of the mis-

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sions under its charge, and to apportion the same to the Annual Conferences.

¶280. Art. XII. Twenty members shall constitute a quorum at any meeting of the Board.

¶281. Art. XIII. There shall be an Executive Committee of the Board, consisting of nine members, three of whom shall be women, which shall meet monthly and hear reports from the fields, consider and decide all questions that may arise from time to time, excepting such questions as they may deem necessary to refer to the Board. This Committee shall keep a record of all its proceedings, to be reviewed by the Board. *Provided* that no Secretary shall be appointed a member of this committee, and *provided, further*, that all secretaries shall be notified of meetings of the committee, and authorized to attend. *Provided* that four members of the executive committee may arrest action and have the same referred to a regular or called meeting of the Board of Missions.

¶282. Art. XIV. The Board shall have authority to employ editors of our missionary literature and assistants to the secretaries on recommendation of the Secretarial Conference.

¶283. Art. XV. The revenue of the Board shall be derived from apportionments to be distributed to the several Annual Conferences for collection in every congregation; from the Woman's Missionary Societies, provided that the funds raised by the Woman's Missionary Societies shall be appropriated to the work established by them, or hereafter to be inaugurated under the Department of Woman's Work; from the Sunday school and Epworth League; and from such other plans as may be adopted by the Board or congregations; from special collections by the Secretaries and the Bishops, and from donations, annuities, and legacies.

¶284. Art. XVI. The Treasurers shall hold the funds in safe deposit in the name of the Board of Missions, subject to the drafts of the administrative secretaries designated by the Board, payable when countersigned by the Treasurer. They shall also furnish an annual report, to be published with that of the Secretaries, and perform such other duties as the Board shall direct. The salary of the Treasurer, General Work, and of the Treasurer of the Woman's Work shall be fixed by the Board, and each shall give bond to the Board in such sum and upon such conditions as the Board may fix. The accounts of the Board shall be examined at least annually by a public accountant, and a report of the same made to the Board.

¶285. Art. XVII. The Department of Home Missions, General Work, shall, through a Committee on Evangelism, appointed by the Board, two of whom shall be members of the Board of Missions, promote and aid the evangelistic work of

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the Church. It shall promote revivals throughout the Church; inspire and train the ministry for earnest pastoral and personal evangelism; develop the evangelistic spirit and method among Church members, coöperate with presiding elders, pastors, City Boards, and the Conference Committee on Evangelism in evangelistic campaigns when needed; assist in prosecuting evangelistic work in universities, colleges, and secondary schools; make available trained and competent accredited evangelists. The Board may authorize the Committee on Evangelism to conduct a Bureau of Evangelism, and it may also appoint and maintain a Superintendent of Evangelism to labor under the direction of the Committee on Evangelism and the Secretary of the Department of Home Missions. The Annual Conference Board of Missions shall nominate for election by the Conference a Committee on Evangelism (a majority of whom shall be members of that Board), which shall be auxiliary to the General Committee on Evangelism, and shall promote revival work throughout the Conference.

¶286. The General Committee and the Conference Committee shall be authorized to indorse, recommend, and employ evangelists and direct their labors, whether they are itinerant or local preachers, in accordance with the policies of their respective Boards and in harmony with the presiding elder and preachers in charge in the fields in which the evangelists are to labor. All preachers, local or itinerant, who engage in evangelistic work as a calling shall be required to secure annually the approval of the General Committee on Evangelism or of the Committee on Evangelism of the Conference within whose territory they reside. Upon the recommendation of the General Committee the bishop in charge may appoint members of an Annual Conference general evangelists; and upon recommendation of the Conference Committee on Evangelism and the request of the Conference Board, he may appoint members of an Annual Conference to the office of Conference evangelist. Local preachers who are not appointed by the General Committee as general evangelists, nor by a Conference Committee as Conference evangelists, may be listed as approved evangelists after being indorsed by some Committee on Evangelism. Conference evangelists are men appointed principally for evangelistic services within their Conference territory, and shall be required to labor some defined part of each year in the pastoral charges of their Conferences; and they may not accept invitations to assist in revivals outside their Conference territory unless the privilege is granted by their Conference Board of Missions upon the recommendation of their Conference Committee on Evangelism. Members of an Annual Conference may not be given

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appointments which are nominal in order that they may do the work of evangelists independent of the Committee on Evangelism and the Board of Missions, and they may not be given the appointment of Conference evangelists when it is known to be virtually nominal. General evangelists, approved evangelists, and Conference evangelists shall make reports of their work, the results of their labors, and their financial receipts to their respective committees as often as they may be required. Pastors who require the assistance of evangelists in their revival work shall, as far as practicable, use the evangelists who are indorsed by the General or Conference Committees on Evangelism.

¶287. Art. XVIII. Each Annual Conference shall organize a Board of Missions, auxiliary to the General Board, to which it shall report annually. It shall consist of one layman from each district, and an equal number of clerical members, provided each Annual Conference shall be entitled to at least eight members, who shall be elected quadrennially by the Annual Conference at the first session after the General Conference, together with the Conference Lay Leader, who shall be a member, *ex officio*, of the Annual Conference Board of Missions. Said Board shall in all its actions be subject to the approval of the Annual Conference. This provision shall not be construed so as to interfere with the acts and work of the Board in the interval of the Annual Conference sessions.

¶288. Art. XIX. The Conference Board shall hold an anniversary at each session of the Conference, and shall prepare a program and secure speakers long enough before the session for thorough preparation, and by promoting practical plans for the missionary education of the Church, and by such other means as it may choose, shall disseminate missionary intelligence among the people, providing for this and other necessary expenses. It shall publish a full report, and it shall estimate annually the amount that may be necessary for the support of Conference missions, and report the same to the Conference Commission on Finance for their consideration and direction in fixing the percentages of the various Conference interests. It shall hold a mid-year meeting whenever practicable and provide for the expense of the same.

¶289. Art. XX. Each Annual Conference Board of Missions may, subject to the approval of the Conference, nominate for appointment by the President of the Conference a Secretary, who shall be, *ex officio*, a member of the Conference Board, to travel in the interest of its own missions and the work of the Board of Missions. The Secretary, thus appointed, shall perform these services in addition to his regular pastoral work, unless his support is provided for by the Con-

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ference Board. Annual Conference Boards of Missions shall instruct their Conference Missionary Secretaries to add the circulation of evangelistic as well as missionary literature to their other duties and to coöperate with the Secretaries of the Board of Missions in their work.

¶290. Art. XXI. There shall be held annually a meeting of the Conference Missionary Secretaries (if any Secretary be unable to attend, the Conference Board of Missions may send a representative). The Secretary of the General Board shall fix the date and place of this meeting, choose suitable topics and speakers, arrange for the program, and be responsible for other details. The necessary expenses of each Secretary or representative in attending this Conference shall be met by his Board.

¶291. Art. XXII. The Annual Conference Board of Missions may employ suitable persons to conduct missionary work under the direction of the Board, subject to the approval of the Annual Conference and the appointment of the bishop; may provide for their support out of the funds under control of the Board, and may authorize said persons to hold evangelistic services, to make missionary addresses, and to take collections for the support of the work of the Board at places designated by the Board. In case the Board should desire to employ a traveling preacher for such work, it shall nominate him for the same at the Annual Conference; and, should the Conference so request, the President of the Conference may appoint him to said work.

¶292. Art. XXIII. Any Annual Conference, district, Church, Sunday school, Epworth League, or person, may assume, in whole or in part, the support of a missionary, or mission or mission-school, approved or established by the Board of Missions. Their contributions shall be applied to the support of such object, provided the funds be sent through the Treasurer of the Board. The Conference in whose territory such moneys may be given shall have credit for the same in settling the apportionment of the Board of Missions, provided the object is covered by appropriation.

¶293. Art. XXIV. The Treasurer of the Conference Board of Missions shall give bond in such sums as the Board may require, said bond to be approved by the executive officers of the Board. He shall transmit to the Treasurer of the Board of Missions, on the first day of each month, all amounts contributed by Sunday schools, a separate account of which shall be kept. His accounts shall be audited annually by a committee appointed by the Annual Conference Board. The Annual Conference Treasurers of the Woman's Missionary Societies shall transmit quarterly to the Treasurer of the Board of

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Missions, Woman's Work, all the money they may have on hand for the general missionary fund.

¶294. Art. XXV. It shall be the duty of the presiding elder to preach on the subject of missions annually in each charge in the district; to see that efficient and well-defined plans be adopted for the missionary education of the Church and for raising missionary funds; to conduct with his preachers a missionary institute early in the Conference year; to urge, in his institutes, in his visitation to the Sunday schools, and especially under the missionary question in the Quarterly Conference, that every Sunday school on his district be organized for missions by appointing a missionary committee and observing Missionary Day; to see that they hold missionary mass meetings, and to encourage the organization and foster the work of Woman's Missionary Societies.

¶295. Art. XXVI. It shall be the duty of the preacher in charge to preach frequently on the subject of missions, to organize a missionary committee, and to hold missionary mass meetings annually in every church in his charge; to see that a canvass is made of every member early in the Conference year for a missionary contribution; to see that a missionary committee is appointed in each Sunday school, that one Sunday in the month is observed as Missionary Day, and that the entire missionary offering of the Sunday school goes to the cause of Missions, and that this offering shall be designated, forwarded, and reported, as expressly directed in ¶320 of the Discipline; to see that each League holds a monthly meeting and studies the subject of missions; to circulate missionary literature, to seek in every way the education and inspiration of his people concerning the evangelization of the world; and to see that Woman's Missionary Societies are organized in every church where at all practicable.

¶296. Art. XXVII. The women of the Methodist Episcopal Church, South, are hereby authorized to organize and conduct missionary societies among women and children in the Annual Conferences and in the churches, in the interest of home and foreign missions. These societies shall promote missionary intelligence and activity and secure missionary funds by means of membership dues, life and honorary membership fees, from devises, annuities, bequests, voluntary offerings, and collections at meetings appointed in behalf of the society

¶297. Art. XXVIII. There shall be a delegated body to be known as the Woman's Missionary Council. It shall be composed of a President, one or more Vice Presidents, two or more Secretaries, the Treasurer for Woman's Work, a Superintendent of Bureaus, a Corresponding Secretary or alternate, the

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president or alternate of the Woman's Missionary Society of each Annual Conference Society, and the President and Secretary of the Deaconess Workers' Conference. The Secretaries of the Board of Missions, both men and women, the Treasurer for Woman's Work of the Board, the General Secretary of the Epworth League, the women members of the Board of Missions. and ten women elected at large by the Council shall be members of the Woman's Missionary Council.

¶297-A. The Council shall hold annual meetings to hear reports from the fields, home and foreign, and from the societies; to consider the fields, lines of work, the various enterprises and the amount needed for the same, and make recommendations to the Board of Missions through the Committee on Estimates to be considered with other estimates of the Board for final determination, and to consecrate the women who have been accepted for service. It shall make recommendation to the Board of Missions for the employment and support of deaconesses.

¶297-B. The Council shall enact its own by-laws and provide a Constitution and by-laws for the Conference and auxiliary societies, all of which shall be in harmony with the Constitution of the Board of Missions. The Council shall plan to enlarge the membership of the societies, to increase the income from them, and to further the work of missionary education among women and children.

¶297-C. At its annual session preceding the General Conference, the Council shall elect its officers by ballot, without nomination. All property hereafter acquired by the Woman's Missionary Societies through devises, bequests, annuities, gifts, or purchase, shall be held by the Board of Missions, for the use and benefit of the Department of Woman's Work.

Concerning membership of the Board of Missions.

Perry S. Rader, of the Southwest Missouri Conference, offered a resolution concerning the membership of the Board of Missions for the ensuing quadrennium, which was adopted, as follows:

Whereas it is provided by the first division of paragraph 270, Article II., of the Charter of the Board of Missions, this day adopted, that the said Board shall be composed, among other members, of "thirty-eight Managers, one from each Annual Conference in the United States, of whom twelve shall be preachers and twenty-six lay members, fourteen of whom shall be women;" and whereas it is provided in the second division of said paragraph 270 that the thirty-eight Managers shall be elected by the General Conference "on

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nomination of the Committee on Missions, who shall have as a basis of choice one preacher, one layman, and one woman from each Conference, the men on the nomination of the Annual Conference, and the women on the nomination of the Conference Woman's Missionary Societies"; and whereas the Annual Conferences and the Conference Woman's Missionary Societies cannot meet for some months hence, and these thirty-eight Managers must be elected by this General Conference; therefore be it

Concerning membership of the Board of Missions.

Resolved, That the respective delegations meet at as early a date as is possible and nominate for Managers of said Board one preacher, one layman, and one woman, and transmit their nominations to Rev. M. T. Plyler, Secretary of the Committee on Missions, and that nominations made in said manner shall be considered by this General Conference, to all intents and purposes, a compliance with division two of said ¶270.

PERRY S. RADER,
M. T. PLYLER.

A ballot was taken for the two Secretaries of the Foreign Department of the General Board of Missions, and the tellers retired to count the votes.

Adjournment.

The Conference sang "Praise God, from whom all blessings flow," Bishop R. G. Waterhouse pronounced the benediction, and the Conference stood adjourned until 3 o'clock this afternoon.

AFTERNOON SESSION.

According to rule, the Conference convened in Thursday afternoon's session at 3 o'clock with Bishop Mouzon in the chair.

Hymn 320, "I want a principle within," was sung. J. H. McClain, of the North Texas Conference, led in prayer. Hymn 388, "A charge to keep I have," was sung.

Bishop Mouzon read Matthew v. 1-16.

Journal corrected and approved.

The minutes of the morning's session were read, corrected, and approved.

Ballot for Foreign Mission Secretaries.

The tellers reported the result of the first ballot for the two Secretaries of the Foreign Department of the General Board of Missions as follows: Votes cast, 346; necessary to elect, 174.

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Ballot for Foreign Mission Secretaries.

S. H. C. Burgin, J. D. Randolph, C. G. Hounshell, J. W. Wells, J. M. Way, P. L. Cobb, M. T. Plyler, Bascom Anthony, M. T. Haw, T. A. Smoot, and W. P. King received 1 vote each.

C. C. Selecman, C. T. Tally, E. F. Cook, J. A. Burrow, W. A. Shelton, C. C. Jarrell, and R. E. Dickenson received 2 votes each.

E. E. Wiley, R. H. Bennett, J. S. French, and J. B. Mitchell received 3 votes each.

F. P. Culver, N. M. Watson, and R. L. Russell received 4 votes each; H. K. Boyer, 5; W. G. Cram, 8; G. B. Winton, 47; J. W. Perry, 89; W. W. Pinson, 211; E. H. Rawlings, 270.

E. H. Rawlings and W. W. Pinson elected Foreign Secretaries.

E. H. Rawlings, having received 270 votes, and W. W. Pinson, having received 211 votes, were declared elected.

Bishop Mouzon resigned the chair to Bishop Moore.

Prayer for Miss Bennett.

Mrs. Luke G. Johnson, of the North Georgia Conference, took the floor on a question of privilege, announced the serious condition of Miss Belle H. Bennett, and asked that Bishop Moore lead the Conference in prayer. The Conference stood while Bishop Moore led in earnest prayer for Miss Bennett.

A ballot was taken for two Secretaries for the Home Department of the General Board of Missions, and the tellers retired to count the votes.

M. T. Haw, secretary in charge of ballots, asked that a teller be appointed in place of H. M. Canter, who was unable to serve longer because of other duties. C. T. Tally was appointed to take his place.

The Standing Committees were called, and Reports Nos. 30 and 31 of the Committee on Boundaries and Finance were presented and went to the Calendar.

J. M. Rogers, of the South Georgia Conference and Chairman of the Committee on Introductions and Fraternal Correspondence, asked that the regular order be suspended to hear the Fraternal Messenger

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of the African Methodist Episcopal Zion Church. The regular order was suspended, and the following credentials were read:

Credentials from A. M. E. Zion Church.

BROOKLYN, N. Y., MAY 8, 1922.

To the General Conference of the M. E. Church, South, in session at Hot Springs, Ark., Greetings.

This is to certify that the Rev. Edward D. W. Jones, A.M., D.D., of Washington, D. C., has been chosen to bear to your General Conference the fraternal greetings of the African Methodist Episcopal Zion Church.

We pray for the blessings of God upon your General Conference session.

FREDERICK M. JACOBS,
General Secretary of the A. M. E. Zion Church.

Dr. Jones addresses the Conference.

The distinguished brother was introduced and addressed the Conference. Bishop Moore responded fittingly.

First ballot for Home Mission Secretaries.

The tellers reported the results of the first ballot for the two Secretaries for the Home Department of the General Board of Missions as follows: Votes cast, 347; necessary to elect, 174.

C. C. Selecman, R. H. Ruff, A. R. Kasey, R. E. L. Morgan, T. L. Hulse, E. F. Dempsey, A. J. Weeks, George Barcus, J. T. Mangum, M. T. Plyler, O. E. Goddard, J. E. Crawford, and Ivan Lee Holt received 1 vote each.

J. D. Randolph, W. E. Cooper, E. Blake, W. B. Ricks, P. L. Cobb, and E. F. Cook received 2 votes each.

C. G. Hounshell received 5 votes.

M. H. Norton and R. E. Dickenson received 7 votes each.

J. W. Mills received 14 votes.

J. E. Crawford and G. B. Winton received 16 votes each; R. H. Bennett, 24; H. K. Boyer, 28; F. W. Brandon, 120; J. W. Perry, 140; R. L. Russell, 287.

R. L. Russell elected Home Mission Secretary.

R. L. Russell, having received 287 votes, was declared elected.

A second ballot was taken for the remaining Secretary of the Home Department of the General Board of Missions, and the tellers retired to count the votes.

Report of sifting committee.

A. J. Lamar, of the Alabama Conference, made the

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following report for the committee appointed at the morning's session to sift the Calendar:

Report of sifting committee.

REPORT OF COMMITTEE TO SIFT THE CALENDAR.

Your committee to sift the Calendar beg to report that we have complied with your instructions, and the revised Calendar is now in the hands of the Secretaries.

We recommend the following order:

1. All reports which provide for creating new Boards, Commissions, and Committees, and in connection therewith reports and motions nominating persons for places on said Boards, Commissions, and Committees.

2. Reports of the Committee on Superannuate Endowment.

3. Report from Committee on Border and Western Work.

4. Such reports from the several Committees as the respective Chairmen deem most important.

A. J. LAMAR, *Chairman.*

Motion prevailed that when we adjourn it be to meet at 8 P.M., to adjourn at pleasure, and that the night session be a part of the regular order each day until final adjournment.

C. B. Lewis, of the South Georgia Conference and Chairman of the General Conference Commission on Finance, asked that he be permitted to present a report from the Commission on Finance. Motion prevailed that the regular Calendar be taken up.

Report No. 19 of Committee on Revisals adopted.

Report No. 19 of the Committee on Revisals, relative to a Commission to prepare suitable statistical blanks for preachers' reports to the Annual Conference, was taken from the sifted Calendar, read, and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 19.

Your committee considered a petition from J. A. Burrow and R. S. Satterfield to the General Conference to appoint, through nomination of the Committee on Revisals, a Special Commission of five to revise the statistical blanks for reports of preachers to the Annual Conference, said commission to complete the work in time for use by the Publishing Agents in printing blanks.

We recommend concurrence, and nominate J. A. Burrow, L. H. Estes, R. S. Satterfield, F. S. Parker, and G. L. Beale.

BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

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Report No. 16 of the Committee on Itinerancy, nominating the Committee of Appeals, was read and adopted, as follows:

Report No. 16 of Committee on Itinerancy adopted.

COMMITTEE ON ITINERANCY, REPORT NO. 16.

Your Committee presents the following nominations for the Committee of Appeals for the ensuing quadrennium:

Clerical: J. P. Hilburn, W. W. Woollard, S. L. Dobbs, J. H. Eakes.

Lay: Judge P. A. Martin, E. R. Malone, Judge J. A. McCullough.

FORNEY HUTCHINSON, *Chairman;*
R. G. MOOD, *Secretary.*

Second ballot for Home Mission Secretary.

The tellers reported the result of the second ballot for the remaining Secretary of the Department of Home Missions of the General Board of Missions as follows: Votes cast, 345; necessary to elect, 173.

J. T. Mangum, R. E. Morgan, Curwen Henley, and R. E. Dickenson received 1 vote each.

G. B. Winton received 2 votes.

H. K. Boyer and R. H. Bennett received 4 votes each; F. W. Brandon, 121; J. W. Perry, 212.

J. W. Perry elected Home Mission Secretary.

J. W. Perry, having received 212 votes, was declared elected, thus completing the number of Secretaries required for the Home Department.

H. K. Boyer, of the Western North Carolina Conference, moved that in voting for the Secretaries for the Woman's Work we vote for four on the same ballot, distinguishing between those for the Home and Foreign Department of the Woman's Work. The motion prevailed. The ballot was taken, and the tellers retired to count the votes.

Report No. 5 on Publishing Interests adopted.

Report No. 5 of the Committee on Publishing Interests, relative to a commission to study plans for the betterment of the connectional and Conference organs, was read and adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 5.

Your committee have considered Section 3 of the Report of the General Conference Committee on Connectional and Conference Organs, as follows:

THE LIBRARY OF
GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS

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Report No. 5 on Publishing Interests adopted.

"We recommend that a committee composed of seven members be selected by the General Conference to continue the study of our connectional and Conference organs, to coöperate with the editors and managers of these organs in carrying out such enactment as may be made by this General Conference, and to submit a report to the next General Conference."

We recommend concurrence.

A. C. MILLAR, *Chairman;*
STERLING FISHER, *Secretary.*

Report No. 2 on Epworth Leagues adopted without reading.

Report No. 2 of the Committee on Epworth Leagues was taken from the Calendar. Ivan Lee Holt, of the St. Louis Conference and Chairman of the Committee on Epworth Leagues, explained the purpose of the report, enumerating the few changes it made in the present Discipline. Motion prevailed to adopt the report without reading. The report is as follows:

COMMITTEE ON EPWORTH LEAGUES, REPORT NO. 2.

Your committee considered a memorial from the Epworth League Board relative to the Constitution of the Epworth League, proposing to change the Constitution of the Epworth League in the following particulars:

Amend Chapter XI., ¶369, so that said paragraph as amended shall read as follows: "Let Epworth Leagues be organized in all our congregations for the cultivation of Christian fellowship among young people, the expression of their Christian experience in prayer, testimony, and exhortation; their instruction and training in personal evangelism; their training in Church life and teaching; their employment in works of charity and social service; their instruction in missionary ideals and principles; and their training in Christian stewardship, their direction to lives of service at home and abroad, and the supplying of their normal requirements of recreation and social life under the safeguards of religion and by the aid of courses of reading and study."

The purpose herein expressed shall be carried out by a Board and executive officers organized under the following Constitution:

Amend Chapter XI., ¶371, so that said paragraph, as amended, shall read as follows:

"The management of the Epworth League shall be vested in a Board of seventeen members constituted as follows:

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Report No. 2 on Epworth Leagues adopted without reading.

There shall be seven clerical and seven lay members elected by the General Conference on nomination of the Committee on Epworth Leagues, the President of the Board (appointed by the College of Bishops), the General Secretary, and the Educational Secretary of the Board of Missions. The Board shall have power at any regular or called meeting to fill vacancies that may occur."

Amend Chapter XI., ¶373, so that said paragraph, as amended, shall read as follows:

"The officers of the Board shall be (1) a President, who shall be one of the bishops designated by the College of Bishops; (2) a Vice President, to be elected by the Board for four years; (3) a General Secretary, who shall be elected by ballot by the General Conference: *provided, however*, that the Board may fill a vacancy occurring in the General Secretaryship during the interim between General Conferences. The Board may elect, on nomination of the General Secretary, an Assistant Secretary, who shall also serve as Treasurer, and such assistants as may be required. They may also, in connection with the Board of Missions, select and recommend for appointment to the bishops in charge of foreign missions suitable persons for Field Secretaries within the several foreign missions."

Amend Chapter XVIII., ¶475, to bring it into conformity with the provision for the *ad interim* election of the General Secretary.

Amend Chapter XI., ¶374, so that said paragraph, as amended, shall read as follows:

"The President shall preside at all meetings and represent the Board before the Church at large."

Amend Chapter XI., ¶376, so that said paragraph, as amended, shall read as follows:

"The General Secretary shall be the executive officer of the Board, shall conduct its correspondence, attend to its business, put into effect its acts, and promulgate its policies. He shall travel at large throughout the Church in the interest of the young people's societies, report annually to the Annual Conference and the Epworth League Board, and quadrennially to the General Conference. He shall suggest annually to the Board such matters relating to the societies as may call for action on the part of the Board. He shall edit the *Epworth Era* and other literature of the department and shall recommend to the Board suitable reading and study courses for the several classes of young people's societies."

Amend Chapter XI., ¶378, by the omission of said paragraph in its entirety.

Amend Chapter XI., ¶379, so that said paragraph, as amended, shall read as follows:

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Report No. 2 on Epworth Leagues adopted without reading

"The Treasurer shall receive and keep on deposit the funds of the Board, and shall check on the same by authority of the Board, all drafts being countersigned by the General Secretary or by his authorized agent."

Amend Chapter XI., ¶382, so that said paragraph, as amended, shall read as follows:

"The salary of the General Secretary and Editor shall be fixed by the Book Committee and paid by the Publishing Agents. The salaries of all other officers not otherwise provided for shall be fixed by the Board and paid out of the income hereinafter provided for."

Amend Chapter XI., ¶384, so that said paragraph, as amended, shall read as follows:

"(1) An offering for young people's work shall be made on Epworth League Anniversary Day, the second Sunday in April, and the proceeds shall be remitted without delay to the Treasurer of the Conference Epworth League. The said Treasurer shall then remit one-half of the amount received to the Central Office, and the remainder shall be retained for extension of League work within the Annual Conference. In case there is no Conference organization, the Chapters shall remit direct to the Central Office.

"(2) The Board of Missions shall pay to the Central Office ten per cent of the amount of specials contributed by the Epworth Leagues for the objects of the Board.

"(3) The Commission on Finance shall recommend, and the General Conference order, an assessment upon the Church of such an amount as may be required for the conduct of the work of the Epworth League Board."

Amend Chapter XI., paragraph 387, so that said paragraph, as amended, shall read as follows:

"The Epworth League Board shall meet annually at such places and times as it may determine. A majority of the members shall constitute a quorum. Meetings may be called *ad interim* by joint action of the President and Secretary or by the Executive Committee."

Amend Chapter XI., ¶388, so that said paragraph, as amended, shall read as follows:

"In connection with the Publishing Agents, the Board shall arrange for the publication of the *Epworth Era*, the general organ of the Epworth League. Other literature as needed may be published by the Publishing House or otherwise secured."

Amend Chapter XI., ¶389, so that said paragraph, as amended, shall read as follows:

"The Board shall determine what courses and books shall be adopted for the local Chapters, and no others than those approved by the Board shall be officially recommended."

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Report No. 2 on Epworth Leagues adopted without reading.

Amend Chapter XI., ¶390, so that said paragraph, as amended, shall read as follows:

"All local Chapters formed under the provisions of this Constitution shall be responsible to the Quarterly Conference, and shall be under the control of the preacher in charge."

Amend Chapter XI., ¶392, so that said paragraph, as amended, shall read as follows:

"The Board shall provide for Intermediate and Junior Chapter Constitutions, having the same general purpose as the Constitution of the Senior Epworth League."

Amend Chapter XI. by striking out in its entirety ¶393.

Amend Chapter XI. by striking out in its entirety ¶394.

Amend Chapter XI., ¶395, so that said paragraph, as amended, shall read as follows:

"The Central Office shall issue charters on application, both in English and the languages of the several mission fields, to Chapters of the several classes."

Amend Chapter XI., ¶396, so that said paragraph, as amended, shall read as follows:

"The Board shall provide Constitutions for the organization of young people's societies into larger associations, such as City Unions, District Unions and Institutes, Sub-District Unions, and Circuit Unions."

Amend Chapter XI., ¶397, so that said paragraph, as amended, shall read as follows:

"Epworth League Unions may be formed in all places where there is more than one Chapter. The objects of these Unions shall be to promote the connectional spirit of the young people and to employ them in larger works of community service and evangelism. In circuits and in localities affording favorable conditions, Epworth League Unions may be organized on similar lines."

Amend Chapter XI., ¶398, so that said paragraph, as amended, shall read as follows:

"A District Institute may be formed within a presiding elder's district especially for the study of methods of Christian work and the development of the activities of the young people of the Church."

Amend Chapter XI., ¶399, so that said paragraph, as amended, shall read as follows:

"The Epworth Leagues of each Annual Conference shall be organized into a Conference Epworth League, the membership of which shall be composed of all the Epworth Leagues within the bounds of the Annual Conference. The objects of these larger organizations shall be to hold instructional and inspirational meetings annually, to promote the formation of Epworth Leagues within the bounds of the Conference, to

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Report No. 2 on Epworth Leagues adopted without reading.

undertake large missionary operations, and in general to direct the policy of the Leagues within their territory; *provided, however*, that all their operations be in harmony with the policies of the General Board and the Conference Board. The President and Secretary of the Conference Epworth League Board shall be, *ex officio*, members of the Conference Epworth League Cabinet."

Amend Chapter XI., ¶400, so that said paragraph, as amended, shall read as follows:

"For the training of leaders and the more intensive study of methods of Christian work and missions, the Epworth League Board may organize Assemblies for the holding of summer sessions. These Assemblies shall be conducted under the direction of the Central Office and the General Board."

Amend Chapter XI., ¶401, so that said paragraph, as amended, shall read as follows:

"The Conference Epworth League shall be financed by the appropriation of funds by the Annual Conference Epworth League Board to be paid to the Treasurer of the Conference Epworth League by voluntary gifts and pledges, and by proceeds of the Anniversary Day Offering."

Amend Chapter XI., ¶402, so that the said paragraph, as amended, shall read as follows:

"Each Annual Conference shall elect quadrennially an Epworth League Board composed of one minister and one layman for each presiding elder's district: *provided*, that no Conference Board shall have fewer than six members. The Board shall give special attention to Epworth Leagues, and shall coöperate with the Central Office and the League organizations within the Conference territory. They shall be especially charged with fostering and supporting the Conference Epworth League."

Amend Chapter XI., ¶403, so that said paragraph, as amended, shall read as follows:

"The Conference Board shall be organized by the election of a President, Vice President, Secretary, and Treasurer, who shall hold office four years. The Board shall have authority to make nominations to the Conference to fill vacancies. It shall meet annually at the time and place of meeting of the Annual Conference. It shall act as a Committee on Epworth Leagues, and shall, in connection with the Conference Committee of Public Worship, arrange for the holding of an Anniversary in the interest of its work at each session of the Conference."

Amend Chapter XI., ¶404, so that said paragraph, as amended, shall read as follows:

"The Conference Boards shall be related to the Central

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Report No. 2 on Epworth Leagues adopted without reading.

Office in the following way: They shall promote the observance of Anniversary Day by recommending appropriate service in every pastoral charge in which there is an Epworth League, and shall urge the making of an Anniversary Day offering. If there be pastoral charges in which there are no Epworth Leagues, they shall endeavor to secure in them the recognition of Anniversary Day as Young People's Day, thereby leading up to the organization of Epworth Leagues. They shall diligently coöperate with the Central Office and the Conference Epworth League in the encouragement of Epworth League organization and activity within their several Annual Conferences."

Amend Chapter XI., ¶405, so that said paragraph, as amended, shall read as follows:

"The Conference Board shall be related to the Conference Epworth League in the following way: (1) They shall make appropriations out of the funds in their hands to aid in defraying the expense of carrying on the Conference Epworth League. (2) They shall constitute an Advisory Council to aid the Conference Epworth League, and in case there should be no Conference Epworth League organization, they are to bring about such organization and arrange for the holding of its first annual meeting. (3) The President of the Conference Board and the Secretary shall be, *ex officio*, members of the Cabinet of the Conference Epworth League. (4) The President of the Conference Epworth League shall make a written report annually to the Conference Epworth League Board of the policy and activities of the Conference organization."

Amend Chapter XI. by adding thereto the following paragraph, which shall be given an appropriate number and which shall read as follows: "The Conference Board shall be financed by assessment recommended by the Commission on Finance and ordered by the Annual Conference."

Amend Chapter XI., ¶406, so that said paragraph, as amended, shall read as follows:

"The Conference Board shall promote Epworth League work by aiding in the formation of local Chapters, District Institutes, and Epworth League Unions. For this purpose the several members of the Board shall be especially appointed to care for the work in the several districts of the Annual Conference, and shall report their work at the annual meetings of the Board. They shall by pen and voice advocate the young people's work, and shall assist the presiding elders in the District Conference function of inquiring into the number and general condition of Epworth Leagues."

Amend Chapter XI. by adding thereto the following para-

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graph, which shall be given an appropriate number, and which shall read as follows:

"There shall be held annually at such a time and place as the Board may determine a meeting of the Presidents of Annual Conference Epworth League Boards, Conference Epworth Leagues, Epworth League Unions, and the Junior and Intermediate Superintendents of Conference Epworth Leagues."

Report No. 2 on Epworth Leagues adopted without reading.

Amend Chapter XI. by adding thereto the following paragraph, which shall be given an appropriate number, and which shall read as follows:

"The Board shall make provision, at its discretion, for coöperating with any of the General Boards of the Church on any matters that in the judgment of the Boards concerned may best be provided for jointly."

We recommend concurrence.

IVAN LEE HOLT, *Chairman;*
ROBERT O. RANDLE, *Secretary.*

Report No. 1 of the Committee on Church Relations and Bible Cause was read. A minority report was taken up, but not read.

A motion to extend the time for the reading of the minority report was lost.

W. A. Cooper, of the Florida Conference, moved to reconsider the action by which we provided for night sessions.

F. P. Culver, of the Central Texas Conference, moved to lay the motion on the table. The motion to lay on the table prevailed.

Ballot for Woman's Work Secretaries.

The tellers reported the results of the ballot for the Secretaries for the Woman's Work, as follows:

Foreign Department.—Votes cast, 354; necessary to elect, 178.

Mrs. Nat Rollins received 1 vote.

Mrs. William Court and Mrs. L. G. Johnson received 2 votes each; Miss Mabel Howell, 331; Miss Esther Case, 336.

Miss Esther Case and Miss Mabel Howell elected Foreign Secretaries.

Miss Esther Case, having received 336 votes, and Miss Mabel Howell, having received 331 votes, were declared elected.

Home Department.—Votes cast, 354; necessary to elect, 178.

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Mrs. C. F. Elza, Mrs. H. L. McClusky, Mrs. J. H. Spillman, Miss Esther Case, Mrs. Rolfe Hunt, Mrs. S. A. Montgomery, Mrs. H. R. Steele, and Mrs. D. D. McGehee received 1 vote each.

Mrs. S. H. Bowman and Mrs. L. G. Johnson received 2 votes each.

Mrs. F. F. Stevens and Mrs. G. W. Hummel received 3 votes each; Mrs. William Court, 20; Mrs. J. H. McCoy, 311; Mrs. J. W. Downs, 323.

Mrs. J. W. Downs and Mrs. J. H. McCoy elected Home Secretaries.

Mrs. J. W. Downs, having received 323 votes, and Mrs. J. H. McCoy, having received 311 votes, were declared elected.

The following resolution was passed:

Resolution of appreciation.

Be it resolved, That the General Conference do hereby express appreciation of the useful booklet, "Digest of Information," compiled by Mr. R. M. Heriges, Business Manager of the *Daily Christian Advocate*.

Leave of absence was asked for and granted George R. Stuart, of the North Alabama Conference, at the close of to-morrow's session, in order that he may return to Alabama for a great moral struggle.

Gaston Hartsfield, clerical alternate from the West Texas Conference, was seated in place of Sterling Fisher for the afternoon session.

Adjournment.

After various announcements, the long meter doxology was sung, Secretary A. F. Watkins pronounced the benediction, and the Conference stood adjourned until 8 P.M.

EVENING SESSION.

According to rule, Conference convened in Thursday evening's session at 8 o'clock, Bishop Moore in the chair.

Hymn No. 355, "Love divine, all love excelling," was sung. Bishop Moore led the Conference in reciting the twenty-third Psalm. Dr. J. E. Godbey, of the St. Louis Conference, led in prayer.

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The minutes of Thursday afternoon's session were read and approved.

Journal approved.

The list of Standing Committees was called, and Report No. 7 of the Committee on Church Extension and Report No. 18 of the Committee on Missions were received and went to the Calendar.

Personnel of General Hospital Board.

Bishop Denny, on a privileged question, presented the following nominations of the College of Bishops for confirmation as the members of the General Hospital Board created by this General Conference: Bishop W. A. Candler, C. C. Selecman, L. M. Stratton, A. F. Smith, R. E. Cooper, J. R. Jones, J. B. Ivey, T. A. Smoot, M. M. McCall.

Leave of absence.

The following asked leave of absence, which was granted: C. H. Ireland, lay delegate from the Western North Carolina Conference, after Friday morning's session, on account of the commencement at Greensboro College; H. C. Morrison, clerical delegate from the Kentucky Conference, after Friday morning's session, to be present at the commencement exercises at Asbury College.

T. S. Hamilton, clerical delegate from the Holston Conference, was announced as having returned and resumed his seat.

The Calendar was taken up.

Report No. 1 on Church Relations and Bible Cause considered; minority report read.

The pending question, Report No. 1 of the Committee on Church Relations and Bible Cause, was considered, and the minority report was read, the majority report having been read just before the adjournment of the afternoon's session.

A motion to substitute the minority report for the majority report was made by M. M. Satterfield, of the Mississippi Conference. The motion was seconded.

J. S. Candler, of the North Georgia Conference, acting Chairman of the Committee on Church Relations and Bible Cause (the Chairman, Paul H. Linn, being confined to his bed by illness), requested the reading of Reports Nos. 2 and 3, which, according

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to the action of the Conference already taken, are to be considered together. After the reading, J. S. Candler explained the relations of the several papers.

Report No. 1 on Church Relations and Bible Cause considered; minority report read.

On motion, J. S. Candler's time was extended beyond the five-minute limit.

In the midst of the debate upon the question, Robert Echols, of the North Alabama Conference, moved the previous question. The motion prevailed.

J. S. Candler closed the discussion for the committee.

Majority report adopted.

The minority report was lost. The majority report (No. 1) was adopted, as follows:

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 1.

Your committee has had under consideration that part of the Episcopal Address referring to the relations of the Methodist Episcopal Church, South, with the Methodist Episcopal Church; the reports of the majority and the minority of the Commission on Unification; the statement of Bishop Warren A. Candler on the same subject; and certain memorials, some urging and some opposing the continuance of negotiation with the Methodist Episcopal Church in the matter of unification. These papers have had the most careful consideration, and we beg leave to report:

1. We express our warm appreciation of the faithful efforts of the members of our Commission on Unification to bring to pass upon a proper basis the unification of the Methodist Episcopal Church and the Methodist Episcopal Church, South. Knowing that there may be differences of opinion as to the details, we approve in principle the plan of unification by reorganization wrought out by the Joint Commission on Unification and submitted by our Commission to this General Conference.

2. Although the plan of the Joint Commission did not meet with the approval of the General Conference of the Methodist Episcopal Church which met in Des Moines, Iowa, May, 1920, we note that this General Conference of the Methodist Episcopal Church declared itself ready to accept any equitable plan of union that shall be mutually satisfactory to the membership of both Churches, and appointed a Commission, authorized and instructed to act with the Commission of the Methodist Episcopal Church, South, either in arranging for a convention or in perfecting plans already before the two Churches or

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Majority report adopted.

in working out new plans of unification, for submission to the two Churches. This action of the General Conference of the Methodist Episcopal Church has been communicated by the Commission of that Church, through the Commission of our Church, to the General Conference, now in session, referred to your Committee on Church Relations and Bible Cause, and by it referred to us.

3. We agree with the Episcopal Address and adopt as our own the language of the same in saying: "The Methodist Episcopal Church, South, has always been desirous of the most fraternal relations with all evangelical Churches, and especially with the Methodist Episcopal Church, to which we are bound by the close ties of doctrine and history. We express the fervent wish that in the years to come these ties may be strengthened and these relations may become more and more fraternal."

4. We respectfully recommend that this General Conference appoint a Commission to be nominated by the Committee on Church Relations and to be composed of five bishops, ten traveling elders, and ten laymen for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by the Joint Commission as feasible and desirable or upon such other basis as our Commission may determine.

5. Instead of the Joint Convention proposed, we recommend a special session of the General Conference of our Church. When a plan for unification is endorsed by a two-thirds vote of each Commission and approved by the General Conference of the Methodist Episcoapl Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference.

PAUL H. LINN, *Chairman.*
R. H. WYNN, *Secretary.*

Report No. 2 on Church Relations adopted.

Report No. 2 of the Committee on Church Relations and Bible Cause was read and adopted, as follows:

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 2.

The General Conference of 1918 instructed our bishops to appoint a Commission to negotiate with a like Commission from the Methodist Episcopal Church with reference to "the exchange of territory and such other adjustments as may be possible and practicable, in order that all needless waste and competition may be eliminated and that American Methodism may under the most favorable conditions and to the best advantage occupy and cultivate the whole field." Our bishops,

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at their first meeting after the General Conference of 1918, appointed the Commission thus ordered, and we have been informed that a like Commission has been appointed by the Methodist Episcopal Church..

Report No. 2 on Church Relations adopted.

The matter communicated to this Joint Commission bears a vital relation to fraternity between the two Churches and affects directly the matter of unification. Irritating competitions cannot fail to engender hostile sentiments toward any form of unification and create obstacles in the way of its coming.

We recommend, therefore, that this Commission be continued and that the Commission on Unification, for which provision is made in this report, be and is hereby instructed to extend all possible aid and coöperation to this Commission, to the end that the fraternal purposes for which it was constituted may be speedily accomplished and that American Methodism may without needless delay occupy and cultivate the whole field under the most favorable conditions and to the best advantage.

PAUL H. LINN, *Chairman;*
R. H. WYNN, *Secretary.*

Report No. 3 of the Committee on Church Relations and Bible Cause was read and adopted, as follows:

Report No. 3 on Church Relations adopted.

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 3.

We recommend that in further negotiations for unification the Commission of our Church exercise scrupulous care that the relation of sympathy and support by the Methodist Episcopal Church, South, on behalf of the Colored Methodist Episcopal Church in America be kept in view. To that body, composed originally of the colored members of our Church and organized at their request, Bishops Robert Paine and Holland N. McTyeire ordaining its first bishops, we owe peculiar obligations of duty and honor which we cannot forget or ignore in contracting relations with any other body of American Methodists.

PAUL H. LINN, *Chairman;*
R. H. WYNN, *Secretary.*

Report No. 7 of the Committee on Church Relations and Bible Cause, relative to union with the United Brethren and others, was read and adopted, as follows:

Report No. 7 on Church Relations adopted.

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COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 7.

Report No. 7 on Church Relations adopted.

We have had before us a communication from the College of Bishops, a letter from Senior Bishop Bell, of the United Brethren Church, and the fraternal address of Bishop Fout. After due consideration we report as follows:

Be it resolved, That this General Conference create a Standing Commission of fifteen members, to be nominated by the Committee on Church Relations and Bible Cause, to be composed of three bishops, six traveling elders, and six laymen, whose duty it shall be to meet and negotiate with similar Commissions or representatives from any theologically kindred body other than the Methodist Episcopal Church which may desire to treat with us concerning terms of connectional or coöperative union. (There is a Special Commission on Unification to negotiate with the Methodist Episcopal Church.)

Be it resolved, further, That this Commission be instructed by this action to report to the General Conference of 1926 the results of any and all negotiations of this character into which it may have entered during the quadrennium. *Provided, however*, that should negotiations thus instituted reach during the two years next following the session of the General Conference of 1922 such state of advancement as, in the judgment of the Commission, shall warrant it, a statement of the fact shall be laid before the College of Bishops; and should the bishops concur in the judgment of the Commission, a special session of this General Conference may be called by the College of Bishops to consider and act upon such negotiations. The expenses of the members of this Commission shall be paid by the treasurer of the General Conference.

PAUL H. LINN, *Chairman;*
R. H. WYNN, *Secretary.*

Report No. 9 on Church Relations adopted.

Report No. 9 of the Committee on Church Relations and Bible Cause, concerning the Federal Churches of Christ in America, was read and adopted as follows:

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 9.

We recommend that the forty-seven members of the Federal Council of the Churches of Christ n America be elected by the General Conference on nomination of the Committee on Church Relations and Bible Cause from names furnished by Annual Conference delegations and the College of Bishops.

PAUL H. LINN, *Chairman;*
R. H. WYNN, *Secretary.*

MAY 18. FOURTEENTH DAY.

Report No. 2 on Constitutional Questions adopted.

Report No. 2 of the Committee on Constitutional Questions was read and adopted, as follows:

SPECIAL COMMITTEE ON CONSTITUTIONAL QUESTIONS, REPORT NO. 2.

Dear Fathers and Brethren: We, your committee to whom were referred matters relating to the Constitution of the Church, beg leave to report as follows:

Ever since the institution of the delegated General Conference there have arisen from time to time questions as to what is the Constitution of the Church; and whereas Commissions have at former General Conferences been appointed to determine what is the Constitution; and whereas no authoritative or final action has ever been taken thereon by the General Conference, and consequent confusion has resulted; therefore be it

Resolved, That the College of Bishops be and is hereby directed to appoint a Commission to be composed of three of their number, six elders, and six laymen whose duties shall be to prepare a Constitution for the consideration of the next General Conference, properly divided into Articles and Sections, with appropriate numbers; and to publish same in the Church press and in pamphlet form at least one year preceding the meeting of the next General Conference, in order that the terms of such proposed Constitution may become known to the membership of the Church.

If said Constitution, with such amendments thereto as may be made, shall be approved by the General Conference, it shall take the established course for amendments to the Constitution; and if same shall be finally accepted and adopted, it shall be published in the front pages of the Discipline as the "*Constitution of the Methodist Episcopal Church, South.*"

In view of these recommendations, we suggest that the report of the Commission appointed in 1918 be not considered at this time.

We have had before us a number of memorials relating to the Constitution and amendments thereto, and we recommend that if this report be adopted all of same be referred to the Commission herein provided for.

The expenses of the Commission hereby created shall be paid by the same treasurer and in the same manner as are the expenses of the General Conference.

Respectfully submitted.

JAMES E. DICKEY, *Chairman;*
ROBERT O. RANDLE, *Secretary.*

MAY 18. FOURTEENTH DAY.

Report No. 10 on Publishing Interests read and discussed.

Report No. 10 of the Committee on Publishing Interests, nominating the members of the Book Committee and also the members of a Commission on Connectional and Conference Organs, was read.

A. J. Lamar, of the Alabama Conference and one of the Publishing Agents, moved to amend the report by substituting the name of Jo B. Morgan for J. H. Parkes, and the name of Walter Keith for L. L. Gamble.

Names substituted on Book Committee.

A. C. Millar, Chairman of the Committee on Publishing Interests, asked and was given permission for the committee to present the following:

The Committee on Publishing Interests asks permission to amend its report nominating the Book Committee by substituting the name of Dr. S. P. Wiggins, of the North Georgia Conference, for the name of Dr. J. E. Dickey, who has been elected to the episcopacy, and the name of Dr. J. W. Torbett, of Marlin, Tex., for that of John W. Barton, who has been elected one of the Publishing Agents.

A. C. MILLAR, *President;*
STERLING FISHER, *Secretary.*

J. B. Mitchell, of the Florida Conference, moved as a substitute for Dr. Lamar's motion that the entire matter be recommitted. T. C. Ragsdale, of the Tennessee Conference, spoke of the action of the Tennessee Conference in making nominations. W. J. Johnson, of the North Texas Conference, explained the action of the committee in nominating the Book Committee. C. C. Selecman, of the North Texas Conference, moved to table the motion to recommit. The motion to table prevailed.

W. F. Quillian, of the South Georgia Conference, moved the previous question. The motion prevailed.

Point of order not sustained.

A. C. Millar, of the Little Rock Conference and Chairman of the Committee, made the point of order that the Conference had no right to amend by substituting names. The point of order was not sustained. A. C. Millar appealed from the decision of the Chair. The Chair was sustained.

MAY 18. FOURTEENTH DAY.

Sterling Fisher rose to a point of order, which was not sustained.

A. C. Millar closed the debate for the committee. The amendment prevailed by a vote of 179 to 122. The report as amended was adopted, as follows:

Text of report as amended and adopted.

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 10.

Your committee have considered the names referred to us from the several Annual Conferences and from them we have selected the following whom we recommend for election as members of the Book Committee and of the Commission on Connectional and Conference Publications:

BOOK COMMITTEE.—Clerical: L. C. Branscomb, of the North Alabama Conference; S. P. Wiggins, North Georgia Conference; J. A. Molloy, Tennessee Conference; R. E. L. Morgan, West Oklahoma Conference; W. J. Johnson, North Texas Conference; J. D. Randolph, Missouri Conference. Lay: J. Lee Davis, Virginia Conference; Jo B. Morgan, Tennessee Conference; C. A. Craig, Tennessee Conference; Walter Keith, Tennessee Conference; W. L. Davis, Tennessee Conference; J. W. Torbett, North Texas Conference; W. R. Odell, Western North Carolina Conference.

COMMISSION ON CONNECTIONAL AND CONFERENCE PERIODICALS.—A. J. Weeks, Northwest Texas Conference; C. D. Harris, Baltimore Conference; C. E. Hayes, Little Rock Conference; E. S. Boswell, Louisville Conference; I. C. Jenkins, Florida Conference; A. F. Smith, St. Louis Conference; J. A. Robbins, Memphis Conference.

A. C. MILLAR, *Chairman;*
STERLING FISHER, *Secretary.*

F. P. Culver, of the Central Texas Conference, moved that we do now adjourn. The motion prevailed.

Adjournment.

Announcements were made, the benediction was pronounced by Bishop-elect Boaz, and the Conference stood adjourned.

FIFTEENTH DAY, FRIDAY, MAY 19.

MAY 19. FIFTEENTH DAY.

According to rule, the Conference convened at 9 A.M., Bishop McMurry in the Chair.

Hymn 617, "On Jordan's stormy banks I stand," was sung.

MAY 19. FIFTEENTH DAY.

Prayer for Dr. Linn.

Bishop McMurry spoke of the serious illness of Dr. Paul H. Linn, of the Missouri Conference, at the Eastman Hotel, and called on his personal friend Dr. C. C. Selecman, of the North Texas Conference, to lead in special prayer.

Journal approved.

The minutes of Thursday evening's session were read and approved.

J. S. Candler, of the North Georgia Conference, gave notice that at the proper time he would move a reconsideration of Report No. 9 of the Committee on Church Relations and Bible Cause, adopted last night.

Bishop McMurry addresses the Conference.

Bishop McMurry read John xiv. 1-14, and addressed the Conference on the same. The Conference stood and sang "Jesus, Lover of my soul."

Bishop McMurry resigned the chair to Bishop Darlington.

A. J. Lamar, our Publishing Agent, made an announcement concerning expenses of the delegates.

Leave of absence.

The following were granted leave of absence at different times during this morning's session: F. S. Onderdonk, clerical delegate from the Texas Mexican Mission; I. C. Jenkins, clerical delegate from the Florida Conference; T. D. Ellis, clerical delegate from the South Georgia Conference; S. A. Ledbetter, lay delegate from the Pacific Conference, after the morning's session; Peter S. T. Shih, lay delegate from the China Mission Conference; W. R. Odell, lay delegate from the Western North Carolina Conference; I. W. Cooper, clerical delegate from the Mississippi Conference, at the close of the afternoon's session; C. B. Lewis and L. E. Heath, lay delegates from the South Georgia Conference.

Substitutions.

The following substitutions were made: A. F. Watkins, clerical alternate from the Mississippi Conference, in place of I. W. Cooper, granted leave of absence at close of this afternoon's session; Mrs. F. M. Williams, lay alternate from the Little Rock Conference, in place of W. W. Taylor; W. O. Wilson,

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lay alternate from the North Arkansas Conference, in place of J. H. Zellner; G. R. Combs, clerical alternate from the Kentucky Conference, in place of H. C. Morrison.

Report No. 9 on Church Relations amended.

J. S. Candler, of the North Georgia Conference, moved to reconsider Report No. 9 of the Committee on Church Relations, adopted last night. Judge Candler then moved to amend the report by adding the words "and the College of Bishops." The motion prevailed. The report as amended was then adopted.

J. A. Burrow, of the Holston Conference, asked and was given unanimous consent to perfect an amendment to a paragraph in the new Constitution of the General Board of Missions, as follows: Insert at line 14, ¶287, Article XVIII., page 113, the following as a complete sentence: "The missions it establishes must be with the consent of the Bishop in charge."

J. M. Outler, of the South Georgia Conference, moved that all Boards for the quadrennium be announced, if possible, at this morning's session.

One million souls for Christ this quadrennium.

J. S. Ryang, of the Siberia-Manchuria Mission, was given permission to present a resolution, which was passed, as follows:

Whereas we are most grateful to God Almighty for the wonderful and epoch-making achievements made by our Church through the Missionary Centenary Movement and the Christian Education Movement during the quadrennium just closing; and whereas we are very happy for the Providential guidance in the opening of several new Missions by our Church during the last few years, whose reports have thrilled the whole Church; and whereas we believe that the Christianization of the world is the only solution of the burning problems of the day and that Jesus Christ himself is the only hope of the world; and whereas the establishment of the kingdom of God on earth is the mission of the Church; and whereas we are rejoicing in the world-wide influence of the great Church of ours; therefore be it

Resolved: 1. That the *goal for our Church* throughout the connection during the coming quadrennium shall be tne

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One million souls for Christ this quadrennium.

winning of at least one million souls for Christ, in addition to all other objectives.

2. That all of our Church papers are requested to publish this goal for the information of our membership.

J. S. RYANG, of Korea and Siberia;
P. S. T. SHIH, of China;
A. M. UNGARETTI, of Brazil;
J. M. YOHN, of Korea;
LUZ MARROQUIN, of Mexico.

A. F. Watkins, of the Mississippi Conference and Secretary of the General Conference, announced the reception of a memorial from Kansas City, requesting that the Scarritt Bible and Training School be not removed. Motion was made that the paper be referred to the Special Committee on Border Work.

Mrs. Luke G. Johnson, of the North Georgia Conference, begged the Conference not to refer the paper, giving as her reasons the legal status of the proposition.

On motion of W. L. Clark, of the Kentucky Conference, the paper was laid on the table.

Telegram of sympathy for Miss Streater.

Jackson B. Cox, of the Mexico Mission Conference, moved that the Conference send a telegram of sympathy to Miss Elizabeth Streater, who was recently mobbed in Mexico and who is in a serious condition, the message to assure her of our prayers. The motion prevailed.

Reports were called for from both the Standing and Special Committees, but no reports were received.

The Calendar was taken up.

Report No. 4 on Church Relations adopted.

Report No. 4 of the Committee on Church Relations and Bible Cause was read and adopted, as follows:

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 4.

Your Committee on Church Relations and Bible Cause have considered a communication from the Executive Officers of the American Section of the Committee of Arrangements for a Universal Conference of the Church of Christ on

Life and Work, and we recommend that the General Conference approve the action of the College of Bishops in participating in the preliminary organization of the Conference; that we confirm their nominations of members of the Committee of Arrangements, and authorize them to make such further appointments as are necessary in developing the Conference.

PAUL H. LINN, *Chairman;*
R. H. WYNN, *Secretary.*

Personnel of Board of Church Extension.

Report No. 7 of the Committee on Church Extension was read and adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 7.

Your Committee on Church Extension submit the following nominations:

President, Bishop W. F. McMurry; Vice President, T. L. Jefferson; Treasurer, J. Adger Stewart. Board of Managers: J. B. Cochran, Albuquerque, N. Mex.; James Thomas, Little Rock, Ark.; J. H. Eakes, Atlanta, Ga.; J. A. Baylor, Louisville, Ky.; R. O. Randle, Monroe, La.; J. H. Wilson, Lincoln, Ala.; W. F. Boggess, Louisville, Ky.; G. W. Davis, Houston, Tex.; Dorman Thompson, Statesville, N. C.; J. H. Wells, Washington, D. C.; O. F. Williams, Barboursville, W. Va.; J. B. Preston, Louisville, Ky.; J. R. T. Major, Columbia, S. C.; J. H. Felts, Greenville, Miss.; W. L. Scarborough, Fayette, Mo.; J. I. Murray, Coalgate, Okla.; E. Frank Story, Franklin, Va.; M. H. Norton, Tampa, Fla.; W. E. Brock, Chattanooga, Tenn.; J. W. Hunt, Abilene, Tex.

The *ex-officio* members of your Board, according to Article I. of your Constitution, are as follows: Bishops E. R. Hendrix, W. A. Candler, James Atkins, Collins Denny, John C. Kilgo, W. B. Murrah, R. G. Waterhouse, E. D. Mouzon, John M. Moore, W. F. McMurry, U. V. W. Darlington, H. M. Du Bose, W. N. Ainsworth, James Cannon, Jr., W. B. Beauchamp, J. E. Dickey, Sam R. Hay, H. M. Dobbs, and H. A. Boaz.

Your Committee on Church Extension desires to suggest:

1. That heretofore the General Secretary of the Board of Missions has been *ex officio* a member of the Board of Church Extension. That such office has been abolished. That in its stead other Secretaries have been provided and that no one answers to the position occupied by the former General Secretary of the Board of Missions.

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2. That the first Secretary elected for Foreign Missions and the first Secretary elected for Home Missions be seated as *ex-officio* members of the Board of Church Extension.

Concerning Representative Church in Washington.

Your Committee on Church Extension reports that there are still outstanding a number of uncollected subscriptions and some unfinished business in connection with the erection of the Representative Church in Washington, D. C., and that a Commission to have in charge such work should be continued; therefore we nominate for such Commission Bishop W. A. Candler, Bishop U. V. W. Darlington, Bishop W. F. McMurry, Rev. T. D. Ellis, and Rev. C. D. Harris.

JAMES THOMAS, *Chairman;*
MARTIN E. LAWSON, *Secretary.*

The following paper was adopted on motion of M. E. Lawson, of the Missouri Conference:

Church Extension Constitution amended.

I move to amend Article I. of the Constitution of the Board of Church Extension by striking out the words "Secretary of the Board of Missions" after the words "The Bishops and" and preceding the words "shall be," and by inserting in lieu thereof the following words: "The first Secretary elected for Foreign Missions and the first Secretary elected for Home Missions," so that said section, as amended, shall read:

"Article I. There shall be a Board of Church Extension, consisting of a President, Vice President, Secretary, and Treasurer, and twenty managers, to be elected quadrennially by the General Conference, and continue in office until their successors are elected and accepted. The Bishops and the first Secretary elected for Foreign Missions and the first Secretary elected for Home Missions shall be, *ex officio*, members of the Board. The Board shall fill all vacancies that may occur during the intervals of the General Conference."

Personnel of Committee on Arrangements for next Conference.

The report of the Special Committee on the Entertainment of the Next General Conference was read and adopted, as follows:

COMMITTEE ON ARRANGEMENTS FOR THE NEXT GENERAL CONFERENCE.

We, your Committee on Nominations, beg to submit the following report, nominating the following as the Committee on Arrangements for the Next General Conference: S. H. C. Burgin, Chairman; R. S. Satterfield, W. R. Cross, W. E. Brock, J. M. Rogers. J. HOWARD WELLS, *Chairman.*

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Report No. 30 of the Committee on Boundaries and Finance was adopted, as follows:

Personnel of General Board of Finance.

COMMITTEE ON BOUNDARIES AND FINANCE,
REPORT NO. 30.

NOMINATIONS FOR MEMBERS OF THE GENERAL BOARD OF FINANCE.

Bishop W. F. McMurry (Chairman), Bishop W. N. Ainsworth, Bishop U. V. W. Darlington, Bishop S. R. Hay, John W. Fristoe (Vice President), Gov. Lon V. Stevens (Treasurer), L. E. Todd (Secretary).

Clerical: W. E. Faust, North Alabama Conference; C. W. Tadlock, St. Louis Conference; T. S. Hamilton, Holston Conference; J. A. Smith, South Georgia Conference; M. L. Burton, Mississippi Conference; H. E. Draper, West Texas Conference; W. W. Armstrong, Memphis Conference; T. N. Ivey, North Carolina Conference; J. W. Johnson, Louisville Conference.

Lay: S. P. Cresap, Missouri Conference; Addison Maupin, North Georgia Conference; C. C. Carson, Southwest Missouri Conference; J. Taylor Stratton, Tennessee Conference; J. T. Catlin, Virginia Conference; John T. Scott, Texas Conference; J. Harry Bryan, Baltimore Conference; Gov. G. W. Donaghey, Little Rock Conference; W. Stackhouse, Upper South Carloina Conference.

F. P. CULVER, *Chairman;*
J. TAYLOR STRATTON, *Secretary.*

Report No. 31 of the Committee on Boundaries and Finance was read and adopted, as follows:

Vacancies on Board of Trustees.

COMMITTEE ON BOUNDARIES AND FINANCE,
REPORT NO. 31.

Your committee find that there are five vacancies on the Board of Trustees caused by the expiration of the terms of J. T. Leggett, J. A. Burrow, and B. F. Lipscomb, ministers, and John H. Garrett and Preston Vaughn, laymen. We respectfully recommend that these each be elected to succeed himself, respectively.

F. P. CULVER, *Chairman;*
J. TAYLOR STRATTON, *Secretary.*

Report No. 4 of the Committee on Temperance and Social Service was presented and read.

J. W. Bergin, of the Central Texas Conference, presented an amendment to ¶416, giving the Com-

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mission authority to fill vacancies. The amendment was accepted.

Report No. 4 on Temperance and Social Service amended and adopted.

In the midst of the discussion R. J. Yoak, of the Western Virginia Conference, moved the previous question. The motion prevailed. The report was adopted, as follows:

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 4.

Your committee recommend the following change in the Discipline bearing on the subject of Temperance and Social Service:

1. That ¶416 be amended by substituting the word "thirteen" for "seven" in line 2, and substituting the word "four" for "three" in line 6, and add to the paragraph the following: "together with the General Secretary of the Sunday School Board, General Secretary of the Epworth League Board, General Secretary of Lay Activities, Senior Secretary of the Board of Missions, Home Department, and the Superintendent of the Bureau of Social Service Work in the Woman's Council; *provided*, that any Board represented by its General Secretary may elect a representative to serve on the Commission in case the Secretary does not serve. Two successive unexcused absences will automatically vacate any membership in this Commission." So that the paragraph, when amended, shall read:

"There shall be established a Commission of thirteen to be known as the Commission on Temperance and Social Service of the Methodist Episcopal Church, South, to be composed of thirteen members, one bishop, three traveling preachers, and four laymen to be nominated by the Committee on Temperance and Social Service, and elected by the General Conference; together with the General Secretary of the Sunday School Board, the General Secretary of the Epworth League Board, the General Secretary of Lay Activities, the Senior Secretary of the Home Department of the Board of Missions, and the Superintendent of the Bureau of Social Service Work in the Woman's Council; *provided*, that any Board represented by its General Secretary may elect a representative to serve on the Commission in case the Secretary does not serve. Two successive unexcused absences will automatically vacate any membership in this Commission. The Commission shall have authority to fill any vacancies that may occur.

2. That ¶418 be amended by adding the following words in line 8 after the word "necessary": "In addition to the amount

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provided for the work of this Commission by the action of the General Conference." So that the paragraph, as amended, shall read:

"The Commission shall assemble within ninety days after the adjournment of this General Conference at the call of the bishop who is a member or on call of three members of the Commission, and organize at its first session, and undertake such work as it may deem advisable and raise such funds by voluntary contribution as it may judge necessary in addition to the amount provided for the work of this Commission by the action of the General Conference; *provided*, that the traveling expenses of the members of this Commission shall be met in the way provided for the expenses of Commissions ordered by the General Conference."

Report No. 4 on Temperance and Social Service amended and adopted.

3. That a new paragraph be added to the Discipline to read as follows:

"The funds for the use of this Commission, except as provided in ¶418, shall be met by an allotment in the General Budget formed by the Commission on Finance."

4. We recommend that this General Conference direct that an assessment of $12,000 per annum be apportioned as all other assessments ordered by the General Conference.

J. W. BERGIN, *Chairman;*
W. F. BRYAN, *Secretary.*

Report No. 6 on Temperance and Social Service taken from Calendar.

Report No. 6 of the Committee on Temperance and Social Service was taken from the Calendar.

J. W. Bergin, of the Central Texas Conference and Chairman of the committee, asked that only that part of the report requiring action be read.

R. A. Meek, of the North Mississippi Conference, raised an objection to adopting a report without reading.

Bascom Anthony, of the South Georgia Conference, moved that so much of the paper as involved legislation be read. The motion prevailed and the indicated parts of the paper were read.

W. W. Brandon, of the North Alabama Conference, moved that the report be adopted without further reading.

C. T. Tally, of the Texas Conference, moved to amend by striking out "the General Secretary of the Board of Missions" and inserting "first elected Secretary of the Home Mission Department and the first

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elected Secretary for the Woman's Work." The amendment was accepted.

M. A. Chiiders, of the West Texas Conference, moved to amend by substituting "General Secretary of Lay Activities" for "President of Board of Lay Activities."

Text of report as amended and adopted.

The report as amended was adopted, as follows:

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 6.

Your committee has had before it those paragraphs of the Bishops' Address concerning "Interracial Relations," "The Church and the Industrial Question," "Temperance and Social Service," and has given careful consideration to the same. We have also had before us the report of the Commission on Temperance and Social Service, which also discusses these same questions, along with other topics, and the work of the Commission for the past quadrennium, and we present the following resolutions for the adoption of the General Conference:

First, we recommend that the General Conference reaffirm the Social Creed of the Federal Council of the Churches of Christ in America, and that said Creed be reinserted in the Discipline for the coming quadrennium.

Second, we commend most heartily the work which has been done by the Commission on Temperance and Social Service during the past quadrennium, especially in view of the fact that the Commission has been obliged to do its work with no appropriation from the General Conference and with small voluntary contributions.

Third, we present the following statement for adoption concerning the matters referred to above contained in the Episcopal Address and in the report of the Commission on Temperance and Social Service.

INDUSTRIAL RELATIONS.

Throughout the world the economic problem is commanding ever-increasing attention. The industrial order is fundamental in the life of the world. From it humanity must secure its daily bread. To keep our world going, some such order must exist. Much is being heard of wages and hours, property and profits. With these, life and character are tied up inextricably. The Church cannot advocate any particular industrial system. It is not here to frame industrial programs or to set up the machinery of industrial organiza-

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Text of report as amended and adopted.

tion. Its business is to see that industry becomes a fellowship instead of a conflict. It is to spiritualize industrial relations by putting into them the Christian principle, motive, and aim. To this end we should endeavor to know more concerning the fundamental factors in economics. We should have a better understanding of the industrial problems. If something is wrong with the industrial order, we should know what it is that is wrong. It is necessary to know what employers and employees think; what they wish; how they feel and why they feel as they do. Ignorance, hate, and inactivity must be displaced by knowledge, good will, and purposeful effort. In Jesus and his gospel the world has its only adequate force for the achievement of these ends.

We therefore call upon our people everywhere to recognize the great importance of our industrial situation and to dedicate themselves to an earnest Christian effort to understand and to deal helpfully with the problems arising therein.

We suggest that, wherever practicable, groups of ministers and other Christian leaders shall organize themselves for special study of industrial problems under the leadership of a competent teacher.

We urge that the application of Christian principles in industrial relations be emphasized in our literature for religious education, our Church press, our pulpits, and in all our special gatherings for training in religious leadership.

INTERRACIAL RELATIONS.

We recognize the seriousness of the question of the relations between the white and colored races, especially in our own land. It is our conviction that the Church should openly declare its responsibility and its duty seriously to set itself to the task of aiding in the solution of these perplexing problems by the application of Christian principles. We believe it to be exceedingly important that our pastors lay this matter upon the consciences of our people in order that our relations with the colored people may be characterized by patience, justice, and Christian love. We think that our Commission should be authorized—indeed, perhaps instructed—to cooperate with the Commission on Interracial Coöperation in the South, and we ask all Methodist people to assist as they have opportunity in the formation of local groups which shall endeavor to establish better relations between the races.

We advise that the Board of Missions, the Sunday School Board, and the Epworth League Board include this subject in their programs for conferences, institutes, and study classes; and we request these Boards to coöperate with this Commission in calling together, when practicable, groups of

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Text of report as amended and adopted.

ministers and Christian leaders for conference on the subject of interracial relations, and we urge that the representatives of this cause be given a hearing before the Annual Conference Boards of Social Service and before the Annual Conference itself.

INTERNATIONAL RELATIONS.

As a part of its efforts to establish the kingdom of God and to have his will done on earth as it is done in heaven, the Church should do all that there is in its power to promote the realization of Christian relations among the nations of the earth. While we heartily approve of a League, or an Association, of Nations to confer and to coöperate to bring peace and prosperity to all the nations of the earth, yet without Christian good will in the hearts of the people Leagues and Associations will prove inadequate. But if by the grace of God and the work of the Church the hearts of the people can be reached effectively, it will be found to be practicable to bring about effective arrangements for disarmament, for the prevention of war, and for the settlement of disputes by peaceful processes. The angels who announced the birth of Jesus proclaimed: "On earth peace, good will toward men." But, notwithstanding the coming of the Prince of Peace, this prophetic promise is yet unfulfilled. The failure is due to the refusal of the world to accept him and to follow his teachings. The attitude of the Christian man to his neighbor is characterized by tolerance, good will, and brotherly love. These same qualities should be found in the relations of a Christian nation to all its neighbors. The Church should constantly pray and work for the increase of this spirit of international justice and good will as the only sure prevention of all war.

Your Commission commends most heartily the work which has been done by the Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America and requests that the statement of the work of that Commission and its program for a warless world which will be presented to this General Conference be referred to the Committee on Temperance and Social Service in order that it may be given thorough consideration by that committee, and that such recommendations may be presented to the General Conference for adoption as will throw the great influence of our Church in the scales in favor of peace, international justice, and a warless world.

THE SITUATION IN THE NEAR EAST.

We heartily commend the work of the Near East Relief for the heroic efforts it has put forth in behalf of our persecuted fellow Christians in Bible lands, and we note with great

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Text of report as amended and adopted.

gratification the liberal response which our congregations and Sunday schools have made to its appeal for help in the gigantic task it has undertaken.

Through the efforts of the Near East Relief, chartered by act of the United States Congress to represent officially American philanthropy, more than a million lives have been saved and approximately one hundred and fifty thousand orphan children are now being maintained and educated. The Near East Relief has developed and inaugurated plans for the reëstablishment of these people in the homes of which they have been deprived by their persecutors and for rehabilitating their national life.

This humane work is greatly hindered, however, by the fact that these stricken Christians are still at the mercy of the Turks and are still being robbed and either murdered outright or driven into exile. In fact, because of the continuance of war in the Near East and the withdrawal from many sections of the protection formerly given by the great powers of Europe, the condition of these unfortunate people is even worse than it was three years ago.

It is evident, therefore, that the work of the Near East Relief must be continued until the civilized nations of the earth shall take some action that will put a stop to the inhuman persecutions which have continued with but temporary cessation during seven tragic years.

In view of these facts, we recommend to the General Conference as follows:

1. That the General Conference urge our people to continue to support with their contributions the work of the Near East Relief.

2. That the General Conference appoint an Advisory Committee to take counsel with the National Committee of the Near East Relief as to plans of coöperation, this committee to be composed of two bishops, to be designated by the College of Bishops, the Chairman of the Commission on Temperance and Social Service, the Editor of the *Christian Advocate*, the Sunday School Editor, the Epworth League Secretary, the first elected Secretary of the Board of Missions, Home Department, and the first elected Secretary for Woman's Work, Home Department, the Secretary of the Board of Education, the General Secretary of the Board of Lay Activities, the President of the Woman's Council, and three other ministers and six lay members.

3. That the General Conference memorialize the government of the United States to take whatever steps may be necessary to stop the persecutions which threaten the complete annihilation of the Christians in the Near East and to

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Text of report as amended and adopted.

give them such protection as will enable them to reëstablish their desolated homes and support themselves in safety and comfort.

FEDERAL PROHIBITION.

Since the meeting of the last General Conference the Federal Prohibition Amendment has been adopted, forbidding the manufacture, the sale, the importation, the exportation, the transportation, of intoxicating liquors for beverage purposes in the United States and insular possessions. This amendment became the law of the land on January 16, 1920. By the adoption of this amendment the partnership of the United States with the traffic in intoxicants was forever dissolved and the traffic became an outlaw. "Earthly, sensual, devilish," it still lives, but it lives as the outlaw lives, desperate and defiant. Branded by the law of Christian love as criminal, it is now branded by the law of our country also. We rejoice in the overthrow of this, the giant evil of our modern times, and we especially rejoice that Methodism has from the beginning of the conflict led the vanguard of the conquering army. It is an acceptable tribute to our efficient activity that the liquor interests throughout the world denounce Methodism as one of the most potent factors in securing American prohibition. We remember that the beloved disciple said, "Marvel not, my brethren, if the world hate you," and we are pleased to be hated by the enemies of righteousness. The abolition of the legalized traffic has always been beneficial in local and State areas, and Federal prohibition has produced similar results. Despite the ridicule, the sneers, the rage, the open lawlessness of the friends of the traffic, the wonderful results of closing the saloon are so evident that even the avowed enemies of the Federal amendment and of the Volstead Act loudly declare that the saloon itself is gone never to return. The testimony is conclusive that the physical, economic, social, political, and religious life of our nation has been relieved of a poison which was attacking that life at its very source—the youth of our country. This testimony is not based on the gossip on the train, in clubs, hotels, or gatherings of people controlled by appetite or covetousness or both. It is based on the testimony of governors of States, presidents of colleges, labor leaders, social workers, manufacturers, bankers, merchants, physicians, pastors, fathers and mothers, wives and children. The selfish clamor of those who are willing to destroy with their meat or drink those for whom Christ died is echoed and reëchoed in the newspapers as though it represented the sentiment of the nation, when in reality it simply brands publicly those who

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Text of report as amended and adopted.

place individual appetite and its indulgence above the welfare of the nation as a whole. The fact is daily becoming more evident that the adoption of prohibition by the United States was the most important, far-reaching moral enactment ever put upon the statute books of any nation.

WATCHFUL ACTIVITY ESSENTIAL.

But while the results of prohibition have been good, the adoption, and even the retention of the prohibition amendment will not of itself insure the maintenance of effective prohibition. The same enemies of society which so bitterly fought the adoption of prohibition for selfish reasons are angry, insolent, and openly advocate lawlessness. Various associations against the prohibition amendment have been organized, formed of those persons who drank, if they did not sell intoxicants, and who declare their purpose to continue to do so. These people know that they cannot secure the repeal of the prohibition amendment, but they seek to shift the issue, to deceive the people, and to accomplish by indirection what they cannot do by direct assault. The written declaration of the association is: First, to repeal the Volstead Act. Second, to leave to every State the enforcement of prohibition through State law alone. Third, to legalize the sale of beer and wine. If this effort should succeed, there would be no Federal law and no Federal officers to enforce the Eighteenth Amendment. Wet States would pass no enforcement laws, and would become once more the centers for the manufacture and of the distribution of intoxicants throughout the nation. Simply to repeal the Volstead Act is sufficient to nullify the good effects of the Eighteenth Amendment.

The immediate objective of the opponents of Federal prohibition, openly declared, is to legalize light wines and beer. Mass meetings are being held in large cities like New York, with more foreign-born than native population, demanding the return of light wines and beer. It is amazing that men who declare themselves to be good citizens will publicly demand that Congress shall pass a law permitting that which the Constitution forbids, for all the wines referred to have been declared by the courts to be intoxicating, and the beer desired is also intoxicating. Moreover, the permit to manufacture light wines and beer means the return of wineries and breweries, which means the return of the beer traffic with a complete system of distribution, the same enormous expenditure of money, accompanied by the same political corruption. This whole movement is openly in defiance of the Constitution; and while there may be some citizens of stand-

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Text of report as amended and adopted.

ing among those favoring it, it is certainly true that the forces which prey upon the weaknesses of society are standing solidly behind their more respectable allies.

While the Eighteenth Amendment is a part of the Constitution, it should be honestly and uniformly enforced. In spite of the desperate efforts of certain "wet" members, Congress has by overwhelming majorities done its sworn duty in supporting the Constitution by enacting the Prohibition Enforcement Code, commonly called the Volstead Act.

The vital issue before the people to-day is whether they will stand by those members of Congress who have voted to maintain the prohibition amendment, or whether the people will vote to defeat candidates for Congress who will attempt to repeal or to weaken the Volstead Act. The only certain place to determine that issue is in the primary and in the general elections. This crisis should be promptly and persistently met by the Christian citizenship of the nation. Keep friends of Federal prohibition on guard in Congress. Indifference means defeat; united activity means victory.

W. C. T. U. AND ANTI-SALOON LEAGUE.

As indicated in the beginning of this report, your Commission has coöperated in every possible way with the Woman's Christian Temperance Union and with the Anti-Saloon League of America in their educative and legislative activity. We recognize with gratitude the great service which both of these organizations have rendered to humanity by their work to destroy the legalized liquor traffic.

We especially commend the Anti-Saloon League of America as the approved agency for coöperation with the members of other Churches and temperance organizations for the complete destruction of the liquor traffic. The idea which has prevailed in some quarters that the work of the Anti-Saloon League was finished when the Federal amendment was adopted is not only incorrect, but it is hurtful to the largest usefulness of that League in its efforts to secure law enforcement throughout the nation. The same nation-wide organization which was necessary to secure the ratification of the Federal amendment is equally necessary to protect it against the open, violent assaults of its enemies. The jubilation of the "wet" newspapers when public mass meetings are held denouncing the prohibition law and the Anti-Saloon League in one and the same breath should be sufficient evidence that the enemy most greatly feared by the lawless "wet" element is the Anti-Saloon League, which is fundamentally "the Church in action against the saloon."

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Text of report as amended and adopted.

We urge our people to continue to give to the Anti-Saloon League—State and national organizations—that moral and financial support necessary for the carrying forward of the great work which it is doing, which work cannot be successfully carried through by any single denomination as such. We assure the officers of that splendidly organized body of our abiding confidence in the integrity of their purposes in face of the attacks which are being made upon them by the forces of evil.

WORLD LEAGUE AGAINST ALCOHOLISM.

We are gratified to learn that the World League against Alcoholism, in the organization of which our Commission took part, is now well established, including in its membership the W. C. T. U. and the Anti-Saloon League of America in our own land and similar leading temperance organizations in most of the leading countries of the world. The traffic in intoxicants is not a local problem. The advocates of the traffic decline to consider it a local problem, even should we so desire, and are endeavoring to smuggle into our country as much liquor as possible. While we cannot participate as citizens in the affairs of any other country, yet we can properly, especially when invited, carry the prohibition message to the people of other nations. We send our missionaries to proclaim the gospel of Christ to all people, whether they desire to hear it or not. That gospel, if accepted, revolutionizes a man's entire life. The gospel of temperance and sobriety and the duty to deny self-indulgence is a part of our great, all-embracing message. It is of vital concern to us that Mexico, Canada, and Cuba, which are at our doors, can greatly neutralize the benefits of the prohibition law by permitting the manufacture, the transportation, and the sale of intoxicants within their borders. The best methods to overcome such smuggling are by "peaceful penetration" and through coöperation with the temperance workers of all lands to give our own temperance message. We therefore most heartily indorse the World League against Alcoholism as a great international organization for the spread of the gospel of sobriety, and we commend to that organization the omnipartisan and interdenominational methods which have so successfully been adopted by the Anti-Saloon League in the United States as a wise policy for international operations. We believe that our Commission should be a member of the League and should carry on its international temperance activity through the channels of the World League to as great an extent as possible.

J. W. BERGIN, *Chairman;*
W. F. BRYAN, *Secretary.*

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Report No. 7 on Temperance and Social Service adopted.

Report No. 7 of the Committee on Temperance and Social Service was taken from the Calendar.

M. T. Haw, of the St. Louis Conference, moved that the Secretary be authorized to fill in names in conformity with legislation enacted at this session, and called for by this report.

The report was then adopted, as follows:

COMMITTEE ON TEMPERANCE AND SOCIAL SERVICE, REPORT NO. 7.

THE LORD'S DAY ALLIANCE.

Your committee had before it a communication from the Lord's Day Alliance, asking for three things:

1. Our approval of its work.
2. The appointment of representatives to its councils.
3. The pledge of financial support.

We recommend:

First, that we express our hearty appreciation and indorsement of its work.

Second, that our Commission on Temperance and Social Service be authorized to appoint delegates to its councils at such time and in such numbers as it may deem wise.

Third, that we encourage our people to make freewill offerings to this cause as they may desire.

MOB VIOLENCE.

Mob violence cannot be justified on any grounds or for any crime. It fails to correct any evil and breaks down constitutional government, which is the only sure protection for our people. We urge both preachers and laymen to make every effort to prevent outbreaks of mob violence and to endeavor to bring about the punishment in the courts of all who thus defy the law of both God and the land.

NOMINATIONS.

We hereby nominate as members of the Commission on Temperance and Social Service for the quadrennium the following:

Bishop James Cannon, Jr.

Clerical members: Comer Woodward, Northwest Texas Conference; George R. Stuart, North Alabama Conference; J. H. Light, Baltimore Conference.

Lay members: Mrs. L. J. Brooks, St. Louis Conference; Morris Sheppard, Texas Conference; E. H. Johnson, North

Georgia Conference; Mrs. W. J. Piggott, Louisville Conference.

In case of a vacancy in this Commission during the interim of the General Conference, the Commission is hereby instructed to fill such vacancy.

J. W. BERGIN, *Chairman;*
W. F. BRYAN, *Secretary.*

Personnel of General Sunday School Board.

Report No. 7 of the Committee on Sunday Schools was read and adopted, as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 7.

Your committee beg to submit the following nominations for membership on the General Sunday School Board for the incoming quadrennium and respectfully ask for their election.

Bishops: James Atkins, John M. Moore, U. V. W. Darlington.

Clerical: H. M. Canter, Baltimore Conference; A. J. Cauthen, South Carolina Conference; C. H. Greer, Kentucky Conference; M. T. Haw, St. Louis Conference; J. M. Outler, South Georgia Conference; R. T. Webb, Western Virginia Conference; C. D. Bulla, Pacific Conference; C. T. Talley, Texas Conference; C. A. Bickley, Central Texas Conference; C. C. Weaver, Western North Carolina Conference; J. T. Blackwood, Tennessee Conference; I. C. Jenkins, Florida Conference.

Lay: J. T. Ellison, Alabama Conference; W. P. Few, North Georgia Conference; C. E. Hayes, Little Rock Conference; W. S. Holmes, Louisiana Conference; J. H. Ledyard, North Mississippi Conference; C. A. Nichols, North Texas Conference; J. R. Pepper, Memphis Conference; A. E. Bonnell, East Oklahoma Conference; W. H. Stockham, North Alabama Conference; A. L. Brooks, North Georgia Conference; J. P. Jones, Virginia Conference; F. A. Carter, Holston Conference.

MARVIN T. HAW, *Chairman;*
L. F. SENSABAUGH, *Secretary.*

Collection for pages.

On motion of T. D. Ellis, Chairman of Arrangements for this session of the General Conference, a collection was taken for the pages who had so cheerfully and faithfully served the body. The collection amounted to $92.

Bishop Moore elected trustee for S. M. U.

J. E. Cockrell, of the North Texas Conference, moved that Bishop John M. Moore be elected as trustee-at-large, to fill a vacancy on the Board of

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Trustees of Southern Methodist University. The motion prevailed.

Concerning vacancies on Hospital Board.

The following resolution was adopted:

RESOLUTION CONCERNING HOSPITAL BOARD.

Whereas a General Hospital Board has been created by this General Conference; therefore be it

Resolved, That this Board is authorized and empowered to fill any vacancies that may occur in the interim of the General Conference.

W. J. JOHNSON,
CHARLES C. SELECMAN,
F. P. CULVER.

Report No. 2 on Reorganization of Boards adopted.

Report No. 2 of the Special Committee on the Reorganization of the General Boards was read and adopted, as follows:

COMMITTEE ON REORGANIZATION OF GENERAL BOARDS, REPORT NO. 2.

Your committee begs to submit the following nominations for members of the Commission on the Reorganization of the General Boards.

Clerical: R. E. L. Morgan, W. A. Shelton, J. H. Wells, R. E. Stackhouse, S. H. C. Burgin, Paul H. Linn.

Lay: H. H. White, C. H. Ireland, F. B. Yeilding, J. M. Rogers, J. W. Blanton, S. J. High, Mrs. Nat G. Rollins, Mrs. S. H. Bowman, Mrs. J. A. Robbins.

J. H. EAKES, *Chairman;*
PETER STOKES, *Secretary.*

Report No. 2 of the Special Committee on Superannuate Endowment was read.

J. M. Outler, of the South Georgia Conference, moved to amend the fourth section, relative to remittance of money collected, by substituting "shall remit through their Conference Treasurers."

W. G. Cram, of the Korea Conference, moved to lay the amendment on the table. The motion prevailed.

H. D. Knickerbocker, of the North Texas Conference, moved to amend by substituting "twice the amount" in ¶3 of specifications of the movement.

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G. E. Cameron, of the Kentucky Conference, moved that H. D. Knickerbocker be given unlimited time to discuss the matter. The motion was amended by giving him fifteen minutes, which amendment was accepted and prevailed.

Report No. 2 on Superannuate Endowment adopted.

J. W. Mills, of the Texas Conference, moved the previous question. The motion prevailed. The amendment was lost. The report was adopted, as follows:

SPECIAL COMMITTEE ON SUPERANNUATE ENDOWMENT, REPORT NO. 2.

Your committee, having had before us numerous memorials relating to the matter of adequate provision for the support of superannuates and the widows and orphans of preachers, beg leave to report as follows:

Whereas the General Conference held in Atlanta, Ga., May, 1918, created the Board of Finance with authority to conduct, under special provisions and regulations, "the support of the Conference claimants of the Methodist Episcopal Church, South, formerly administered by the Trustees of the Methodist Episcopal Church, South, and the Joint Boards of Finance of the several Annual Conferences," authorizing and instructing said Board of Finance to receive from the Board of Trustees all the assets of every character and kind of the Superannuate Endowment Fund, and instructing said Board of Finance to proceed in every proper way, and with all diligence, to raise an adequate endowment to care for the Conference claimants; and whereas said General Conference gave the right of way during the quadrennium 1918-22 to the organized campaigns of the Missionary Centenary and the Christian Education Movement, limiting the efforts of the Board of Finance in the soliciting of funds for Superannuate Endowment during the quadrennium to the usual and ordinary methods of obtaining contributions; and whereas the Board of Finance during 1918-22 has, in obedience to the expressed will of the General Conference, recognized the right of way of the Missionary Centenary and the Christian Education Movement, so far as all special efforts were concerned, and has therefore been limited in its efforts to increase the Superannuate Endowment Fund; and whereas the Conference claimants of our Church have continued patiently to suffer and wait, as they have suffered and waited through the entire history of the Church, on account of lack of proper support;

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Report No. 2 on Superannuate Endowment adopted.

and whereas the Board of Finance, organized under the direction of the General Conference, and incorporated under the laws of the State of Missouri, and located in the city of St. Louis, has become strongly and firmly established, thoroughly equipped and competent to handle large funds; and whereas it was generally understood by the members of the General Conference of 1918, and has since been generally understood throughout the Church, that the quadrennium 1922-26 would be given to a special effort to provide an adequate support for our long-neglected Conference claimants—

Therefore, we recommend that the Board of Finance be given the right of way during the ensuing quadrennium, 1922-26, for launching a special effort throughout the territory of the Methodist Episcopal Church, South, to raise a minimum of $10,000,000 as an Endowment Fund for the support of our Conference claimants.

And since the Church has been engaged during the peorid of 1918-22 in two highly organized and intensive campaigns for many millions of dollars, and since it is important that any special effort for large funds during the ensuing quadrennium should be projected in a manner not to preclude the successful completion of said campaigns or to overstrain and embarrass the faith and works of the Church, we recommend that the proposed special effort for Superannuate Endowment be conducted under the following general specifications:

1. The Name of the Movement.

The movement shall be known simply as "The Special Effort for Superannuate Endowment."

2. The Time to Begin.

The Board of Finance shall be authorized to submit the detailed plan of procedure to the Annual Conferences of 1923, so that all the Churches may begin to secure pledges in the spring of 1924, or at such later date as the Board of Finance shall deem wise.

3. Apportionment to Charges.

Every charge in the Church will be asked to raise a minimum amount equal to the amount assessed for its pastor and presiding elder for the Conference year 1922-23, and urged to pay the said amount in one year or in annual installments over a period not to exceed five years, as each charge may determine for itself.

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Report No. 2 on Superannuate Endowment adopted.

4. DIVISION OF RECEIPTS.

Every charge in the Church will be required to remit all collections on pledges direct to the General Board of Finance, to be credited by the Board fifty per cent to the General Superannuate Endowment Fund and fifty per cent to the Conference Superannuate Endowment Fund of the Annual Conference from which the remittance is made. The General Board will administer all Conference Funds so accruing, and pay the income from them annually to the respective Conference Boards of Finance for distribution by them to their claimants and under their rules.

5. THE CHARACTER OF THE EFFORT.

While the undertaking shall be an organized movement, it shall not have the same intensive and extensive organization which were necessary in the other campaigns. The conclusions reached by the Board of Finance on this subject, and which we approve, are as follows:

(*a*) The effort shall be conducted chiefly by the regular Church organization, through the bishops, presiding elders, pastors, lay members—all following in their appointed fields of labor a concise and simple program which will be published in detail and distributed in convenient form among those who will be requested to carry on.

(*b*) The preachers will not be detached from pastorates to serve the cause on salaries as Conference Secretaries, or for full time in other capacities, but a comparatively few such men may be engaged for short periods to assist in the preparatory work at Annual Conferences and in the presentation of the cause in selected charges. It is the aim of the Movement to depend chiefly on the interest, love, and loyalty of the bishops, presiding elders, pastors, other interested preachers, and lay members, to provide such voluntary service as will guarantee complete victory and at the same time reduce the expense to an absolute minimum.

(*c*) The simple organization contemplated will be thoroughly explained at the Annual Conference, further emphasized at the District Conference when possible, and chiefly wrought out in the charge.

(*d*) While a suggested plan of procedure will be placed in the hands of every pastor, he shall have liberty in working the plan and shall be free to use his own initiative in adapting same to his particular field to secure the best results. However, pastors will be urged strictly to regard the fundamentals of the plan presented.

(*e*) There will be no Conference or district treasurers. The

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Report No. 2 on Superannuate Endowment adopted.

charge organization, under the auspices of the Quarterly Conference, will collect all pledges and remit same direct to the General Board of Finance. Furthermore, progress on the payment of allotments shall be reported annually, using specially arranged columns in Statistical Table No. 4, to be provided in the Minutes of the Annual Conference.

(*f*) The Secretary of the Board of Finance will arrange for a brief period of publicity in the Churches just preceding the taking of the pledges, and the pastors will be urged to utilize all available services during this brief period for presenting the great needs of our Conference claimants, and to distribute literature, in an effort to prepare the people for making worthy pledges to Superannuate Endowment.

(*g*) It is intended to issue only one general publication, which will be a book-pamphlet arranged to tell an appealing story of the needs of our Conference claimants, and one other pamphlet for the direction and use of the pastors. In addition the Church press will be used extensively, and such other legitimate means of publicity as are consistent with a policy of rigid economy.

6. CONTRIBUTING AGENCIES.

There are several organizations of the Church which, as such, should be encouraged to have a specific part in the effort proposed to provide adequate Superannuate Endowment:

(*a*) Sunday Schools. These organizations, powerful and useful as they have come to be, owe a great debt to the preachers who were active in other days, but who are now superannuated and in distress. They should be given the opportunity to contribute systematically to the cause of Superannuate Endowment. However, the amount contributed by them shall be paid through the charge organization, and the charge shall be allowed to take credit on its quota for the amounts paid by its Sunday schools.

(*b*) Epworth Leagues. It is most desirable that the organized young people of the Church should not only assist the effort for Superannuate Endowment as individuals, but also as organized bodies. It is intended that they shall be given the opportunity to contribute as Epworth Leagues and under the same conditions cited for the Sunday schools.

(*c*) Women's Auxiliary Societies. As we have among the Conference claimants more than thirteen hundred widows of preachers, many of whom lack the bare necessities of life, it appears that any movement to provide for their needs would not be complete without giving the women's auxiliary societies of the Church, as such, an opportunity to assist.

(*d*) Laymen's Organizations. The Church has a great

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Report No. 2 on Superannuate Endowment adopted.

organized body of laymen. These strong and valiant men should be glad to coöperate in some way in behalf of adequate Superannuate Endowment. It is the aim to enlist them as an organization to do whatever they can to promote the effort.

7. RESOLUTIONS.

Resolved, That it is the sense of this General Conference—

First: That the bishop and members of each Annual Conference should designate a day of the session of 1923 as Superannuate Endowment Day for the consideration of this great cause, and that the representatives of the Board of Finance be given right of way on that day for presenting the details of their plan.

Second: That the statistical blanks for use during the ensuing quadrennium, for pastor's reports to the Annual Conference, for Annual Conference statistical secretaries, and for the Quarterly Conference Records, be amended to include such columns and questions as are necessary to secure accurate reports of the progress of the movement.

Third: That the General Sunday School Board prepare, if it can be arranged, an occasional and appropriate lesson study on the Christian ministry and publish same in the Sunday school literature at convenient intervals during the period of special effort for Superannuate Endowment; and that every Sunday school in the Church consider what it may do as an organization to assist the cause.

Fourth: That the General Epworth League Board be requested to arrange for special programs for the local Chapter to be used periodically in the interest of Superannuate Endowment, and that it publish in the *Epworth Era* and Topic Cards a suitable lesson study in every instance; and that every Chapter consider what it may do as an organization to assist the cause.

Fifth: That the Woman's Missionary Council is requested to take cognizance of the special effort for Superannuate Endowment, looking to encourage every Woman's Missionary Auxiliary in the Church to carry out such a program of cooperation as may be arranged and recommended by the Council.

Sixth: That the laymen's organizations of the whole Church, including the Committee on Lay Activities in every Annual Conference, consider ways and means of assisting the special effort for Superannuate Endowment, and, by whatever method of procedure they may agree upon, urge the laymen of every charge to give themselves whole-heartedly in support of the plan of the General Board of Finance for the full accomplishment of the task.

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Seventh: That the conduct of this special effort be committed to the Board of Finance with authority to make such variations in the plan as may be necessary in carrying to successful completion the plan of this General Conference for an adequate Superannuate Endowment.

PAUL H. LINN, *Chairman;*
L. H. ESTES, *Secretary.*

Mrs. Luke G. Johnson, of the North Georgia Conference, moved to reconsider the report just adopted. The motion did not prevail.

Report No. 3 on Superannuate Endowment taken from Calendar.

Report No. 3 of the Committee on Superannuate Endowment was taken from the Calendar.

G. W. Barcus, of the Central Texas Conference, moved that as the report dealt only with the changes in the Discipline made necessary by the Superannuate Endowment Movement it be adopted without reading.

A. J. Lamar, of the Alabama Conference, moved to amend that part of ¶429, Article VI., which refers to the distribution of the amounts appropriated by the Publishing House to superannuates.

Amended.

In the midst of the discussion, R. J. Yoak, of the Western Virginia Conference, moved the previous question. The previous question prevailed. The amendment was adopted by a vote of 169 to 128.

On motion of I. C. Jenkins, of the Florida Conference, the time was extended to complete the paper before the Conference.

Adopted.

The report as amended was adopted.

Reconsidered.

On motion of A. J. Lamar, of the Alabama Conference, the action just taken was reconsidered to complete the paper. L. E. Todd, of the St. Louis Conference, moved to amend the report by the addition of a paragraph providing the necessary disciplinary questions for Quarterly Conferences. The amendment prevailed.

Amended again.

The report as amended was adopted, as follows:

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SPECIAL COMMITTEE ON SUPERANNUATE ENDOWMENT, REPORT NO. 3.

Report No. 3 on Superannuate Endowment adopted as amended.

Your committee, having had before us certain requests from the Board of Finance requesting changes in the Discipline of paragraphs relating to that Board, recommend that the following changes be made in Chapter XV. of the Discipline:

1. Amend ¶424, Article I., to provide for enlarging the Board of Finance, by striking out the word "fifteen," in the third line, and substituting the word "twenty-one"; by striking out the word "six," in the fourth line, and substituting the word "nine"; by striking out the word "six," in the fifth line, and substituting the word "nine"; by striking out the words "Committee on Finance," in the sixth and seventh lines, and substituting the words "Committee on Conference Claimants"; so that the paragraph, as amended, shall read:

"¶424. ARTICLE I. There shall be a Board of Finance, consisting of a President, Vice President, Secretary, Treasurer, and twenty-one Managers, composed of three bishops, nine traveling preachers, and nine lay members, to be elected quadrennially by the General Conference on nomination of the Committee on Conference Claimants, excepting the Secretary, who shall be elected by ballot as are the other connectional officers; and to continue in office until their successors are elected and accept. The Board shall fill all vacancies that may occur during the intervals of the General Conference. It shall be the duty of the Board to require good and sufficient bond of all officers responsible for its funds."

2. Amend ¶428, Article V., by eliminating from the third, fourth, and fifth lines the words "the Church shall be asked to raise by collection for the use of the Board during the ensuing years," and substitute for them the words "the General Conference shall be asked to assess the Church annually for the General Superannuate Endowment Fund, and for distribution to the superannuates and the widows of preachers, and for the expenses of the Board, and the collections on the annual assessment authorized by the General Conference for said purpose shall be remitted by the respective Annual Conference Treasurers direct to the Board of Finance at its headquarters in St. Louis, Missouri, in accordance with the law of the Church concerning the remittance of collections on assessments for connectional or general work"; and by adding at the end of the paragraph the following words: "And that no part of the capital of the endowment funds of the Board shall ever be spent or appropriated for any purpose"; so that the paragraph, as amended, shall read:

"¶428. ART. V. The Board shall have authority to

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Report No. 3 on Superannuate Endowment adopted as amended.

regulate its own proceedings; to determine what amount the General Conference shall be asked to assess the Church annually for the General Superannuate Endowment Fund, and for distribution to the superannuates and widows of preachers, and for the expenses of the Board, and the collections on the annual assessment authorized by the General Conference for said purpose shall be remitted by the respective Annual Conference Treasurers direct to the Board of Finance at its headquarters in St. Louis, Mo., in accordance with the law of the Church concerning the remittance of collections on assessments for connectional or general work; to appropriate money to pay incidental expenses; to determine the amount to distribute to the several claimants on this fund, as may hereinafter be provided; and to do such other business as may be legitimate and proper for it to do; provided, however, that no money shall be appropriated for other purposes than the support of Conference claimants, and that no part of the capital of the endowment funds of the Board shall ever be spent or appropriated for any purpose."

¶429. Article VI. Strike out the entire paragraph and restate same so that it shall read as follows:

"¶429. ART. VI. The Board shall have authority to raise, or receive from the Board of Trustees of the Methodist Episcopal Church, South, and from other proper sources, funds and properties for the Superannuate Endowment Fund; to receive and hold in trust, in the interest of the superannuated preachers and the widows of preachers of the Methodist Episcopal Church, South, real or personal property, and to sell and convey the same for the use herein declared; to receive from any Annual Conference or Annual Conference Board of Finance, or Board of Trustees for superannuated preachers, or from any other person, body, or organization, any funds belonging to or constituting Superannuate Endowment Funds, and to hold, invest, administer, and disburse the same upon the same terms and conditions as were applicable to them in the hands of the person, Conference, body, or organization originally holding them; to invest funds, on adequate security to be determined by the Board, the interest from which shall be paid annually under the rules of the Board to the superannuated preachers and widows of preachers of the Methodist Episcopal Church, South. These provisions shall apply to all Superannuate Endowment Funds now in the hands of the said Board of Trustees or other bodies hereinabove specified, or which shall hereafter come into their hands."

3. Eliminate entirely ¶431, reading as follows:

"¶431. ART. VII. To further provide for the enlargement

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Report No. 3 on Superannuate Endowment adopted as amended.

of the Fund, an assessment shall be made on all Annual Conferences of a sum not less than one per cent of the amount paid for ministerial support. Collections on the assessment shall be reported to the Annual Conference by the preacher in charge, and paid to the Treasurer of the Conference Board of Finance, who shall forward the same to the Treasurer of the Board of Finance, St. Louis, Mo.," and substitute nothing in its stead.

4. Amend ¶435, Article XI., by striking out the words "of the Conference claimants of the Annual Conference," which follow after the word "service" in the fourth line, and substitute for them the words "of the superannuated preachers and of the widows of preachers of the Annual Conference"; so that the paragraph, as amended, will read as follows:

"¶435. ART. XI. It shall be the duty of the Secretary of each Annual Conference to certify to the Secretary of this Board the names and years of active service of the superannuated preachers and of the widows of preachers of the Annual Conference."

5. Amend ¶436, Article XII., by striking out all the words of the paragraph following the word "shall," in the eighth line—namely, "estimate the amount that will probably be necessary to meet the claims of the superannuated preachers and the widows and orphaned children of the deceased members of the Conference; apportion the same, together with the assessment of the Board of Finance, to the several presiding elders' districts for the ensuing year, as are other funds assessed upon the Annual Conference; the receipts from the total assessment to be divided between the Board of Finance and the Conference Board of Finance, according to the ratio of the assessment of each of these Boards," and substitute for them the following words: "Annually estimate the amount that will probably be necessary to provide a reasonable support for the ensuing year for the superannuated preachers and the widows and orphaned children of deceased members of the Conference, and recommend the same for assessment upon the Conference as other funds are assessed upon the Annual Conference," so that the paragraph, as amended, shall read:

"¶436. ART. XII. Each Annual Conference shall organize a Conference Board of Finance, composed of one lay member from each district, and an equal number of clerical members, which shall be auxiliary to the Board of Finance, and shall have charge of all the interests and work of providing for the Conference claimants, except as provided for by the General Board. Said Conference Board of Finance shall annually estimate the amount that will probably be necessary to pro-

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Report No. 3 on Superannuate Endowment adopted as amended.

vide a reasonable support for the ensuing year for the superannuated preachers and the widows and orphaned children of deceased members of the Conference, and recommend the same for assessment upon the Conference, as other funds are assessed upon the Annual Conference."

6. Amend ¶440, Article XV., by striking out all the words of the paragraph following the word "make," in the second line, the same being "a report to the Annual Conference, which shall have power to approve, recommit, or amend the report," and substitute for them the words: "an annual report to the Annual Conference giving the names, addresses, and years of active service of the superannuated preachers and widows of preachers of the Conference, and showing separately the amount paid to each of these claimants for the year by the Conference Board and by the General Board, and stating the names of any of these claimants who have died during the year; the names of orphaned children of deceased preachers of the Conference, with the amount paid to each by the Conference Board, shall also be given; and the report shall be published in the Annual Conference Minutes," so that the paragraph, as amended, will read as follows:

"¶440. ART. XV. The Conference Board shall make an annual report to the Annual Conference, giving the names, addresses, and years of active service of the superannuated preachers and widows of preachers of the Conference, and showing separately the amount paid to each of these claimants for the year by the Conference Board and by the General Board, and stating the names of any of these claimants who have died during this year; the names of orphaned children of deceased members of the Conference, with the amount paid to each for the year by the Conference Board, shall also be given; and the report shall be published in the Annual Conference Minutes."

7. For ¶441, Article XVI., reading, "It shall be the duty of the Secretary and Treasurer of the Conference Board of Finance to make full report of business transacted to the General Board of Finance immediately following the session of the Annual Conference; and the Treasurer shall remit to the General Board of Finance the proportionate amount due from collections on assessments, as provided in Article XII.," substitute the following:

"¶441. ART. XVI. The Conference Board shall make an annual report to the General Board of Finance, immediately following the session of the Annual Conference, using the report form provided by the General Board."

8. Change Chapter XVI., so that when amended the words "Commission on Finance" as now appearing in every in-

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stance will read "Commission on Budget." This action is necessary to avoid the confusion arising from having, as at present, a Board of Finance and a Commission on Finance.

Report No. 3 on Superannuate Endowment adopted as amended.

Amend ¶108 of the Discipline so that next following "Question 3" the following questions may be inserted, having numbers in sequence:

"Question. What is the minimum amount to be raised in five years by this charge for Superannuate Endowment? Amount paid to date? Amount yet to be raised?

"Question. Who are appointed as the Superannuate Endowment Committee? (This Committee to be named the first year of the special effort as authorized by the General Conference, and appointed annually thereafter. The Quarterly Conference shall determine the number of members for the committee.)"

And so that next after "Question 8" the following question may be inserted and numbered in sequence:

"Question. Who are appointed to examine the books of the charge treasurer of Superannuate Endowment and to make a written report at the fourth Quarterly Conference?"

And so that next after "Question 21" the following question may be inserted and numbered in proper sequence:

"Question. Is there a written report from those appointed to examine the books of the charge treasurer of Superannuate Endowment? (See Supplement.)"

And so that next after "Question 22" the following question may be inserted and numbered in proper sequence:

"Question. What amount has been raised the present quarter for Superannuate Endowment, and has this amount been remitted to the General Board of Finance, St. Louis, Mo?"

Respectfully submitted. PAUL H. LINN, *Chairman;*
L. H. ESTES, *Secretary.*

Report No. 4 of the Special Committee on Superannuate Endowment Fund was read. On motion of R. L. Russell, of the St. Louis Conference, the report was referred to the Commission on Finance.

Adjournment.

After various announcements, Bishop Darlington led the Conference in singing the long meter doxology, Dr. E. B. Chappell pronounced the benediction, and the Conference stood adjourned until 3 o'clock this afternoon.

MAY 19. FIFTEENTH DAY.

AFTERNOON SESSION.

According to rule, the Conference convened in afternoon session of the fifteenth day, Friday, May 19, 1922, Bishop Darlington in the chair.

Hymn No. 1, "O for a thousand tongues to sing," was sung. Bishop-elect Hoyt M. Dobbs led in prayer. After the prayer he read a Scripture lesson from Ephesians iv.

Journal approved.

The minutes of the morning session were read and approved.

Substitutions.

The following substitutions were made: J. S. Chadwick, clerical alternate from the North Alabama Conference, in place of George R. Stuart; J. D. Harris, lay alternate from the Upper South Carolina Conference, in place of C. C. Featherstone.

Bishop Darlington resigned the chair to Bishop Du Bose.

L. E. Todd, of the St. Louis Conference, arose to a question of privilege, calling attention to a paragraph referring to the Commission on Budget. The paragraph was read for information, action having been previously taken at the morning session.

Salaries of retiring officers provided for.

A. J. Lamar, of the Alabama Conference, presented a privileged matter. The paper was adopted, as follows:

Be it resolved, That the salaries of the connectional officers who retire at the close of the session of this General Conference should be paid by the Board concerned until the next session of their Annual Conference, or until they are appointed to some other work of the Church, and the Boards concerned are hereby empowered and directed to pay the same.

A. J. LAMAR,
G. B. WINTON.

Personnel of General Board of Education.

Report No. 17 of the Committee on Education was read and adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 17.

Your Committee on Education begs leave to nominate the following-named persons as members of the General

MAY 19. FIFTEENTH DAY.

Personnel of General Board of Education.

Conference Board of Education for the incoming quadrennium: H. H. Sherman, Baltimore Conference; W. F. Quillian, South Georgia Conference; G. W. Read, North Alabama Conference; J. A. B. Fry, Pacific Conference; Robert Selby, Mississippi Conference; J. L. Clark, Kentucky Conference; R. J. Yoak, Western Virginia Conference; L. S. Barton, Oklahoma Conference; R. H. Wynn, Louisiana Conference; P. H. Linn, Missouri Conference; G. T. Rowe, Western North Carolina Conference; J. T. Griswold, Northwest Texas Conference; Bishop E. D. Mouzon; Bishop James Cannon, Jr.; Bishop H. M. Dobbs; R. E. Blackwell, Virginia Conference; R. L. Flowers, North Carolina Conference; H. N. Snyder, South Carolina Conference; L. W. Duval, Florida Conference; G. E. Snaveley, North Alabama Conference; J. E. Cockrell, North Texas Conference; John H. Garner, Central Texas Conference; J. H. Reynolds, Arkansas Conference; Judge J. S. Candler, North Georgia Conference; G. L. Morelock, Memphis Conference; P. D. Maddin, Tennessee Conference.

H. N. SNYDER, *Chairman;*
D. C. HULL, *Secretary.*

I. W. Cooper, of the Mississippi Conference, moved to take up from the Calendar, out of its order, the report concerning the time limit on the pastorate.

Bascom Anthony, of the South Georgia Conference, moved to amend by adding the report on the credal statement.

W. G. Cram, of the Korea Conference, moved to lay the whole matter on the table. The motion prevailed by a vote of 146 to 127.

M. E. Lawson, of the Missouri Conference, moved to take from the table a memorial from Kansas City touching the Scarritt Bible and Training School. The motion prevailed. The memorial was then referred to the Board of Missions, Woman's Work Department.

The following resolution was adopted:

Time for final adjournment.

Be it resolved, That Monday, May 22, at 11 A.M., be fixed as the time for final adjournment of this General Conference.

J. H. EAKES,
J. A. BURROW.

MAY 19. FIFTEENTH DAY.

Personnel of Epworth League Board.

Report No. 4 of the Committee on Epworth Leagues was read and adopted, as follows:

COMMITTEE ON EPWORTH LEAGUES,
REPORT NO. 4.

We, your committee, beg to nominate the following-named persons to compose the Epworth League Board of the Methodist Episcopal Church, South: Paul B. Kern, Dallas, Tex.; J. A. Burrow, Chattanooga, Tenn.; George Pohlman, Macon, Mo.; Gus W. Thomasson, Dallas, Tex.; E. L. Wolff, Baltimore, Md.; W. G. Henry, Birmingham, Ala.; J. A. Thomas, Columbus, Ga.; W. W. Holmes, Lake Charles, La.; L. H. Estes, Memphis, Tenn.; Mrs. J. W. Perry, Fountain City, Tenn.; G. L. Hackney, Charlotte, N. C.; Orville Zimmerman, Kennett, Mo.; J. C. Smith, Waterloo, S. C.; C. W. Sarver, Athens, Ala.

We respectfully request that the above-named persons be elected as members of said Board.

IVAN LEE HOLT, *Chairman;*
ROBERT O. RANDLE, *Secretary.*

Report No. 1 on Border and Western Work considered *seriatim.*

Report No. 1 of the Committee on Border and Western Work was taken from the Calendar.

On motion of B. F. Lipscomb, of the Virginia Conference, the parts of the report involving legislation were read, and considered item by item.

Item No. 1 of the recommendations was laid on the table.

Item No. 2. of the recommendations was read.

W. G. Cram, of the Korea Conference, moved to amend by substituting "sixty per cent of the portion that would accrue to the Home Department" for "sixty per cent of whatever surplus may accrue after $25,000,000 of Centenary money has been collected."

A motion to lay the amendment on the table was lost.

W. L. Clark, of the Kentucky Conference, moved the previous question. The motion prevailed.

P. S. Rader, of the Southwest Missouri Conference, closed the discussion for the committee.

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The amendment was lost by a vote of 56 to 195.

Item 2 was then adopted.

Report No. 1 on Border and Western Work considered *seriatim.*

Item 3 was read. After some discussion it was temporarily laid on the table, on motion of W. F. Bryan, of the Texas Conference.

Item 4 was read. J. M. Outler, of the South Georgia Conference, moved to amend by providing that no specials shall be solicited except in conjunction with the Sunday School and other Boards involved. The amendment prevailed. The item as amended was adopted.

Item 5 was read. J. P. Hilburn, of the Florida Conference, moved to amend by including the Florida Conference. The amendment prevailed.

R. H. Wynn, of the Louisiana Conference, moved to amend by including the Louisiana Conference. The amendment prevailed.

Item 5 as amended was adopted.

Item 6 was read. On motion of M. T. Plyler, of the North Carolina Conference, the item was stricken out of the report.

Item 7 was read. R. H. Wynn, of the Louisiana Conference, moved to amend by including New Orleans. The amendment was lost.

R. E. Dickenson, of the Denver Conference, moved to amend by adding the city of Denver. The amendment was lost.

Item 7 was adopted.

Items 8, 9, 10, 11, and 12 were read and adopted, item by item.

J. S. Candler, of the North Georgia Conference, moved an extension of time to hear Dr. W. I. Haven. The motion was lost.

Personnel of Board of Missions.

Perry S. Rader, of the Southwest Missouri Conference, asked unanimous consent to hear the report of the Committee on Missions recommending nominations for members on the new Board of Missions. The consent asked for was granted. The report was read and adopted, as follows:

MAY 19. FIFTEENTH DAY.

Personnel of Board of Missions.

COMMITTEE ON MISSIONS, REPORT NO. 19.

Your Committee on Missions have nominated the following persons as members of the Board of Missions for the next quadrennium:

President, Perry S. Rader, Southwest Missouri Conference; Vice President, A. F. Watkins, Mississippi Conference.

Five Members at Large: P. D. Maddin, Nashville, Tenn.; O. S. Welch, Alabama Conference; O. E. Brown, Nashville, Tenn.; J. E. Edgerton, Lebanon, Tenn.; Mrs. W. F. Tillett, Nashville, Tenn.

Thirty-Eight Managers: Alabama, Mrs. R. L. Hobdy; Arizona, Dr. J. E. Harrison; Baltimore, C. D. Harris; Central Texas, W. E. Williams; Denver, James R. Killian; East Oklahoma, C. L. Brooks; Florida, J. B. Mitchell; Holston, W. S. Dangerfield; Illinois, C. C. Markham; Kentucky, Mrs. J. H. Spillman; Little Rock, E. D. Irvine; Louisiana, Mrs. S. A. Montgomery; Louisville, Mrs. J. H. Dickey; Memphis, H. B. Johnson; Mississippi, Mrs. H. L. McClesky; Missouri, Mrs. F. F. Stephens; New Mexico, Mrs. I. J. Ayers; North Alabama, I. F. Hawkins; North Arkansas, Mrs. S. G. Smith; North Carolina, M. T. Plyler; North Georgia, Mrs. Luke Johnson; North Mississippi, H. E. Holmes; North Texas, Scott Fulton; Northwest, Victor P. Moses; Northwest Texas, Mrs. Nat Rollins; Pacific, Mrs. R. P. Howell; St. Louis, Louis Boeger; South Carolina, G. E. Edwards; South Georgia, O. F. Cook; Southwest Missouri, Dr. G. B. Winton; Tennessee, A. B. Ransom; Texas, Mrs. J. W. Mills; Upper South Carolina, C. P. Waller; Virginia, Mrs. Lee Britt; West Oklahoma, W. S. Woolverton; West Texas, D. E. Hawk; Western North Carolina, H. K. Boyer; Western Virginia, Mrs. S. H. Bowman.

Bishops: Warren A. Candler, James Atkins, Collins Denny, William B. Murrah, Edwin D. Mouzon, John M. Moore, W. F. McMurry, U. V. W. Darlington, Horace M. Du Bose, W. N. Ainsworth, James Cannon, Jr., W. B. Beauchamp, J. E. Dickey, S. R. Hay, H. M. Dobbs, H. A. Boaz.

Administrative Secretaries: E. H. Rawlings, W. W. Pinson, R. L. Russell, J. W. Perry, Miss Esther Case, Miss Mabel Howell, Mrs. J. W. Downs, Mrs. J. H. McCoy.

Others: J. D. Ellis, J. H. Reynolds, Miss Belle Bennett, E. B. Chappell, F. S. Parker, T. N. Ivey.

All of which is respectfully submitted.

PERRY S. RADER, *Chairman;*
M. T. PLYLER, *Secretary.*

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Bishop Du Bose introduced Dr. W. I. Haven, Secretary of the American Bible Society, who briefly addressed the Conference.

Dr. W. I. Haven speaks.

The Conference sang "Praise God, from whom all blessings flow," Bishop Du Bose pronounced the benediction, and the Conference stood adjourned until 8 P.M.

Adjournment.

EVENING SESSION.

According to rule, the Conference convened in Friday evening's session at 8 o'clock, Bishop Du Bose in the chair.

Hymn 208, "I love Thy kingdom, Lord," was sung. Rev. J. E. Harrison, of the Los Angeles Conference, led in prayer. Bishop Du Bose read a Scripture lesson from Malachi iv.

Devotional exercises.

The minutes of Friday afternoon's session were read and approved.

Journal approved.

Bishop Du Bose resigned the chair to Bishop Ainsworth.

Bishop Ainsworth, by request, read the Plan of Episcopal Visitation for the year 1922–23, as follows:

Assignments of Bishops.

PLAN OF EPISCOPAL VISITATION, 1922–23.

First District, Bishop Warren A. Candler.

Virginia Conference.....October 11, 1922
Louisiana Conference, Shreveport, La....November 8, 1922
Baltimore Conference, Roanoke, Va.....April 4, 1923

Second District, Bishop James Atkins.

North Arkansas Conference, Marianna, Ark..Nov. 22, 1922
Little Rock Conference, Texarkana, Ark.....Nov. 29, 1922

Third District, Bishop Collins Denny.

W. N. Carolina Conference, Monroe, N. C.....Oct. 18, 1922
Upper S. C. Conference, Gaffney, S. C.....Nov. 1, 1922
North Carolina Conference, Raleigh, N. C....Nov. 15, 1922
South Carolina Conference, Marion, S. C.....Nov. 29, 1922

Fourth District, Bishop William B. Murrah.

North Alabama Conference.....Oct. 25, 1922
North Georgia Conference.....Nov. 8, 1922
Alabama Conference, Montgomery, Ala.....Nov. 22, 1922

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Assignments of Bishops.

Fifth District, Bishop Edwin D. Mouzon.

Holston Conference, Bristol, Va.....Oct. 4, 1922
Tennessee Conference, Fayetteville, Tenn.....Oct. 11, 1922
Memphis Conference, Ripley, Tenn.....Nov. 8, 1922

Sixth District, Bishop John M. Moore.

Indian Mission.....Sept. 22, 1922
North Texas Conference, Sherman, Tex.....Oct. 18, 1922
West Oklahoma Conference, Hobart, Okla....Nov. 1, 1922
East Oklahoma Conference, Vinita, Okla.....Nov. 8, 1922
Texas Conference, Marshall, Tex.....Nov. 22, 1922

Seventh District, Bishop William F. McMurry.

Denver Conference, Trinidad, Colo.....Aug. 17, 1922
Missouri Conference, Moberly, Mo.....Aug. 30, 1922
Southwest Mo. Conference, Versailles, Mo....Sept. 13, 1922
St. Louis Conference, Flat River, Mo.....Sept. 27, 1922

Eighth District, Bishop Urban V. W. Darlington.

Illinois Conference, Salem, Ill.....Aug. 17, 1922
Kentucky Conference, Harrodsburg, Ky.....Aug. 30, 1922
Western Virginia Conference, Fairmont, W. Va. Sept. 6, 1922
Louisville Conference, Central City, Ky.....Sept. 20, 1922

Ninth District, Bishop Horace M. Du Bose.

Northwest Conference, Milton, Ore.....Aug. 23, 1922
Arizona Conference, Phœnix, Ariz.....Oct. 11, 1922
Pacific Conference, San Francisco, Cal.....Oct. 18, 1922

Tenth District, Bishop William N. Ainsworth.

N. Miss. Conference, Water Valley, Miss.....Nov. 8, 1922
South Georgia Conference, Waycross, Ga.....Nov. 22, 1922
Mississippi Conference, Crystal Springs, Miss. Nov. 30, 1922
Florida Conference, Tampa, Fla.....Dec. 13, 1922

Eleventh District, Bishop James Cannon, Jr.

Texas Mexican Mission, San Antonio, Tex.....Oct. 19, 1922
Western Mexican Mission, Phœnix, Ariz.....Oct. 26, 1922
Mexico Conference, Torreon, Mexico.....Nov. 1, 1922
Congo Mission, Wembo-Nyama.....Jan. 10, 1923
Cuba Conference, Cardenas, Cuba.....Feb. 7, 1923

Twelfth District, Bishop William B. Beauchamp.

Missions in Europe—Places and dates to be fixed.

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Assignments of Bishops.

Thirteenth District, Bishop James E. Dickey.

New Mexico Conference, Pecos, Tex.....Oct. 4, 1922
Northwest Texas Conference, Quanah, Tex....Oct. 18, 1922
West Texas Conference, Lampasas, Tex.....Oct. 25, 1922
Central Texas Conference, Weatherford, Tex..Nov. 15, 1922

Fourteenth District, Bishop Samuel R. Hay.

China Mission Conference, Changchow, China.

Fifteenth District, Bishop Hoyt M. Dobbs.

Brazil Conference, Bello Horizonte, Brazil.....Aug. 9, 1922
Central Brazil Conference, Sao Paulo, Brazil...Aug. 16, 1922
South Brazil Conference, Santa Anna, Brazil..Sept. 21, 1922

Sixteenth District, Bishop Hiram A. Boaz.

Siberia-Manchuria Mission—Place and date to be fixed.
Japan Mission, Kobe, Japan.
Korea Conference, Songdo, Korea.

W. B. Hays, of the North Arkansas Conference, offered a resolution which was referred to the Committee on Revisals.

Members to serve on one Board only.

C. L. Brooks, of the East Oklahoma Conference, offered a resolution, which was passed, as follows:

Be it resolved, That it is the sense of this body that when a member is placed on two or more of our General Boards he resign from all except one. The vacancy or vacancies shall be filled by the delegation of the Conference from which the resignation comes.

CHARLES L. BROOKS, W. F. BRYAN,
FORNEY HUTCHINSON, O. E. GODDARD.

Exception

On motion of R. G. Mood, of the North Texas Conference, the Board of Trustees was made an exception to the resolution just passed.

Report No. 1 of Commission on Budget with minority report presented.

The report of the Commission on Budget, with an accompanying minority report, was presented by M. M. McCall, of the Alabama Conference, acting for C. B. Lewis, Chairman, who had been granted leave of absence.

Bascom Anthony, of the South Georgia Conference, moved that the rules be suspended to take

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up the report for immediate consideration. The motion prevailed.

Report No. 1 of Commission on Budget with minority report presented.

W. A. Cooper, of the Florida Conference, moved that the minority report be substituted for the majority report.

O. E. Goddard, of the East Oklahoma Conference, offered an amendment to the majority report, touching the funds for Negro Work.

In the midst of the discussion, C. R. Jenkins, of the South Georgia Conference, moved the previous question. The motion prevailed.

M. M. McCall, of the Alabama Conference, closed the discussion for the committee.

A. F. Watkins, of the Mississippi Conference, made the point of order that the Goddard amendment was not germane to the report. The point of order was sustained.

The minority report was lost by a vote of 137 to 156.

Majority report adopted.

The majority report was adopted, as follows:

COMMISSION ON BUDGET, REPORT NO. 1.

The Commission on Budget has carefully considered the claims and needs of the several Boards and special benevolences for the ensuing quadrennium and submits the following report:

The total amount assessed annually is $2,075,000, the same to be apportioned to the several Annual Conferences according to ¶422 of the Discipline of 1918 on the following percentages:

Cause.	Assessed.	Fraction.
Foreign Missions	$ 604,000	.2911
Remit to Board of Missions, Nashville, Tenn.		
Home Missions	235,000	.1133
Remit to Board of Missions, Nashville, Tenn.		
Negro Work	60,000	.0289
Remit to Board of Missions, Nashville, Tenn.		
Church Extension	192,000	.0925
Remit to Church Extension Board, Louisville, Ky.		
Education	112,000	.0540
Remit to Board of Education, Nashville, Tenn.		
Theological Schools	80,000	.0385
Remit to Board of Education, Nashville, Tenn.		

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Cause.	Assessed.	Fraction.
Superannuate Fund	$200,000	.0964
Remit to Board of Finance, St. Louis, Mo.		
Epworth League	47,000	.0227
Remit to Epworth League Board, Nashville, Tenn.		
Sunday School	198,000	.0954
Remit to Sunday School Board, Nashville, Tenn.		
Bishops	176,000	.0848
Remit to Publishing Agents, Nashville, Tenn.		
American Bible Society	51,000	.0246
Remit to Publishing Agents, Nashville, Tenn.		
General Conference Expense	55,000	.0265
Remit to Publishing Agents, Nashville, Tenn.		
Temperance and Social Service	12,000	.0058
Remit to Publishing Agents, Nashville, Tenn.		
Asbury Memorial	4,000	.0019
Remit to Publishing Agents, Nashville, Tenn.		
Lay Activities	37,000	.0178
Remit to Board of Lay Activities, ———		
Hospitals	12,000	.0058
Remit to Hospitals Board, ———		
	$2,075,000	1.0000

Majority report adopted.

NOTE: The General Conference Expense Fund included $10,000 per year for the Federal Council of Churches in America.

C. B. LEWIS, *Chairman;*
G. W. BARCUS, *Secretary.*

Telegram from Southern Baptist Convention.

From the Southern Baptist Convention the following telegram was read:

JACKSONVILLE, FLA., May 19, 1922.

Bishop Collins Denny, President Methodist General Conference, Hot Springs, Ark.

The Southern Baptist Convention returns your greetings with joy and assurance of our Christian love and our admiration for the splendid achievements of your great body. It is indeed a privilege and honor conferred upon our two denominations by our God to preach Christ crucified as the supreme need of all men of all ranks and degrees and the only hope of the world. May God's richest blessings abide upon you.

E. Y. MULLINS, *President.*

The Calendar was taken up.

Consideration of Report No. 1 of the Committee on Border and Western Work was resumed, this re-

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port being under discussion at the time of adjournment this afternoon.

Telegram from Southern Baptist Convention.

Perry S. Rader, of the Southwest Missouri Conference, moved to take from the table Item 3, which had been placed there temporarily at the afternoon session. The motion prevailed. Judge Rader then moved to strike out Item 3, and the motion prevailed. P. S. Rader moved a reconsideration of Item 7. The motion prevailed. It was moved to amend this section by adding "Denver." The motion prevailed. The item as amended was then adopted.

On motion, Item 1 was taken from the table. Motion then prevailed to strike out this item.

Report No. 1 on Border and Western Work amended and adopted.

The report as amended was adopted as a whole, as follows:

SPECIAL COMMITTEE ON BORDER AND WESTERN WORK, REPORT NO. 1.

In response to memorials coming from Conferences in the western and northwestern portions of the United States, from Conferences along our northern border, from Baltimore, San Francisco, and other border cities, and from different Boards of our Church, your Special Committee of Fifteen on Border and Western Work makes the following deliverances and recommendations:

Four years ago the General Conference inaugurated the great Centenary Movement, which was pushed forward with such unanimity of purpose that it will forever be considered one of the most glorious achievements of our Church. It brought about an unprecedented outpouring of money for the use of Jesus Christ; it led to great spiritual exaltation at home; it resulted in a marvelous advancement of our missionary work abroad; and it has been followed by the largest ingathering of souls into the kingdom of our Lord that we have ever known. We heard the plaintive cry of the broken peoples of the earth, and in our unselfishness, thank God! we undertook to bind up their bruised hearts. We have not done too much for foreign missions; we have not done enough for home missions.

We must remember that every great war is followed by a period of reaction. The patriotic fever which stirs a great people to united endeavor and magnanimous self-denial while it lasts is followed by grumblings, discontent, com-

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Report No. 1 on Border and Western Work amended and adopted.

plainings, suspicions, and divisions. The period of readjustment is always hard, and it is a time when the marplot and the man without faith receive a ready hearing.

We are now in the midst of such a period. In such a time the man of God does not lose faith. On the contrary, he girds on the armor of salvation, redoubles his efforts, and goes forth to reëstablish faith in the hearts of men. To him the greater the need, the greater will be his efforts for proclaiming Christ to despairing men. The cure for the discontent and wickedness that pervade our land is the grace of God. The cure is more preachers and more Churches.

We have reached a time when we must pour out our money for Christianizing our homeland. We must either go forward or recede.

As illustrative of the situation, need we point to the fact that in the five cities surrounding San Francisco Bay there are 1,250,000 persons, and the entire membership of all Protestant Churches in these five cities is only about 14,000? Only about one per cent of the entire population are members of any Protestant Church. We point to the fact that in the Ozark regions of Missouri there are at least seventy-five Southern Methodist Churches which have been abandoned for lack of preachers and means to support them, and that with the abandonment of these churches these twenty counties are slowly being abandoned by all Protestant Churches. We point to the fact that in Southern Illinois there are twenty-six towns having a population ranging from two hundred to two thousand in which there is no Protestant Church of any kind. We point to the fact that there are whole parishes in Louisiana in which there is no Protestant Church and no Protestant preacher. We point to the fact that in Southern Colorado, New Mexico, Idaho, Washington, and Arizona there are large tracts of territory, rich in soil and minerals, rapidly becoming inhabited and mostly by Southern people, where there are few or no Protestant Churches or preachers.

There are many other fields, wide open to us, where the needs are pressing. The most of them will not be Christianized at all unless it is done by our Church. Your committee, after learning the facts from the lips of men whose testimony is reliable, declare it to be their positive conviction that we shall need at least two million dollars a year for the next ten years for the building and sustaining of churches in these border and Western cities and rural regions, to be administered by the Board of Church Extension and the Home Mission Department; and that we shall need at least one thousand preachers and evangelists to properly man these Churches.

We therefore submit the following recommendations:

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Report No. 1 on Border and Western Work amended and adopted.

1. That the General Conference direct that at least sixty per cent of whatever surplus may arise after the $25,000,000 of Centenary Missionary money called for by Report No. 3 of the Committee on Missions of the General Conference of 1918 has been raised and applied as in said report directed be set aside and used for Home Mission work.

2. That the Department of Home Missions be authorized to obtain from Churches, Sunday schools, and Epworth Leagues agreements to assume, in whole or in part, the education of a young minister, the support or building of a church in the homeland, or the support of a pastor or evangelist, in much the same way as Churches, Sunday schools, and Leagues now assume, as a "special" individual work, the support of a mission or missionary in a foreign field, the fund so obtained to be sent in every case to the Home Mission Secretary, and applied as the donor shall direct; *provided*, that no specials shall be solicited except in conjunction with the Sunday School and other Boards involved.

3. That the Department of Home Missions be authorized to employ, at a stated salary, evangelists for exclusive service in the territory now embraced in the Northwest, the Pacific, the Denver, the West Oklahoma, the Illinois, the Arizona, the New Mexico, the Western Virginia, the Florida, the Louisiana, and the Northwest Texas Conferences, the number of such evangelists not to exceed six during the next four years, their fields of labor to be prescribed by the Secretary of Home Missions, but in no case to be assigned to any field except upon the appointment of the bishop in charge of the Conference in which the field is situated.

4. That the Home Mission Department and the College of Bishops, in conjunction with each other, be requested to take into consideration the enlargement and strengthening of our work in Baltimore, Kansas City, San Francisco, Seattle, Portland, and Denver.

5. That the Book Committee and the Publishing Agents be requested to give careful consideration to the request coming from the Pacific Coast for the establishing of a branch Publishing House at San Francisco.

6. We most earnestly invite our ministers to consider the Border and the West and Northwest as a fruitful field for the preaching of the gospel, and as affording unusual opportunities for rendering a most valuable service. The testimony before your committee justifies the conclusion that the gospel preached by our ministers along the border and in the far West is acceptable to the people. In proof we point to the fact that the increase in our membership in the last four years has been one hundred per cent in New Mexico, eighty

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Report No. 1 on Border and Western Work amended and adopted.

per cent in Arizona, and fifty-two per cent for the whole Northwest and Pacific Coast regions. The time has come for all our Conferences to realize that we must preach the gospel in the regions that lie beyond, and that in a very painful sense these regions that lie beyond are a part of our own beloved land. As a General Conference, we direct the mind of all our ministers to the Border and Western conditions and the great need for the preaching of a full gospel to the people there.

7. We most respectfully invite large-hearted men and women everywhere to undertake to support a city mission or a mountain church, or to bear the expense of educating a young minister in one of our colleges, or to build or aid the people in building a substantial and suitable church in city or town situated along our border or in the West.

8. We advise that the Conferences in Kentucky, Virginia, West Virginia, Illinois, Missouri, Oklahoma, Florida, and Louisiana most earnestly consider the possibility of increasing their assessments for Home Missions, the money derived from any unusual increase to be used in the places within their own bounds which in reality are missionary territory.

9. We respectfully request that the Conference and District Boards of Lay Activities created by this General Conference make it their special duty for the next four years, in coöperation with the Home Mission Department, to promote, enlarge, and carry forward the work of Home Missions in their respective Conferences.

PERRY S. RADER, *Chairman;*
CHARLES L. BROOKS, *Secretary.*

Perry S. Rader, of the Southwest Missouri Conference, moved that we take up, out of its order, Report No. 5 of the Committee on Missions. The motion was lost.

Report No. 6 of the Committee on Episcopacy was read and adopted, as follows:

Report No. 6 on Episcopacy adopted.

COMMITTEE ON EPISCOPACY, REPORT NO. 6.

Your committee recommend: 1. That the number of episcopal districts formed by this General Conference remain the same throughout the quadrennium, except when, in the event of the death or disability of a bishop, it becomes necessary for the College of Bishops to reduce the number of same.

2. That we request that the lines of the episcopal districts remain intact during the quadrennium, except when in the

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Report No. 6 on Episcopacy adopted.

judgment of the College of Bishops the work may be more efficiently performed by such shifts as will not change the number of episcopal districts as set forth above.

A. J. LAMAR, *Chairman;*
J. R. COUNTISS, *Secretary.*

Report No. 7 of the Committee on Episcopacy was taken from the Calendar. On motion of W. A. Cooper, of the Florida Conference, the report was laid on the table.

Report No. 3 of the Committee on Itinerancy was read. A minority report was also read.

J. P. Hilburn, of the Florida Conference, moved to amend the minority report by a return to the old four-year time limit.

W. A. Cooper, of the Florida Conference, moved to amend the majority report by including the presiding elder with the preacher in charge.

W. A. Covington, of the South Georgia Conference, offered an amendment, which was ruled out of order, on the ground that an amendment was pending.

Judge Covington spoke to the Hilburn amendment.

J. N. Holder, of the North Georgia Conference, moved that Judge Covington's time be extended. W. H. Wiseman, of the Tennessee Conference, moved to amend by extending the Judge's time five minutes. The amendment was accepted, and the motion prevailed.

In the midst of the ensuing discussion J. A. Burrow, of the Holston Conference, moved the previous question. The motion prevailed.

Forney Hutchinson, of the West Oklahoma Conference, as Chairman of the committee, asked M. T. Plyler, of the North Carolina Conference, to represent the majority report in the closing speech.

The amendment to the minority report was lost. The amendment to the majority report was lost.

The minority report was lost by a vote of 124 to 162.

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The majority report was adopted, as follows:

Report No. 3 on Itinerancy adopted.

COMMITTEE ON ITINERANCY, REPORT NO. 3.

Your committee had before it quite a number of memorials dealing with different phases of the time limit, and we recommend concurrence in the following resolution signed by Peter Stokes and M. T. Plyler:

"Strike from ¶121 the words '*provided, further*, that where a Quarterly Conference shall request and a majority of the presiding elders shall concur by ballot, the bishop may appoint a preacher to a pastoral charge for more than four consecutive years,' and substitute the following: '*provided, further*, that when a majority of the presiding elders shall concur by ballot, the bishop may appoint a preacher to a pastoral charge for more than four consecutive years.'"

FORNEY HUTCHINSON, *Chairman;*
R. G. MOOD, *Secretary.*

Adjournment.

A motion to adjourn prevailed. Bishop-elect S. R. Hay pronounced the benediction and the Conference stood adjourned.

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SIXTEENTH DAY, SATURDAY, MAY 20.

According to rule, the Conference convened at 9 A.M., Bishop Ainsworth in the chair.

Devotional service.

J. P. Hilburn, of the Florida Conference, conducted the devotional service. Hymn 422, "Work, for the night is coming," was sung. Dr. Hilburn led in prayer, after which he read a Scripture lesson from Matthew xxv., and addressed the Conference briefly on the parable of the talents.

Journal approved.

The minutes of Friday evening's session were read and approved.

Bishop Ainsworth speaks on matter of high privilege.

Bishop Ainsworth spoke on a matter of high privilege in connection with the statement of the morning paper that the Bishop had announced that the bishops would live within their districts. The Chair announced that the Plan of Episcopal Visitation had been read at the request of the Conference as a matter of information, and that no word was spoken as to where the bishops were expected to live.

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Bishop Ainsworth resigned the chair to Bishop Cannon.

General Boards must publish statements annually.

Bascom Anthony, of the South Georgia Conference, moved to suspend the rules to hear a resolution. The motion prevailed, and the following resolution was read and passed:

Be it resolved, That all General Boards are hereby instructed to publish annually in the *Christian Advocate* a statement of income and expenditures, similar to the annual statement made by banking institutions.

BASCOM ANTHONY,
MARVIN T. HAW,
CLARENCE M. DANNELLY.

Leave of absence.

Leave of absence was asked for and granted to Rolfe Hunt and G. W. Mars, lay delegates from the Mississippi Conference; and leave of absence was denied to numbers of delegates.

Disposition of funds for work among negroes.

A. F. Watkins, of the Mississippi Conference, moved a suspension of the rules to consider a resolution ruled out of order last night. The motion prevailed and the resolution was passed as follows:

Be it resolved, That the proceeds of the assessment for "work among the colored people" be sent to the Treasurer of the Board of Missions to be administered by the Department of Home Work of the General Board.

STONEWALL ANDERSON,
O. E. GODDARD,
A. F. WATKINS.

Report No. 15 of Committee on Missions adopted.

R. L. Russell, of the St. Louis Conference, asked permission to take up Report No. 15 of the Committee on Missions. Permission was given, and the following was adopted as Section 2 of the foregoing resolution:

COMMITTEE ON MISSIONS, REPORT NO. 15.

Your committee had before it a resolution having to do with the work among negroes. We make the following recommendations:

That the work done for negroes be under the direction and control of the Department of Home Missions and that the

assessment of $65,200 annually for negro work be continued through the quadrennium.

That the Board of Missions be authorized to appoint a committee of not more than seven to act with a like committee from the Colored Methodist Episcopal Church to work out a more efficient plan of coöperative activities with that denomination.

PERRY S. RADER, *Chairman;*
M. T. PLYLER, *Secretary.*

Report No. 5 of Committee on Missions adopted.

Report No. 5 of the Committee on Missions was taken from the Calendar and read. It was adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 5.

Your committee had before it a memorial from the Centenary Commission for the continuance of the Commission. Your committee recommends that the Centenary Commission, as now constituted, be continued for the purpose of carrying through, as planned by the last General Conference, the Centenary task; *provided*, it be understood that at the end of 1923 this Commission shall make such financial adjustment as shall be satisfactory to all Boards concerned.

P. S. RADER, *Chairman;*
M. T. PLYLER, *Secretary.*

Report No. 13 on Itinerancy adopted.

Report No. 13 of the Committee on Itinerancy was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 13.

Your committee had before it a memorial from the Missouri Conference as follows:

"Change clause in ¶121, under Section II. of Chapter III. of the Discipline of 1918, which reads 'and, when requested by an Annual Conference, to appoint a preacher for a longer time than four years to any seminary of learning not under our care,' so that the said clause shall read 'and, when requested by an Annual Conference, to appoint a preacher to any seminary of learning not under our care,' eliminating thereby the phrase 'for a longer time than four years.'"

We recommend concurrence.

FORNEY HUTCHINSON, *Chairman;*
R. G. MOOD, *Secretary.*

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Report No. 17 of the Committee on Itinerancy was taken from the Calendar and read.

Criticism of Conference Journals.

A. J. Lamar, of the Alabama Conference, called attention to a criticism of the Journal of the Alabama Conference, as being printed on different kinds of paper, declaring that the difference was only one of color tint.

J. B. Cox, of the Mexico Mission Conference, moved that the reference to the absence of the Journal of the Mexico Mission Conference be stricken out, as the Journal was present. The motion prevailed.

W. F. Bryan, of the Texas Conference, moved that the reference to the Texas Conference Journal be stricken out, and that the report be amended by inserting the Texas Journal among the list of those well kept. The motion prevailed.

J. B. Winn, of the Virginia Conference, asked correction of the criticism of the Virginia Conference Journal by stating that the Journal was before the committee. The correction asked for was granted.

J. E. Harrison, of the Los Angeles Conference, asked a similar correction of the criticism of the Los Angeles Journal, which was granted.

A. D. Porter, of the Central Texas Conference, stated that the Central Texas Journal was present, beautifully bound, and properly signed. He asked that the criticism of the Journal be corrected, and the correction was ordered.

Clarence M. Dannelly, of the Alabama Conference, moved to recommit the report for perfection. The motion was tabled.

Report No. 17 on Itinerancy adopted.

The report as amended was then adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT No. 17.

Your committee makes the following report on the Annual Conference Journals:

The following Journals have been found properly kept: Baltimore, Brazil, Central Brazil, Central Texas, Florida,

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Report No. 17 on Itinerancy adopted.

Holston, Illinois, Kentucky, Korea, Los Angeles, Memphis, Mexico, Mississippi, Missouri, New Mexico, North Alabama, North Carolina, North Mississippi, St. Louis, South Brazil, South Carolina, South Georgia, Texas, Upper South Carolina, Virginia, Western North Carolina, West Texas, Western Virginia.

The following are either poorly bound or printed on inferior paper: East Oklahoma, Memphis, Illinois, Alabama (1920), North Mississippi, North Texas (1920).

The following are not properly signed by President and Secretary: Little Rock, Louisiana, Louisville, New Mexico, North Arkansas, Northwest, Pacific, West Oklahoma, Western Virginia.

The Northwest Texas (1918) has no index.

The Journals of the East Oklahoma and North Alabama Conferences should place the title of the statistical tables on each page thereof.

The Journal of the Southwest Missouri Conference has no statistical table.

The Journal of the North Texas Conference has no reference in its index to the roll of clerical members.

In the Journal of the Northwest Texas Conference that part of Statistical Table No. 1 which includes the Vernon District and the recapitulation is placed in the midst of Table No. 2.

The Journal of the Tennessee Conference records in one place the ordination of eight traveling and three local deacons, and in another place, referring to the same occasion, that of seven traveling deacons.

The following Journals were not before the committee: China Mission, Cuba Mission, Denver, North Georgia, Southwest Texas.

With a view of securing more uniformity in the arrangements of the subject matter in our Annual Conference Journals, we recommend a committee of three to make a study of the subject and prepare a form for Conference Journals and send this to the Secretaries of the several Annual Conferences for their suggested use.

We recommend the following to be members of this committee: L. H. Estes, F. S. Parker, G. T. Rowe.

FORNEY HUTCHINSON, *Chairman;*
R. G. MOOD, *Secretary.*

W. A. Cooper, of the Florida Conference, moved that Report No. 7 of the Committee on Episcopacy,

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inadvertently laid on the table last night, be taken from the table. The motion prevailed.

M. E. Lawson, of the Missouri Conference, moved that the report be amended so as to conform to the districts as arranged by the bishops. The motion prevailed.

Episcopal districts.

The report as amended was adopted, as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 7.

Your committee respectfully recommend the following districts for the quadrennium:

1. Virginia, Louisiana, and Baltimore.
2. North Arkansas and Little Rock.
3. Western North Carolina, Upper South Carolina, North Carolina, and South Carolina.
4. North Alabama, North Georgia, and Alabama.
5. Holston, Tennessee, and Memphis.
6. Indian Mission, North Texas, West Oklahoma, East Oklahoma, and Texas.
7. Denver, Missouri, Southwest Missouri, and St. Louis.
8. Illinois, Kentucky, Western Virginia, and Louisville.
9. Arizona, Pacific, and Northwest.
10. North Mississippi, South Georgia, Mississippi, and Florida.
11. Mexico, Western Mexican Mission, Texas Mexican Mission, Cuba, and Congo Mission.
12. Missions in Europe. (We suggest episcopal residence at Brussels.)
13. New Mexico, Northwest Texas, West Texas, and Central Texas.
14. China. (We suggest episcopal residence at Shanghai.)
15. Brazil, Central Brazil, and South Brazil. (We suggest episcopal residence at Sao Paulo.)
16. Siberia-Manchuria Mission, Japan Mission, and Korea. (We suggest episcopal residence at Seoul.)

Respectfully submitted. A. J. LAMAR, *Chairman;*
J. R. COUNTISS, *Secretary.*

Resignation from Hospital Board.

The following resignation was accepted from the membership of the Hospital Board and C. C. Selecman elected to fill the vacancy:

I hereby offer my resignation as a member of the General Hospital Board, and the North Texas Conference delegation nominates C. C. Selecman for the vacancy thus caused.

W. J. JOHNSON.

MAY 20. SIXTEENTH DAY.

On motion of J. W. Bergin, of the Central Texas Conference, Report No. 4 of the Committee on Temperance and Social Service was reconsidered, unanimous consent being given. On motion, the words "General Secretary of the Home Department of the Board of Missions" were changed to "Senior Secretary," etc.

The report as amended was adopted.

President of Epworth League Board.

Bishop Candler announced the selection by the College of Bishops of Bishop Horace M. Du Bose as President of the General Epworth League Board.

Report No. 16 of the Committee on Revisals was taken from the Calendar.

Bascom Anthony, Chairman of the committee, stated that his committee had instructed him to ask the privilege of withdrawing Report No. 16 and substituting another, which he at this time presented. No objection being made, the substituted report was considered.

A. D. Porter, of the Central Texas Conference, moved to amend by writing in parallel lines "holy catholic Church" and "Christ's holy Church." The amendment was laid on the table.

In the midst of the discussion, J. H. Reynolds, of the North Arkansas Conference, moved the previous question. The previous question was ordered.

The report was re-read. Bascom Anthony closed the discussion for the committee.

C. T. Tally, of the Texas Conference, made the point of order that the consent of the body was necessary to withdraw the original report. The point of order was not sustained, as no objection had been made to the substitution at the time it was proposed.

The report of the committee was lost by a vote of 107 to 162.

Report No. 20 of the Committee on Revisals was read.

W. A. Cooper, of the Florida Conference, moved to lay the report on the table. The motion was lost

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on a tie vote of 140 to 140. In the midst of the discussion, S. P. Cresap, of the Missouri Conference, moved the previous question. The motion prevailed.

Bascom Anthony, as chairman of the committee, indorsed the report in a word. The report was lost.

Report No. 27 on Revisals adopted.

Report No. 27 of the Committee on Revisals was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 27.

Your committee considered a resolution from J. E. Harrison and Mrs. R. P. Howell asking that a new question be inserted in ¶108, page 47, immediately following Question 24 of the Quarterly Conference questions, and will read as follows:

"Has the sacrament of the Lord's Supper been administered during the quarter?"

Your committee recommends concurrence.

BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

Report No. 22 on Revisals adopted.

Report No. 22 of the Committee on Revisals was read and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 22.

Your committee considered a petition from C. C. Jarrell and S. P. Wiggins to amend Chapter III., Section XII., of the Discipline, ¶193, by striking out all that follows the word "provided" and substituting therefor the following words: "that any time spent in the traveling ministry, whether on trial or in full connection, may be counted as part of the four years' probation for elder's orders, to which he may be elected on obtaining the approbation of the Annual Conference."

The paragraph, as amended, shall read as follows:

"¶193. *Ans.* A local deacon shall be eligible to the office of an elder after he has preached four years from the time he was ordained a deacon, and has obtained a recommendation from the District Conference, after a proper examination on the Course of Study prescribed by the bishops as a preparation for elder's orders; and the fact of passing an approved examination on this course shall be stated in the recommendation, which shall be signed by the President and Secretary of the Conference. He shall present to the Annual Conference such recommendation, with a note certifying his belief

in the doctrines and discipline of our Church, the whole being examined by the Annual Conference; and, if approved, he may be ordained; *provided*, that any time spent in the traveling ministry, whether on trial or in full connection, may be counted as part of the four years' probation for elder's orders, to which he may be elected on obtaining the approbation of the Annual Conference."

We recommend concurrence.

BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

Report No. 3 on Publishing Interests adopted.

Report No. 3 of the Committee on Publishing Interests was read and adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 3.

Your committee has considered memorials from the Kentucky Conference, the West Oklahoma Conference, and a memorial signed by certain individuals concerning the districting of our territory and the consolidation of our Conference organs, and has also considered a paper from the Southern Methodist Press Association. After a careful consideration of conditions, we have reached the conclusion that the dividing of the Church into areas and the establishment of a paper for each area is at this time impracticable. The Conference organ properly maintained seems to us to be the best system for the securing of denominational publicity and for the consequent advancement of the largest interest of the kingdom. We therefore recommend:

1. That we commend the Southern Methodist Press Association, composed of practically all the editors of our Church, in its efforts to solve the perplexing problems of religious journalism and to bring our periodicals to a high degree of efficiency.

2. That patronizing Conferences and single Conferences that maintain their own papers are urged to give a substantial support to these organs by making such an assessment when necessary for their maintenance as will enable them to render the most valuable service to the Church. It is also desirable to secure permanent funds sufficiently adequate to maintain these Conference papers in a manner befitting their importance.

3. That wherever practicable what is commonly known as the budget system or some other plan be used by each charge to put the Conference paper into every Methodist home. We suggest that Annual Conferences supplement the efforts

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Report No. 3 on Publishing Interests adopted.

of local charges in the circulation of our Methodist periodicals and that we regard the financing and circulating of our Conference organs as of equal importance with the other claims of the Church.

4. That one of the first objectives of the quadrennium shall be the putting of the Conference paper into every Methodist family.

5. That we recommend to the Book Agents that they give to each of the Conference papers a reasonable amount of advertising, believing that such advertising will be not only of substantial assistance to the Conference organs, but that it will largely increase the sales of the Publishing House. We furthermore recommend that the Southern Methodist Press Association be authorized to present from time to time to the Book Committee the necessity of this assistance and the importance of mutual coöperation.

6. That we also recommend that Conferences or groups of Conferences not owning their Church papers make arrangements to own, control, and publish their own organs, for we fear that, when Conference papers are owned by individuals or corporations, they can never receive the whole-hearted support to which they are entitled.

7. We recommend that the following paragraph be inserted in the Discipline immediately after the paragraph numbered 68:

"For the better instruction of our members and for the promotion of all Annual Conference enterprises, as well as the general work of the Church, let Conference organs be maintained by groups of Annual Conferences, or by a single Annual Conference where conditions require it, and, when necessary, let assessments be made for the support of these organs. By means of the budget plan, or in some other practical way, let each Church put the Conference organ into every Methodist home. Let the circulation of Church periodicals and the distribution of Christian literature be diligently and faithfully promoted by pastors and official members. Let each pastor report, for insertion in the Conference statistics, the number of Methodist families in his charge and the number of Conference organs and general organs taken, and the amount raised for the circulation of these organs."

A. C. MILLAR, *Chairman;*
STERLING FISHER, *Secretary.*

Motion prevailed asking the committee to sift the Calendar to continue its work.

Report No. 4 of the Committee on Publishing Interests was read, together with a minority report.

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J. W. Bergin, of the Central Texas Conference, moved to substitute the minority report for the majority report.

A motion to extend the time until the report be disposed of was lost.

Adjournment.

The time of adjournment having arrived by limitation, announcements were made, the Conference stood and sang "O happy day, that fixed my choice," Bishop Cannon pronounced the benediction, and the Conference stood adjourned until 3 o'clock this afternoon.

AFTERNOON SESSION.

According to rule, the Conference convened in Saturday afternoon's session at 3 o'clock, Bishop Cannon in the chair.

Devotional service.

Hymn 329, "He leadeth me," was sung. J. B. Cox, of the Mexican Mission Conference, led in prayer. Bishop Cannon read a Scripture lesson from Romans i. and addressed the Conference on the words, "beloved of God, called to be saints." The Conference then joined in singing "From Greenland's icy mountains."

Journal corrected and approved.

The minutes of Saturday morning's session were read and, with a slight correction, approved.

Bishop Cannon resigned the chair to Bishop Candler.

Race track gambling denounced.

H. H. White, of the Louisiana Conference, moved a suspension of the rules to consider a resolution denouncing race track gambling. The motion prevailed. The resolution was adopted, as follows:

RESOLUTION DENOUNCING RACE TRACK GAMBLING.

Whereas gambling is a vice and is so recognized, not only by the laws of our Church, but by the Constitutions of many States; and whereas race track gambling is an especially prevalent and seductive form of this vice; therefore be it

Resolved, That this General Conference denounces all forms of gambling, and particularly race track gambling and betting attendant thereon, and urges all lawmakers and citizens to

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support the passage and enforcement of laws for the suppression of this great evil.

H. H. WHITE, ROBERT O. RANDLE,
R. H. WYNN, H. M. CANTER,
W. S. HOLMES, F. N. PARKER,
A. M. MAYO, W. W. HOLMES.

Greetings from Presbyterian Church.

The following telegram from the Presbyterian Church of the United States was read:

CHARLESTON, W. VA., MAY 19, 1922.

Methodist Episcopal Church, South, Hot Springs, Ark.

Accept the fraternal greetings of the Presbyterian Church of the United States, in session at Charleston, W. Va.

R. C. REED, *Moderator;*
I. D. LESLIE, *Acting Stated Clerk.*

The Secretary was directed to make suitable reply.

Resignations from Boards.

The following resignations and nominations were received and acted upon:

J. B. Ivey, being on the Hospital Board, resigns from the Epworth League Board, and the Western North Carolina delegation nominates G. L. Hackney to take his place.

G. T. Rowe, being on the Board of Education, resigns from the Commission on Finance, and the Western North Carolina delegation nominates E. K. McLarty to take his place.

G. T. ROWE, *Chairman;*
J. H. BARNHARDT, *Secretary.*

Discussion of Report No. 4 on Publishing Interests resumed.

The pending matter, discussion of Report No. 4 of the Committee on Publishing Interests, was resumed.

In the midst of the discussion, J. A. Molloy, of the Tennessee Conference, moved the previous question. The motion prevailed.

A. C. Millar, Chairman of the Committee on Publishing Interests, closed the debate for the committee.

Minority report adopted.

The minority report was re-read. The minority report was adopted by a vote of 143 to 130, as follows:

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COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 4.

MINORITY REPORT.

Minority report adopted.

We, a minority of your Committee on Publishing Interests, respectfully submit, in relation to Report No. 4 of said committee, our recommendation that the General Conference do not concur in ordering the merger of our connectional publications.

JOHN W. BERGIN,
PERRY S. RADER,
C. C. JARRELL,
GEORGE B. WINTON,
WILLIAM F. QUILLIAN,
J. E. HICKMAN,
W. S. TATUM,
MRS. JOHN S. TURNER,
MRS. R. L. KIRKWOOD,
MRS. CORA TRAWICK COURT,
R. R. ELLISON,
L. W. DUVALL,
JAMES D. RANDOLPH,
E. S. BOSWELL,
S. H. BLAN.

Bishop Candler asked Bishop Atkins to take the chair for the remainder of the afternoon session.

Another resignation.

The following resignation was accepted and the nomination to fill the vacancy was confirmed:

Dr. A. E. Bonnell, of the East Oklahoma Conference, resigns from the Commission on Finance, and the delegation nominates Judge Orlando Swain to take his place.

D. H. ASTON, *Secretary.*

Personnel of Commission on Unification with M. E. Church.

Report No. 10 of the Committee on Church Relations and Bible Cause was read and adopted, as follows:

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 10.

We, your committee, report the following nominations for members of the Commission on Unification with the Methodist Episcopal Church:

Bishops: Collins Denny, Edwin D. Mouzon, John M. Moore, W. F. McMurry, James Cannon, Jr. Traveling Elders: Paul H. Linn, F. P. Culver, H. H. Sherman, D. H. Aston, Stonewall Anderson, N. M. Watson, W. E. Arnold, T. N. Ivey, J. T. Leggett, T. D. Ellis. Lay Members: J. S. Candler, H. H. White, J. H. Reyholds, H. N. Snyder, R. S. Hyer, R. E. Cooper, J. W. Fristoe, W. H. Stockham, R. E. Blackwell, G. T. Fitzhugh.

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Alternates.—Bishops J. E. Dickey and H. M. Dobbs, Traveling elders, L. B. Elrod, D. M. McLeod, S. H. C. Burgin, W. H. LaPrade, Jr., Plato Durham. Lay members, T. M. Robinson, C. C. Walsh, J. M. Rodgers, W. P. Few, L. D. Murrell.

We recommend that an Executive Committee, composed of one bishop, two preachers, and two laymen, be chosen by the Commission from its own members to whom shall be committed authority to act in all matters preliminary to further negotiations with the Methodist Episcopal Church, the full Commission being called together by said Executive Committee when in their judgment it shall be desirable or worth while.

JOHN S. CANDLER, *Acting Chairman;*
R. H. WYNN, *Secretary.*

Personnel of Commission to treat with other Churches.

Report No. 11 of the Committee on Church Relations and Bible Cause was read and adopted, as follows:

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 11.

We, your committee, nominate the following members of the Commission to treat with Church bodies of kindred faith and doctrine other than the Methodist Episcopal Church:

Bishops: Warren A. Candler, U. V. W. Darlington, H. M. Du Bose. Traveling Elders: Ivan Lee Holt, W. A. Cooper, E. B. Chappell, E. B. Hawk, J. M. Dannelly, J. A. Anderson. Lay Members: D. R. Anderson, L. F. Sensabaugh, J. G. Brown, W. C. Everett, S. G. Bratton, Levin Smith.

Alternates.—Bishops W. B. Beauchamp and S. R. Hay. Traveling elders, R. L. Russell, A. C. Millar, J. H. Light, and Curwen Henley. Lay members, E. C. Dennis, W. S. Dangerfield, John A. Kerr, and W. T. Hayter.

JOHN S. CANDLER, *Acting Chairman;*
R. H. WYNN, *Secretary.*

Members of Federal Council of Churches of Christ in America.

Report No. 12 of the Committee on Church Relations and Bible Cause was read and adopted, as follows:

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 12.

We, your committee, nominate the following members of the Federal Council of the Churches of Christ in America:

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Bishops James Atkins, W. B. Murrah, John M. Moore, W. N. Ainsworth, James Cannon, Jr., H. A. Boaz.

From the Church at Large: Plato Durham, J. S. French, J. E. Cockrell, R. G. Smith, Mrs. Hume R. Steele, R. E. Dickenson.

Members of Federal Council of Churches of Christ in America.

Conference Representatives: Alabama, Sid H. Blan; Baltimore, E. D. Newman; Central Texas, W. A. Tarver; East Oklahoma, S. H. Babcock; Florida, W. F. Dunkle; Holston, F. A. Carter; Illinois, Curwen Henley; Kentucky, W. S. Hays; Little Rock, Joe T. Robinson; Los Angeles, S. H. Werlein; Louisiana, F. N. Parker; Louisville, Mrs. J. H. Dickey; Memphis, H. H. Elder; Mississippi, M. L. Burton; Missouri, C. V. Lanius; New Mexico, C. K. Campbell; North Alabama, L. C. Branscomb; North Arkansas, C. M. Reeves; North Carolina, C. S. Wallace; North Georgia, Mrs. Luke Johnson; North Texas, George M. Gibson; Northwest, H. S. Shangle; North Mississippi, R. M. Weaver; Northwest Texas, C. M. Woodward; Pacific, C. D. Bulla; St. Louis, Thomas Mellow; South Carolina, E. O. Watson; South Georgia, W. F. Quillian; Southwest Missouri, G. B. Winton; Tennessee, John E. Edgerton; Texas, James Kilgore; Upper South Carolina, C. P. Hammond, Virginia, E. Frank Story; West Oklahoma, Forney Hutchinson; West Texas, Thomas Gregory; Western North Carolina, D. B. Coltrane; Western Virginia, R. T. Webb.

JOHN S. CANDLER, *Acting Chairman;*
R. H. WYNN, *Secretary.*

Report No. 8 of the Committee on Church Relations and Bible Cause was read and adopted, as follows:

Report No. 8 of Committee on Church Relations adopted.

COMMITTEE ON CHURCH RELATIONS AND BIBLE CAUSE, REPORT NO. 8.

We, your committee, having examined all papers bearing upon the work of the American Bible Society, report as follows:

We note with great pleasure that the American Bible Society has made distinct progress during the past quadrennium in its threefold work of the translation, publication, and circulation of the Scriptures without note or comment. The Bible is now translated in more than seven hundred languages. During the past decade some complete book of the Bible has appeared in a new language on an average of one every six weeks, the British and Foreign Bible Society and the American Bible Society being the chief producers. Since the organization of the American Bible Society, in 1816, it has issued a

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Report No. 8 of Committee on Church Relations adopted.

grand total of more than one hundred and forty-five million volumes. The American Bible Society is an indispensable adjunct to our missionary enterprises, for it furnishes the missionary with the chief implement of his work—the Bible. Its nine home and twelve foreign agencies cover the entire home and much of the foreign field occupied by our Church. The blind, the prisoner, the poor and sick in our hospitals are all special objects of care on the part of the Society. Immigrants are provided with Scripture in their own languages, Bibles being distributed to them last year in more than eighty languages. We reaffirm, with added emphasis, our full indorsement of the American Bible Society in all of its purposes, plans, and objectives.

We regret to learn that funds for carrying forward the Society's work have been lacking and that in some quarter retrenchment has been necessary. This is not due, however, to a decrease in gifts to the Society, so much as the tremendously increased call of the world for Bibles. The American Bible Society cannot adequately coöperate in the enlarged missionary program of the day without increased gifts from Churches and individuals. Its Bibles are not sold for profit, and many must be donated. Your Committee feels that the Society should have a more generous support from our Church, and we therefore recommend the assessment of $51,000 per annum in the general budget for the American Bible Society.

We commend Universal Bible Sunday as a valuable means toward exalting the Word of God before our people, as well as throughout the nation. As far as practicable, therefore, we urge our pastors to observe the day as promoted each year by the American Bible Society.

We are pleased to accept representation on the Advisory Council of the American Bible Society, and hereby respectfully request our College of Bishops to appoint a suitable representative of our Church to serve in that capacity.

Inasmuch as certain changes have been made in the method of raising funds for the American Bible Society, placing an assessment in the budget, we therefore recommend that the Discipline be so amended as to conform thereto, as follows:

1. To amend ¶90, item 4, page 37, by striking out the latter part of the sentence which begins with the word "within." So that the entire item shall read: "As to the work done by the American Bible Society."

2. To amend ¶156, Answer 15, page 64, by striking out all those words following the word "also" and adding the words "to preach upon the subject of the Bible once a year to each congregation and call attention to the work of the American

Bible Society." So that the entire paragraph shall read as follows:

"To promote all the interests of the Mission Boards of our Church in such a way as the Discipline or Annual Conference may designate; to report to the Conference the amount raised during the year within the bounds of his charge for those interests; also to preach upon the subject of the Bible once a year to each congregation and call attention to the work of the American Bible Society."

PAUL H. LINN, *Chairman;*
R. H. WYNN, *Secretary.*

Report No. 12 on Education adopted.

Report No. 12 of the Committee on Education was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON EDUCATION, REPORT NO. 12.

The quadrennium has been eventful for the educational work of the Church. The Board of Education reports gratifying progress in all departments of its activities.

In the last year of the preceding quadrennium there were enrolled in the schools of the Church 19,084 pupils. In the quadrennium just closed, this enrollment shows a gain above 9,250. In payments on assessments for education the closing quadrennium goes beyond the preceding by more than a million dollars.

An Educational Association has been organized during the last four years, and it has at each session grown in attendance and usefulness.

We give very hearty indorsement to that portion of the Episcopal Address which sets forth so well the fact that Christian education is fundamental in all Church work, and particular emphasis should attach to the statement of the bishops that "the chief objective in education is the production of well-rounded Christian character."

It is gratifying that our educational institutions, despite adverse criticism, are loyal to the idea of teaching the Bible as the authorized Word of God, and that they are in sympathy with Methodism's interpretation of that Word, loyalty and sympathy being evidenced by the declaration unanimously adopted by the Educational Association, where were present representatives from all our universities and principal colleges, together with the great majority of secondary schools. This declaration has been published and widely circulated throughout the Church, which we most heartily indorse.

The Educational Campaign, ordered by the last General Conference, did not reach the goal aimed at, but under the

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conditions of financial stress it was really a magnificent victory.

Report No. 12 on Education adopted.

SOME RESULTS OF THE EDUCATIONAL CAMPAIGN.

The educational institutions have been drawn closer together; our school men are working together at their great common task; they have learned that the interest of one institution is the interest of all and that coöperation is decidedly better than competition. The Church has been brought to appreciate the profound importance of education that is genuinely Christian.

The moral and spiritual life fo the Church has been deepened and enriched by the Movement.

Our people have been led to a higher plane of living relative to the great truth of the trusteeship of life and property.

Some results of the Campaign may be indicated by the following figures:

Life service pledges	5,300
Family altars established	21,440
Pledges to daily Bible-reading	51,583
Tithers secured	75,547
Amount of money subscribed to education for quadrennium	$23,677,902

We think that the Board of Education, for the next quadrennium, is the proper agency of the Church to conserve the results and complete the realization of the Five Objectives; it being understood that the plans and activities of the Board in securing these results shall conform to the plan of the General Conference for harmonizing the several forward movements.

We suggest to the Board of Education that as far as possible it use its efforts to Christianize even public education. Such may be a great task, and in some aspects almost impossible, but it is being done in Rhodesia, according to valuable statements made at the Educational Anniversary by Bishop Cannon, who has but recently had opportunity to investigate the public school system of that far-off African State. The bishop quotes to us the words of Cecil Rhodes, the great constructive statesman: "I am quite sure that to couple the ordinary school teaching with some religious instruction is better than to dismiss religion from within the walls of the school. Their school years are the years in which to tell the children that there is one thing in life better than material instruction, and that is religious belief."

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Report No. 12 on Education adopted.

CONCERNING THE FUTURE OF THE CHRISTIAN EDUCATION MOVEMENT.

The subsciptions already taken should be collected as nearly as possible when they are due. This ought to be done without having to use high-pressure methods. It were far better to cultivate the people through the agency of the Conference office, thereby making of them loyal supporters and permanent contributors to the cause.

The Conference office will not justify its existence merely by collecting the amounts subscribed, but especially by creating sentiment for Christian education through the literature which it circulates and by the spoken word.

Much should be done during the quadrennium before us to formulate an adequate plan of Christian education to reach over a long period of time and to enlist the entire interest of the Church carrying it out.

EMORY UNIVERSITY.

It is pleasing to note that the attendance has increased rapidly, although the standards of entrance and graduation have been raised. The increase has been from 452 in 1918 to 1,157 in 1922.

A brief survey of the seven departments of the University will show, first, the School of Liberal Arts brought over from old Emory, and as a strong feeder to it the Academy retained at the Oxford site.

In the School of Theology are eight professors of high scholarship and evangelistic spirit. An excellent building is occupied by this department. The total number of ministerial students enrolled in the entire institution is 177. One thousand and twenty-four young men have taken courses in the Correspondence School in the last four years.

The School of Law has an able faculty maintaining high standards. The Case system of study is used. The endowment of this department is $100,000.

The School of Medicine has had possession of the Atlanta Medical College since 1915, and occupies two modern, well-equipped buildings, but is not able to accommodate all who apply for entrance. The Wesley Memorial Hospital, used in connection with it, will be worth $3,000,000 when completed.

The School of Business Administration seeks to lay the foundation of a successful commercial career. It has enrolled 84 students.

The Graduate School has been in operation since 1919, offering the degress of Master of Arts and Master of Science.

For the last three years the University has maintained a

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Report No. 12 on Education adopted.

Summer School, giving opportunity for students to continue their work during the summer and for teachers to take special work in their vacation periods.

Emory is characterized by a spirit of faith and evangelistic zeal.

The needs of the near future are seven new buildings and an increase in the general endowment. We recommend an appropriation of $40,000 annually during the next quadrennium to the Theological Department of Emory University.

SOUTHERN METHODIST UNIVERSITY.

The progress of this great institution has been most notable during the quadrennium just closed. In the matter of attendance, it has grown from 864 in 1918 to 1,714 in 1922. With all of its fine equipment, it has not been able to take care of this rapid increase in the student body.

The growth in the faculty has also been remarkable. During the period which this report covers the number of full professors has increased from 24 to 33. The growth of the associate and assistant professors has been in much the same ratio. During this period the salaries have increased twenty-five per cent. The auditor's report shows that the deficit has decreased from $93,508 in 1918 to $10,515 at the present date.

The General Education Board of New York City offered one-third of a million dollars to the University on the condition that its friends raise the other two-thirds of the million. These conditions had been met before the close of the year 1920. The financial condition of the institution is steadily improving. Permanent relief is looked for from the collections on the Christian Education Movement.

The religious life in the University has been gratifying. Revivals of religion have gone through the student body in the last two years, and all of the Christian organizations of the Church have been actively at work. Dr. Sherwood Eddy paid this tribute to the student body: "I have visited all of the great institutions in the Orient and those from the Atlantic to the Pacific in this country, but have never found anywhere a cleaner or more wholesome group of students so anxious for the truth. If all the college faculties in America were such as I find here, we could soon make America Christian."

The Theological Department has been doing most excellent work, adding to our ministry increasing numbers of well-equipped and brilliant young men. We hope to see in the near future the establishment of a great School of Religious Training and Christian Service as a department of the University, whereby the religious and missionary educational activities of the Church will be combined into a harmonious whole under

MAY 20. SIXTEENTH DAY.

the control of the General Conference. We recommend an appropriation of $40,000 annually for the Theological Department during the quadrennium.

Report No. 12 on Education adopted.

The pressing needs of the University are a number of new dormitories to take care of the increasingly large number of students who seek entrance there.

We approve the tentative plan of Southern Methodist University to organize the School of Christian Service referred to in the supplement to the report of the Board of Trustees, which proposed plan is outlined in exhibit attached to said report, and authorize the completion of the plan in accordance with the conditions outlined if agreement shall be reached with the Board of Missions.

H. N. SNYDER, *Chairman;*
D. C. HULL, *Secretary.*

Leave of absence.

Leave of absence was asked for and granted C. E. Ruyle, clerical delegate from the Southwest Missouri Conference, and A. L. Scales, clerical alternate, was seated in his place.

Report No. 4 of the Committee on Missions was read. Report No. 15 of the Committee on Education was read in connection therewith. H. N. Snyder, of the Upper South Carolina Conference, asked unanimous consent to substitute a paper for Report No. 15 thereby making it the substitute for the main question. Consent was given.

Bishop McMurry speaks for War Work Commission.

R. L. Russell, of the St. Louis Conference, moved that the Conference hear Bishop W. F. McMurry, Chairman of the War Work Commission. The motion prevailed and Bishop McMurry addressed the Conference.

In the midst of the discussion J. A. Burrow, of the Holston Conference, moved an extension of time to complete the matter under consideration. After a general discussion of the subject, J. A. Burrow moved the previous question. The motion prevailed.

Perry S. Rader, Chairman of the Committee on Missions, stated that he would give half of the time allotted to him to H. N. Snyder. H. N. Snyder and P. S. Rader then spoke briefly to the two reports.

The substitute was lost by a vote of 114 to 121.

MAY 30. SIXTEENTH DAY.

Report No. 4 of Committee on Missions adopted.

Report No. 4 of the Committee on Missions was then adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 4.

Your committee had before it the record of the actions taken by the War Work Commission, the Centenary Commission, the Board of Missions, and the Board of Church Extension, concerning the disposal of the balance remaining from the fund provided in the Centenary War Work Activities, together with the request that the General Conference be asked for approval of the action taken by those Commissions and Boards.

The action of the Centenary Commission is as follows: "That we indorse the announced purpose of the War Work Commission to use the balance of the fund, after proper provision has been made for soldier and sailor welfare for the next quadrennium, for the purpose of assisting in the erection of church buildings in educational centers and with special reference to State institutions and independent foundations."

The committee recommends concurrence.

P. S. RADER, *Chairman;*
M. T. PLYLER, *Secretary.*

Adjournment.

After various announcements the benediction was pronounced by M. T. Haw, and the Conference stood adjourned until 8 o'clock to-night.

EVENING SESSION.

According to rule, the Conference convened in Saturday evening's session at 8 o'clock, Bishop Atkins in the chair.

Hymn 544, "I love to tell the story," was sung. W. A. Cooper, of the Florida Conference, led in prayer.

Journal approved.

The minutes of Saturday afternoon's session were read and approved.

Substitution.

Gaston Hartsfield, clerical alternate from the West Texas Conference, was seated in place of T. F. Sessions for the remainder of the Conference session.

Bishop Atkins resigned the chair to Bishop Denny, who read a Scripture lesson from Philippians ii.

Unanimous consent was give to place Louis Boeger

on the Board of Missions in place of W. H. Stubblefield, Jr., from the St. Louis Conference.

Bishop Cannon asked unanimous consent to correct an inadvertent error made in the report of the Commission on Budget, where they reported an assessment of $7,000 for the Commission on Temperance and Social Service when it should have read $12,000. Consent was given.

The Calendar was taken up.

Report No. 2 on Church Extension adopted.

Report No. 2 of the Committee on Church Extension was read and adopted, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 2.

Your committee has had under consideration a memorial from the Board of Church Extension requesting the addition of two paragraphs to Chapter IX. of the Discipline, as follows:

"The Board shall elect five persons, who, together with five representatives elected by the General Sunday School Board, shall constitute a Joint Committee on Church and Sunday School Architecture. Said committee shall have authority to prepare standards for the coöperating Boards. The committee shall also be authorized, under such provisions as the Boards may agree upon, to offer advice and guidance to the Church in the erection of church and Sunday school buildings.

"The Conference Board may elect a committee, one of whom may be the President of the Conference Board, which, together with a like committee of the Conference Sunday School Board, shall constitute a Joint Committee on Architecture, whose duties it shall be to promote the standards of Sunday school and church architecture provided by the Joint Committee on Architecture from the General Sunday School Board and the Board of Church Extension."

We recommend concurrence.

We have also had under consideration a memorial from said Board of Church Extension seeking to amend ¶334 of Chapter IX., page 137, of the Discipline, by striking out of the fifth and sixth lines the words "may be a member of an Annual Conference, but;" so that said paragraph, as amended, shall read:

"¶334. Article III. The Secretary shall conduct the correspondence of the Board, under its direction, and shall be

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subject to the authority and control of the Board, by whom his salary shall be fixed and paid. He shall reside where the Board is located."

We recommend concurrence.

JAMES THOMAS, *Chairman;*
MARTIN E. LAWSON, *Secretary.*

Report No. 5 on Church Extension goes to record.

Report No. 5 of the Committee on Church Extension was taken from the Calendar and read. No action being required, the report went to record, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 5.

Your committee has acted in accordance with your resolution directing us to examine the expense accounts of the Board of Church Extension. We appointed a subcommittee, which made a careful examination, and reported to us as follows:

REPORT OF SUBCOMMITTEE.

"Your committee had under consideration the report of the Secretary of the Board of Church Extension, and we also heard the Secretary and his assistant, Mr. James B. Preston.

"We are gratified to note that the expense of the office for all purposes, including salaries of the Secretary and all his forces, the expenses of all publicity, all repairs, etc., aggregate less than two per cent of the receipts of the department. This, we believe, is a record that any business institution would be proud of, and we congratulate the Secretary and our Board of Church Extension on the showing made.

"We take particular note of the fact that all expenses for printing and publicity aggregated the sum of $7,021.50, an insignificant sum, considering the volume of business done.

"On account of the growing needs of the Board of Church Extension, it was found advisable to purchase the house and lot adjoining our Church Extension office building in the city of Louisville, Ky. After carefully looking into this purchase, it is our opinion that it was a wise one, that the price paid was reasonable, and we unhesitatingly approve said purchase.

"We commend the work of Dr. Burgin, and we congratulate the Church on the record made.

"JAMES THOMAS, J. H. WELLS,
M. E. LAWSON, S. H. BABCOCK."
ROBERT O. RANDLE,

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And said report was adopted by a unanimous standing vote of the committee, by motion duly carried. Said motion included a vote of thanks to the officers and agents of the Board of Church Extension for their faithful, careful, and successful work.

JAMES THOMAS, *Chairman;*
MARTIN E. LAWSON, *Secretary.*

Report No. 12 on Missions read and discussed.

Report No. 12 of the Committee on Missions was read.

J. B. Cox, of the Mexico Mission Conference, moved to amend by striking out the words "Quarterly Conference, as well as the" in Answer 5.

Jose Ferraz, of the Central Brazil Conference, addressed the Conference in Portuguese, through Rev. James L. Kennedy, of the Central Brazil Conference, as interpreter.

On motion of A. F. Watkins, of the Mississippi Conference, Bishop Moore made statements concerning the matter under discussion, affecting the Annual Conference in Mission fields.

J. S. Ryang, of the Siberia-Manchuria Mission, addressed the Conference on the matter under consideration.

A. J. Lamar, of the Alabama Conference, moved that the report be referred to the Board of Missions, to consider and report to the next General Conference a Constitution on Mission Annual Conferences. The motion prevailed.

Report No. 8 of the Committee on Episcopacy was taken from the Calendar.

A. J. Lamar, of the Alabama Conference, moved that Report No. 6 of the Committee on Missions be substituted for the first paragraph of Report No. 8 of the Committee on Episcopacy.

After various points of order, J. A. Robins, of the Memphis Conference, moved a reference of the report to the two committees, with instructions to bring in a report Monday morning. The motion was lost.

The motion of A. J. Lamar to substitute Report No. 6 of the Committee on Missions for the first par-

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agraph of Report No. 8 of the Committee on Episcopacy was adopted.

Report No. 8 on Episcopacy amended and adopted.

The report as amended was adopted, as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 8.

Acting in accordance with a number of memorials, the Committee on Episcopacy recommends the adoption of the following:

1. To request the College of Bishops that, in the stationing of bishops to our foreign fields, assignments to fields be made successively as far as practicable for a period of four years.

2. That episcopal residences be fixed and domiciles be supplied by the Board of Missions and the Woman's Council at each of the following centers, namely:

(a) China, at Shanghai.

(b) Japan, Korea, Siberia-Manchuria, at Seoul.

(c) Europe, at Brussels, or such other point as may seem best.

(d) Brazil, at Rio de Janeiro or Sao Paulo.

(e) That Cuba, Mexico, and the Congo Mission be attached to whatever district may seem wise to the bishops.

Report No. 5 of the Committee on Boundaries and Finance was taken from the Calendar. Bascom Anthony, of the South Georgia Conference, moved that the report be laid on the table. The motion prevailed.

Schedule of annuity interest rates to be prepared.

Report No. 13 of the Committee on Boundaries and Finance was read and adopted, as follows:

COMMITTEE ON BOUNDARIES AND FINANCE, REPORT NO. 13.

Your committee respectfully recommends that this General Conference instruct the respective Secretaries of the Board of Church Extension, the Mission Board, and the Board of Finance to prepare a schedule of annuity interest rates, said rates to be adopted by any and every Board of the M. E. Church, South, using the annuity plan.

F. P. CULVER, *Chairman;*
J. TAYLOR STRATTON, *Secretary.*

Advisory Committee on Near East Relief.

Bishop Denny announced the following as members of the Advisory Committee on Near East Relief: Bishop James Cannon, Jr., Bishop John M.

Moore, Bishop H. M. Du Bose, W. A. Shelton, W. W. Pinson, C. M. Woodward, W. P. Few, R. T. Burge, C. E. Hayes, Mrs. J. H. Dickey, Mrs. Luke Johnson, Mrs. F. F. Stephens, T. N. Ivey, E. B. Chappell, F. N. Parker, Stonewall Anderson, J. H. Reynolds, President of the Woman's Missionary Council.

MAY 20. SIXTEENTH DAY.

Report No. 5 of the Committee on Temperance and Social Service was read.

Report No. 5 on Temperance and Social Service discussed and laid on table.

T. C. Ragsdale, of the Tennessee Conference, moved to amend by striking out the requirement to send to the bishop through the presiding elder all the facts in the case where divorced persons were married by Methodist preachers.

Forney Hutchinson, of the West Oklahoma Conference, moved to lay the whole report on the table. The motion was lost.

A. F. Watkins, of the Mississippi Conference, moved as an amendment that the entire first item be stricken out. T. C. Ragsdale accepted the amendment to his amendment. The amendment prevailed.

On motion of W. G. Cram, of the Korea Conference, the report was laid on the table.

Adjournment.

On motion of R. L. Russell, of the St. Louis Conference, the Conference adjourned with the benediction by Bishop Denny, to meet at 11 A.M. on Sunday at our Central Church for the consecration service of the bishops elect.

SEVENTEENTH DAY, SUNDAY, MAY 21.

MAY 21. SEVENTEENTH DAY.

Pursuant to adjournment, Conference met in Central Church at 11 A.M. for the consecration of bishops.

Consecration service.

Bishop Atkins announced Hymn 220,

Devotional exercise.

"Jesus, the truth and power divine,
Send forth these messengers of thine."

Bishop Murrah led the congregation in prayer.

The first lesson, Psalm lxxvii., and the second, Galatians i., were read by Bishop Candler.

MAY 21. SEVENTEENTH DAY.

Bishop Mouzon announced Hymn 461,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

Sermon by Bishop Candler.

Bishop Candler preached the sermon from Galatians i. 8, 9: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

The Collect was read by Bishop Moore.

The Epistle was read by F. P. Culver.

The Gospel was read by T. A. Smoot.

Presentation of bishops elect.

William Benjamin Beauchamp was presented for ordination by W. Asbury Christian and E. H. Rawlings, of the Virginia Conference.

James Edward Dickey was presented by J. H. Eakes and W. H. LaPrade, Jr., of the North Georgia Conference.

Samuel Ross Hay was presented by J. W. Mills, of the Texas Conference, and W. J. Johnson, of the North Texas Conference.

Hoyt McWhorter Dobbs was presented by S. L. Dobbs, of the North Alabama Conference, and A. J. Lamar, of the Alabama Conference.

Hiram Abiff Boaz was presented by A. D. Porter, of the Central Texas Conference, and G. S. Slover, of the Northwest Texas Conference.

Bishop Candler moved the congregation to pray, and Bishop McMurry led in prayer.

Bishop Candler examined the bishops elect as to their call and their faith, and propounded to them the ordination vows, following which he invoked the blessing of the Heavenly Father upon them.

Bishop Darlington led in the "*Veni, Creator, Spiritus.*"

Bishop Du Bose led in prayer.

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Bishop Candler led in the imposition of hands upon Bishop-elect Beauchamp, assisted by Bishops Murrah and Darlington and the presenting elders. Imposition of hands.

Bishop Candler led in the imposition of hands upon Bishop-elect Dickey, assisted by Bishops Denny and McMurry and the presenting elders.

Bishop Candler led in the imposition of hands upon Bishop-elect Hay, assisted by Bishops McMurry and Darlington and the presenting elders.

Bishop Candler led in the imposition of hands upon Bishop-elect Dobbs, assisted by Bishops Mouzon and Moore and the presenting elders.

Bishop Candler led in the imposition of hands upon Bishop-elect Boaz, assisted by Bishops Atkins and Mouzon and the presenting elders.

Bishop Ainsworth delivered the exhortation and presented a Bible to each of the newly ordained bishops.

Bishop Cannon led in the concluding prayer and Bishop Candler pronounced the benediction, after which the Secretary of the College of Bishops presented to each of the newly consecrated bishops his ordination parchment. Benediction.

MEMORIAL SESSION.

Pursuant to adjournment, Conference met in Memorial Service at Central Church at 3 P.M., Sunday, May 21, Bishop Murrah in the chair. Memorial service.

Hymn 583, "Asleep in Jesus," was sung and Bishop McMurry led in prayer. Psalm xc. was read and Hymn 593, "Servant of God, well done," was sung.

The Conference being in order, John S. Candler, for the Subcommittee on Memoirs of the Committee on Episcopacy, presented the following report: Report of Subcommittee on Memoirs.

Your Committee on Memorials beg leave to report that they have a memoir of Bishop Joseph Staunton Key, who departed this life on April 6, 1920, as prepared by Bishop William N. Ainsworth; that of Bishop Henry Clay Morrison, who died in December, 1921, as prepared by Bishop John M.

MAY 21. SEVENTEENTH DAY.

Moore; that of Bishop Elijah Embree Hoss, as prepared by Bishop Horace M. Du Bose; that of Bishop Walter Russell Lambuth, as prepared by Dr. Ed F. Cook; and that of Bishop James Henry McCoy, as prepared by Dr. L. C. Branscomb; and respectfully submit the same for the consideration and disposition of the General Conference.

R. J. YOAK,
JOHN S. CANDLER,
E. D. NEWMAN.

Memorial sketches read.

Secretary Estes read the memorial sketches of the bishops who had died during the quadrennium now closing: That on Bishop J. S. Key, written by Bishop W. N. Ainsworth; that of Bishop H. C. Morrison, written by Bishop J. M. Moore; that on Bishop E. E. Hoss, written by Bishop H. M. Du Bose; that on Bishop W. R. Lambuth, written by the Rev. Ed F. Cook; and that on Bishop J. H. McCoy, written by the Rev. L. C. Branscomb.

On motion of the chairman of the committee, each memoir was adopted and ordered to record.

The report was then adopted as a whole.

Time for final adjournment fixed.

A motion by A. J. Lamar, of the Alabama Conference, that when we adjourn it be to meet in final session to-morrow morning at 8:30 o'clock prevailed.

Adjournment.

Hymn 315, "Nearer, my God, to Thee," was sung. On motion, Conference stood adjourned, after the benediction by Bishop Murrah.

MAY 22. EIGHTEENTH DAY.

EIGHTEENTH DAY, MONDAY, MAY 22.

Pursuant to adjournment, the Conference convened in final session on Monday, May 22, at 8:30 A.M., Bishop Denny in the chair.

Hymn 538, "How tedious and tasteless the hours," was sung. F. W. Brandon, of the North Alabama Conference, led in prayer.

Journal approved.

The minutes of Saturday evening's session were read and approved.

The minutes of Sunday morning's service and session for the consecration of bishops were read and approved.

MAY 22. EIGHTEENTH DAY.

The minutes of Sunday afternoon's memorial session were read and approved.

Bishop Denny read as the Scripture for the morning Psalm ciii.

Bishop Denny resigned the chair to Bishop Candler.

Resignation from Board.

J. T. Leggett, of the Mississippi Conference, being on both the General Hospital Board and also on the Commission on Unification with the Methodist Episcopal Church, tendered his resignation from the Hospital Board. The resignation was accepted and J. R. Jones, of the Mississippi Conference, was elected to membership on the Hospital Board.

Addison Maupin, of the North Georgia Conference, asked unanimous consent to take from the Calendar, out of its order, Report No. 15 of the Committee on Revisals. Consent was not given.

Clarence Dannelly, of the Alabama Conference, moved that we immediately proceed with the preferential Calendar. The motion prevailed.

Bishop Candler resigned the chair to Bishop Beauchamp.

Bishop Beauchamp announced the very great improvement of Dr. Paul H. Linn, who is ill at the Eastman Hotel. M. E. Lawson, of the Missouri Conference, stated that he was just from the bedside of Dr. Linn, who had asked to be remembered to the Conference, and had expressed his deep appreciation of the interest manifested in his condition.

Report No. 2 on Correlation of Plans adopted.

Report No. 2 of the Special Committee on Correlation of Plans for Conservation and Promotion was taken from the Calendar, read, and adopted, as follows:

SPECIAL COMMITTEE ON CORRELATION OF PLANS FOR CONSERVATION AND PROMOTION,

REPORT NO. 2.

Your Committee on Conference, appointed to consider the conservation and promotional programs of the Centenary, the Christian Education Movement, and of the proposed

MAY 22. EIGHTEENTH DAY.

special effort for the Superannuate Endowment, with a view to finding and proposing plans for correlating and harmonizing the same, respectfully report:

Report No. 2 on Correlation of Plans adopted.

1. Representatives of all three of these interests have been before us and have explained their plans for the next quadrennium, and we have approved them.

2. It is a matter for congratulation to the whole Church that the leaders of these great causes fully appreciate the importance of each and are ready to coöperate whole-heartedly in collaborating plans whereby the objectives of three movements may be realized, by such methods as will promote the larger interests of the whole Church.

3. In order that this spirit of coöperation may take practical form during the next quadrennium, we recommend:

(a) That the Centenary Commission or authority having in charge the collection of Centenary pledges, the General Board of Education, and the Board of Finance, or their Executive Committees, be and are hereby instructed to appoint at their first meeting after the adjournment of the General Conference an Interboard Committee of nine members, three by each Board.

(b) Said committee shall serve during the quadrennium as a Committee of Reference, Council, and Decision on the conservation and promotional programs of these three causes. To this committee the authorities of each interest shall submit their respective plans for conservation and promotion, and at any time may bring any question involving the interrelationship of these programs. Said committee will have authority to consider and decide all such questions.

(c) At the fall Conferences of 1923 or subsequent thereto, when the Board of Finance decides to put on the special appeal for the Superannuate Endowment Fund, this cause shall be given preëminence, though we recognize the importance and the right of other Boards to have their usual anniversaries at these Conferences. The Superannuate Endowment cause shall have right of way from February 1 to July 1, following these Annual Conferences, and during this time the full power of the Church as far as possible shall be delivered in its interest. During this period neither the Centenary nor the Christian Education Movement will use the public agencies of the Church in promoting these programs.

JAMES CANNON, JR., *Chairman;*
LUTHER E. TODD, *Secretary.*

Communication concerning Bishop Hendrix.

Secretary Watkins read a communication concerning Bishop E. R. Hendrix, which was ordered to record, as follows:

MAY 22.
EIGHTEENTH DAY.

Communication concerning Bishop Hendrix.

Whereas Bishop Eugene R. Hendrix, D.D., LL.D., of this city, the senior effective bishop of the Methodist Episcopal Church, South, has requested his General Conference, now in session, to relieve him from further service in the episcopal office, on account of his age; and *whereas* he has filled the episcopal office for so many years with high distinction to himself, great credit to his own Church, and honor to all Methodism and Protestant Christianity; and *whereas*, by his outstanding ability, as a preacher and administrator, his broad culture and statesmanship, his fine and unfailing Christian courtesy, and his genuine fraternity and brotherliness, he has greatly endeared himself to his brethren of the Methodist Episcopal Church; therefore be it

Resolved by the Methodist Episcopal Ministers' Meeting of Greater Kansas City, That we extend to Bishop Hendrix the assurance of our esteem and affection, and our regret that he feels it necessary to give up his active work, and our prayer is that his life may be spared for yet many years to enjoy his much merited respite from such great responsibility and to go in and out among his brethren as a counselor and friend and to exert his influence for the union of our two Methodisms, which is so dear to his heart.

W. K. CHATTEN, *President;*
VESTAL G. CLARK, *Secretary.*

Reports Nos. 2 and 3 on Sunday Schools adopted.

Reports Nos. 2 and 3 of the Committee on Sunday Schools were taken from the Calendar. After explanations by M. T. Haw, Chairman of the Committee, they were adopted without reading, as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 2.

Your committee, having before it for consideration a memorial from the General Sunday School Council of the Methodist Episcopal Church, South, proposing a revision of Chapter VIII., Section II., ¶312 to ¶315 of the Discipline of 1918, entitled "The Conference Sunday School Board," reports concurrence and begs to submit the following report:

Rewrite the entire section, so that it shall read as follows:

"1. Each Annual Conference, at the session next succeeding the General Conference, shall elect for the quadrennium a Conference Sunday School Board composed of one lay member from each district and an equal number of traveling preachers, the preachers to be selected without regard to district lines; *provided, however*, that no Conference shall have a Board of less than six members, composed of equal numbers

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Reports Nos. 2 and 3 on Sunday Schools adopted.

of lay members and preachers. The members of this Board should be selected on the basis of their knowledge of and efficiency in Sunday school work. Vacancies in the Board shall be filled by the Conference. Two consecutive unexcused absences from the Board sessions shall cancel membership in the Board. Under the provisions of this chapter and in harmony with the policies of the General Sunday School Board, the Conference Board shall have power to determine the scope of its operations.

"2. The Board shall organize by the election of a Chairman, a Vice Chairman, a Secretary, a Treasurer, and an Executive Committee; *provided*, that a majority of the members of the Board shall be present at the organization meeting. Regular meetings of the Board shall be held annually during the sessions of the Conference, but a meeting may be called at any time by the Executive Committee. The Executive Committee shall transact the business of the Board between its meetings, but its actions shall be subject to the approval of the Board. The committee shall, if practicable, meet quarterly, but may be called together at any time by the Chairman. The Chairman of the Board shall be a member of the Executive Committee and shall be its Chairman. A majority of the committee shall constitute a quorum.

"3. The Board is authorized, with the consent of the Conference, to employ an Executive Secretary, who shall be the Conference Superintendent of Sunday School Work. He shall have general supervision of the work committed to the Board, under such regulations as the Board may adopt, and shall direct and supervise the work of all its workers. He shall make quarterly reports to the Executive Committee and an annual report to the Board, and do such other work as the Board shall direct. The Board is authorized, on recommendation of the Chairman and the Conference Superintendent, to employ any other workers deemed necessary. Funds to meet the expenses of the Board shall be provided (a) through the regular Conference budget, (b) through Sunday School Day offerings, and (c) through such other channels as the Board may find available.

"4. The duties of the Board shall be as follows:

"(1) To have general oversight of the Sunday school work of the Conference, including allied week-day religious instruction.

"(2) To promote the organization and development of new Sunday schools and to assist needy schools in securing proper literature and supplies.

"(3) To promote evangelism through instruction, better organization and equipment, and more effective training in

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worship and in missionary, social service, and other forms of religious activity.

"(4) To promote the training of Sunday school teachers and officers and other Christian workers.

"(5) To promote the observance of Sunday School Day, Promotion Day, and Decision Day.

"(6) To promote the use of our own literature and such additional literature as may be approved by the General Sunday School Board.

"(7) To publish and distribute such promotion literature as it deems necessary for the advancement of its work.

"(8) To coöperate with the General Sunday School Board in carrying out its plans and policies, including the promotion of Standards, of Conference, district, sub-district, city, and circuit Sunday school organization, of training schools, and of Wesley Class Federations, and of Conference-Wide Sunday School Conferences.

"(9) To furnish the General Sunday School Board at the close of each Conference year a summary of its work, together with the names and addresses of Sunday school superintendents and of district and Conference officers, giving the district, charge, and school of each.

"(10) To present a written report of its work annually to the Conference, and whenever practicable to hold a Sunday School Anniversary during the Conference session.

"(11) To estimate annually the amount of money that may be required for the support of the work under its charge and report the same to the Conference Commission on Finance for their consideration and direction in fixing the percentages of the various Conference interests.

"5. The Board shall elect a committee of three or five, one of whom may be the Conference Superintendent, which, together with a like committee from the Conference Board of Education, shall constitute a Joint Committee on Religious Education, whose duties it shall be to promote the introduction and study of religious education in our Church schools and other institutions of learning. This committee shall work in coöperation with the Joint Committee on Religious Education of the General Sunday School Board and the General Board of Education.

"6. The Board shall elect a committee, one of whom may be the Conference Superintendent, which, together with a like committee of the Conference Board of Church Extension, shall constitute a Joint Committee on Architecture, whose duties it shall be to promote the standards of Sunday school architecture provided by the Joint Committee on Ar-

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chitecture from the General Sunday School Board and the General Board of Church Extension.

Reports Nos. 2 and 3 on Sunday Schools adopted.

"7. The Board may, with the authority of the Annual Conference, purchase, lease, or improve property for the purpose of providing a place for the training of workers and for the intellectual, religious, and social culture of our young people, or for any other use of the Board. Such property, if purchased, shall be deeded to a Board of Trustees to be held in trust for the Methodist Episcopal Church, South, for the work of this Board. The trustees shall be nominated by the Sunday School Board and elected by the Conference. Vacancies in the Board of Trustees shall be filled in the same way. The trustees shall be a Board of Control of the property, and may raise funds for the improvement and maintenance of the same. The trustees shall make an annual report through the Sunday School Board and to the Annual Conference."

MARVIN T. HAW, *Chairman;*
L. F. SENSABAUGH, *Secretary.*

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 3.

Your Sunday School Committee, having before it a memorial from the General Sunday School Council of the Methodist Episcopal Church, South, proposing a revision of Chapter VIII., Section III., ¶316 to ¶321 of the Discipline of 1918, entitled "The Sunday School," begs to report concurrence and herewith submits its report touching the same as follows:

Paragraphs 316 and 317 remain unchanged.

Paragraph 318 amended as follows:

1. Add after the word "superintendent," in line seven, the words "with concurrence of the pastor."

2. Add after the word "superintendents," in line eight, the words "of departments and general officers."

The paragraph, as amended, will read:

"The Quarterly Conference of each circuit and station shall be a Board of Managers, having charge of all Sunday schools within its bounds. It shall elect at its fourth session each year, on nomination of the preacher in charge, a superintendent of each Sunday school under its care, and, on nomination of the superintendent, with concurrence of the pastor, all necessary assistant superintendents, superintendents of departments, and general officers; *provided*, that when a vacancy occurs in the superintendency of any school during the interim of Quarterly Conferences, the preacher in charge shall appoint a superintendent to serve until its next session; and *provided*, that the preacher in charge shall appoint a superintendent for any new school that may be organized

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Reports Nos. 2 and 3 on Sunday Schools adopted.

between the meetings of the Quarterly Conference. It shall be the duty of the Quarterly Conference to keep itself informed as to the condition and needs of the Sunday schools under its care, and to see that they are furnished with all necessary equipment."

Insert the following new paragraph:

"The Quarterly Conference may constitute the pastor, the Sunday school officers elected by it, and not more than three other persons a Sunday School Committee. The duties of this committee shall be as follows: To determine the policies of the school, supervise its work, including that relating to the allied work of week-day religious instruction, and to provide for the coördination of its various departments and activities; to elect annually, on the nomination of the superintendent, the pastor concurring, the teachers of the school and such officers as are not elected by the Quarterly Conference, and with the consent of the pastor and the superintendent to remove such officers and teachers whenever it may be deemed necessary; to provide for and to promote the training of officers and teachers; to create such special and standing committees as it may deem necessary; to elect such members as may be called for on general committees of the local Church; to devise ways and means for securing needed equipment and helps for the Sunday school; to develop, wherever practicable, effective plans for coördinating the work of the school with that of other agencies of the local Church; to coöperate with the pastor in preparing the annual installation service for the Sunday school officers and teachers and to make a full report of its work through the superintendent to each Quarterly Conference. The superintendent shall be chairman of the Sunday School Committee."

Insert the following new paragraph:

"Each Sunday school shall have a Workers' Council, which shall be composed of the pastor and general and departmental officers and the teachers of the school. In case, however, the Young People's and Adult Departments are not organized, one representative of each of these groups shall have membership in the Council. The functions of the Workers' Council shall be as follows: To offer a medium of exchange of ideas between the leaders of the school; to see that the school is organized and conducted according to the standard provided for it by the General Sunday School Board, and to bring the school to a full attainment of the standard as rapidly as possible; to assist in coördinating all the plans and policies of the school in the several classes and departments; to consider all the interests of the school and to recommend plans and policies to the Sunday School Committee or to the su-

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Reports Nos. 2 and 3 on Sunday Schools adopted.

perintendent where no Sunday School Committee has been created; to consider and to provide for the carrying out of plans and policies brought to it by the superintendent or by the Sunday School Committee; to consider with the pastor all matters which he may desire to bring to the attention of the entire local school leadership. The Workers' Council shall meet at least once a month wherever practicable. The superintendent shall preside over its meetings."

Substitute for ¶319 the following:

"It shall be the duty of the superintendent to see that the Sunday school is organized according to the standards established by the General Sunday School Board; to supervise the sessions of the school; to see that meetings of the Sunday School Committee and of the Workers' Council are regularly held; to preside over the meetings of the Sunday School Committee and the Workers' Council, and to bring before each of them all matters requiring their consideration; to nominate to the Quarterly Conference, with the concurrence of the pastor, the assistant superintendents, the department superintendents, and other officers of the school elected by it; to nominate to the Sunday School Committee, after consultation with the respective department superintendents and with the approval of the pastor, such officers and teachers as are not elected by the Quarterly Conference; or if no Sunday School Committee has been constituted, after consultation with the respective department superintendents, and with the consent of the pastor, to appoint all officers not elected by the Quarterly Conference, and to remove them when deemed necessary; to make a full report to each Quarterly Conference in regard to the work of the school. This report to the Quarterly Conference must include the following items:

"(a) Number of officers and teachers.

"(b) Number on Cradle Roll.

"(c) Number in Home Department.

"(d) Number of members in school not included in (a), (b), (c).

"(e) Total enrollment for the entire school, including (a), (b), (c), (d).

"(f) Number of pupils uniting with the Church during the quarter.

"(g) Number of persons taking our training course.

"(h) Amount raised on Sunday School Day (Third or Fourth Quarterly Conference).

"(i) Amount raised for missions during the quarter.

"(j) Amount raised for all other purposes during the quarter.

"(k) Total amount raised during the quarter.

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Reports Nos. 2 and 3 on Sunday Schools adopted.

"(1) How far standards of the General Board are being promoted.

"(m) Number of meetings of the Workers' Council held during the quarter.

"(n) Summary of the work of the Sunday School Committee."

Add as a new paragraph the following:

"Each school shall have a secretary and a treasurer. It shall be the duty of the secretary to keep accurate records of the school and to see that class, department, and school record books are provided and properly kept. It shall be the duty of the treasurer to keep an accurate record of all the money raised by the school, to receive and pay out the same as directed by the Workers' Council or as the book of Discipline may provide; to promote systematic giving by the pupils and to prepare an annual budget for the school and submit the same to the Sunday School Committee or, in case there be no committee, to the Workers' Council for approval and direction. Both the secretary and the treasurer shall report at least quarterly to the Sunday School Committee or to the Workers' Council."

Change ¶320 and amend as follows:

(1) Strike out the words "at the beginning of each Conference year," in lines 5 and 6, and substitute the word "annually."

(2) Strike out sub-paragraph (b). (The substance of this paragraph is incorporated in the legislation for the General Sunday School Board, where it properly belongs.)

(3) Change sub-paragraph (c) to (b) and amend by adding, after the word "missions," in line 5, the words "or for objects selected by the General Sunday School Board in its own field of work."

The paragraph, as amended, will read:

"(a) Let every Sunday school be regarded as a missionary and social service organization, and promote education in missions and social service; and let the superintendent, after consultation with the pastor, appoint annually a committee which shall have special responsibility for the promotion of instruction and training in missions and social service.

"(b) Let one Sunday in each month, preferably the fourth, be observed as Missionary and Service Day and let the offering taken on this day, as the Workers' Council may elect in advance, be a special for missions or for objects selected by the General Sunday School Board in its own field of work, or for other of the general or Conference benevolences."

Change ¶321 and amend as follows:

THE LIBRARY OF
GARRETT BIBLICAL INSTITUTE
EVANSTON, ILLINOIS

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Reports Nos. 2 and 3 on Sunday Schools adopted.

(1) Change the word "last" before the word "Sunday" in line 2 to "third."

(2) Strike out all the paragraph after the word "provided" in line 11 and substitute the following: "That when a Conference Sunday School Board employs one or more full-time workers it shall retain all the Sunday School Day offerings for its own use."

The paragragh, as amended, will read:

"Let each Sunday school observe with appropriate services the third Sunday in April, or as near thereto as practicable, as Sunday School Day and take an offering for Sunday school work, the same to be forwarded to the Treasurer of the Conference Sunday School Board. Fifty per cent of this offering shall be retained by the Conference Sunday School Board to be used in its work. The remaining fifty per cent shall be forwarded to the Treasurer of the General Sunday School Board; *provided*, that when a Conference Sunday School Board employs one or more full-time workers it shall retain all the Sunday School Day offering for its own use."

Amend Section IV., ¶323, as follows: Add, after the word "superintendent" in line 4, the words "and the Sunday School Committee." The paragraph as amended will read:

"It shall be the duty of the preacher in charge to see that each school in his charge is supplied with our periodical literature, and, after consultation with the superintendent and the Sunday School Committee, to decide as to what books and other publications shall be used in the school."

Amend ¶324 as follows: (1) Add, after the word "at" in line 3, the words "the meetings of the Sunday School Committee." (2) Strike out the word "teachers" in line 5 and substitute the words "the Sunday School Committee." The paragraph as amended will read:

"It shall be the duty of the preacher in charge to attend the school as often as practicable, to be present whenever it is possible at the meetings of the Sunday School Committee and the Workers' Council, to advise with the superintendent and the Sunday School Committee in regard to the work of the school, and to preach on the subject of Sunday schools and the religious training of children."

Amend ¶326 as follows: (1) Add, after "320" in line 7, the words "and to see that an annual installation service for Sunday school officers and teachers is held." (2) Strike out the word "last" in line 8, and substitute the word "third." Strike out the words "forward the same" in line 11, and insert "have the same forwarded." The paragraph as amended will read:

"It shall be the duty of the preacher in charge to see that a

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Committee on Missions and Social Service is appointed in each Sunday school, that one Sunday in each month is observed as Missionary and Social Service Day, and that an offering is taken on that day in accordance with the provisions of ¶320, and to see that an annual installation service of Sunday school officers and teachers is held. It shall also be his duty to see that the third Sunday in April, or as near thereto as practicable, is observed in each Sunday school as Sunday School Day, and that an offering is taken, and to have the same forwarded at once to the Treasurer of the Conference Sunday School Board."

Amend ¶327 as follows: Eliminate all of the paragraph after the words "in regard to" in line 4, and substitute the following: "all phases of work provided for in the standards of the General Sunday School Board; and annually to the Conference Sunday School Board on blanks furnished by the Board, and to the Annual Conference on the following items:

"(1) Number of Sunday schools.
"(2) Number of officers and teachers.
"(3) Number on Cradle Roll.
"(4) Number in Home Department.
"(5) Number of members not included in (2), (3), and (4).
"(6) Total enrollment, including (2), (3), (4), and (5).
"(7) Average weekly attendance.
"(8) Number of pupils uniting with Church during the year.
"(9) Number of persons taking our training course.
"(10) Number of Wesley Classes.
"(11) Amount raised on Sunday School Day.
"(12) Amount raised for missions during the year.
"(13) Amount raised for all other purposes during the year.
"(14) Total amount raised during the year."

The paragraph as amended will read:

"It shall be the duty of the preacher in charge to make a written report to each Quarterly Conference on the number and state of Sunday schools, including information in regard to all phases of work provided for in the standards of the General Sunday School Board; and annually to the Conference Sunday School Board on blanks to be furnished by the Board, and to the Annual Conference on the following items:

"(1) Number of Sunday schools.
"(2) Number of officers and teachers.
"(3) Number on Cradle Roll.
"(4) Number in Home Department.
"(5) Number of members not included in (2), (3), and (4).
"(6) Total enrollment, including (2), (3), (4), and (5).
"(7) Average weekly attendance.

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"(8) Number of pupils uniting with the Church during the year.

Reports Nos. 2 and 3 on Sunday Schools adopted.

"(9) Number of persons taking our training courses.

"(10) Number of Wesley Classes.

"(11) Amount raised on Sunday School Day.

"(12) Amount raised for missions during the year.

"(13) Amount raised for all other purposes during the year.

"(14) Total amount raised during the year."

Amend ¶328 as follows: Eliminate the word "and" after "Conference," in the last line, and add the words "and Training Schools" after the word "Institutes." The paragraph as amended will read:

"It shall be the duty of the presiding elder to promote the Sunday school cause by aiding in the establishment of new schools, visiting the schools of his district as often as practicable, preaching on the religious training of children, and encouraging the holding of Sunday School Conferences, Institutes, and Training Schools."

To all of which the committee reports concurrence.

MARVIN T. HAW, *Chairman;*
L. F. SENSABAUGH, *Secretary.*

Bishop Beauchamp resigned the chair to Bishop Dickey.

Report No. 3 on Epworth Leagues adopted.

Report No. 3 of the Committee on Epworth Leagues was taken from the Calendar; and as it contained a review of the work of the General Secretary of the League Board for the past quadrennium, and also commending the efficiency of the work done, it was adopted without reading, as follows:

COMMITTEE ON EPWORTH LEAGUE, REPORT NO. 3.

Your committee had before it the report of the General Secretary, Rev. F. S. Parker, D.D., and submitted to a subcommittee said report of the General Secretary for consideration.

We attach hereto the report of the subcommittee on the General Secretary's report, adopting same as our report on that subject, and beg leave to file the same and send said report to record.

IVAN LEE HOLT, *Chairman;*
ROBERT O. RANDLE, *Secretary.*

REPORT OF SUBCOMMITTEE.

Your committee appointed on "Report of the General Secretary" notes with great pleasure the increase in member-

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Report No. 3 on Epworth Leagues adopted.

ship, marked increase in gifts, in missionary education, growth in leadership, the change of most of the three-day Summer Conferences to Assemblies and an unprecedented attention on the part of the Annual Conference Epworth League Boards.

In 1918, owing to the absence of young men in the army, a loss in Chapters and members was reported; but at the beginning of this calendar year an increase of 1,796 Chapters and 64,918 members was reported for the four-year period. The gain during 1921 was 1,529 Chapters and 51,221 members.

During the present year there will have been held thirty-seven annual meetings of Conference Epworth Leagues, some of which will be in the sparsely populated region of our Far Western work. They are thus aiding in producing and bringing to the front leaders, and helping in all of the interests of the Church.

The annual Epworth League Assembly at Lake Junaluska is under the direction of the Central Office and is becoming a great training conference for leaders. We note that it is intended to conduct similar work west of the Mississippi River within a year or two.

The Secretary says: "The power of adding to the assessment for Conference work a sum for Epworth Leagues for the first time has enabled the Boards to undertake something for the promotion of Epworth League Conference work, and their more helpful relation to the Conferences has created an attitude of interest that has inured to the benefit of the work as a whole. The annual meeting of the Board presidents with the Conference presidents generates sympathy and comprehension and still further opens the way for coöperation between the leaders of the Epworth League organizations and the larger work of the Conferences. The total amount of assessments made for the use of the Boards last year was $39,570. We should recommend, if possible, that plans be made for larger assessments for this great work."

The organization of local Epworth League Missions, particularly in cities, has proved of great value in many ways. There are now sixty of these missions.

Attention should be called to the many unsalaried workers among the Epworth Leagues giving gladly of their leisure time. Three hundred District Secretaries and other Conference officers are giving much of their time without pay. In six of the Conferences there are salaried field secretaries who work under the joint supervision of the Conferences and Conference Boards.

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It is therefore not at all strange that out of the summer assemblies come the great majority of the volunteers for the ministry, the deaconess work, and the home and foreign mission fields. Among the fruits of the conferences are two thousand life service volunteers, who have signed cards and with whom the Life Service Superintendent is in close touch.

The Board of Education and the Board of Missions have turned over to the Epworth League Department the cultivation of volunteers who came through their activities.

Mission study through the Epworth League has had a large part in the life service of our young people. More than eight hundred classes and twelve thousand members are reported, and a plan is inaugurated by which the entire League is to be enlisted in mission study.

In the Centenary, as later in the Educational Campaign, the Epworth Leagues were enlisted among the working forces. In the Centenary they made a special freewill offering after having subscribed to the measure of their ability as members of the Church. Their freewill offering was a pledge of $300,000 for Africa, at home and abroad. According to the Annual Conference statistics $236,509 of this has been paid; and as the amount exceeds the needs of the work in the Congo, a portion has been placed to the credit of Japan under the Hatton Towson Memorial Fund.

For the first year of the quadrennium the missionary gifts of the League were $45,824. In 1921 they reached the sum of $100,757. During the same time gifts were made for other purposes, bringing the grand total for the four years up to $780,000. During the same period the income of the Board was $55,810.96, an amount equal to only about 7 per cent of the gifts of the Leagues.

The first year of the quadrennium found the Central Office with a debt of many years' standing to the Publishing Agents, amounting to $5,000. The debt has been paid, and the total income of the Board for the four years has been $55,810.96.

The League organ has wrought its way to success in every respect. The circulation is now 30,000, and the net profits for 1921 were $1,500. Receipts for the month of March were $1,100 in excess of those for the same month last year, showing an accelerated rate of financial prosperity that will probably register a larger profit for 1922.

We commend most heartily the work of the Secretary and his faithful assistants and congratulate the Church on the accomplishments of the Epworth League forces of our Church.

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Report No. 3 of Committee on Laymen's Missionary Movement adopted.

Report No. 3 of the Committee on Laymen's Missionary Movement was adopted, as follows:

COMMITTEE ON LAYMEN'S MISSIONARY MOVEMENT, REPORT NO. 3.

We, your committee, beg leave to submit Report No. 3 requesting certain changes in the Discipline to conform with the new legislation adopted in Report No. 2, as follows:

1. ¶69, Section II., and ¶97, Section V., of Chapter II.; also ¶298, Article XXIX., Chapter VII. of the Discipline of 1918, are hereby repealed.

2. We request that "Board of" be inserted in ¶90, subdivision 9, in place of "Committee on," to read as follows: "As to lay activities and what the Board of Lay Activities is doing in the bounds of the district." That "Board of Lay Activities" be substituted for "Committee on Laymen's Activities" in ¶112, division 1, sixth subdivision, to read as follows: "From the Board of Lay Activities." And that "General Board of Lay Activities" be substituted for "Laymen's Missionary Movement" in ¶276, Article VIII.

3. Amend ¶108, division 5, by adding: "(d) Christian Education Committee, (e) Committee on Stewardship and Tithing, (f) Committee on Lay Speakers." It will then read: "Have a Church Lay Leader and the following committees been elected for each Church, (a) a Missionary Committee, (b) an Evangelistic Committee, (c) a Social Service Committee, (d) Christian Education Committee, (e) Committee on Stewardship and Tithing, (f) Committee on Lay Speakers; and what are their reports?"

4. Amend ¶113 by striking out paragraph as now phrased and re-writing it. It will then read: "Before the session of the Annual Conference a Church Conference shall elect an Evangelistic Committee, a Social Service Committee, a Missionary Committee, a Christian Education Committee, a Committee on Stewardship and Tithing, and a Lay Speakers' Committee and in circuits a Church Lay Leader.

5. Change ¶112, pages 49 and 50 of the Discipline of 1918 so as to read as follows:

"¶112. Ans. 4. The following shall be the general order of business:

"I. Receiving reports;

"1. From all the preachers in the Church, of their labors since the last meeting;

"2. From the Class Leaders;

"3. From the Sunday Schools;

"4. From the Stewards;

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"5. From the Epworth Leagues;
"6. From the Woman's Missionary Societies;
"7. From the Board of Lay Activities;
"(1) From the Lay Leader;
"(2) From the Missionary Committee;
"(3) From the Social Service Committee;
"(4) From the Evangelistic Committee;
"(5) From the Christian Education Committee;
"(6) From the Christian Stewardship Committee;
"(7) From the Lay Speakers' Committee.

"II. Questions:

"1. Are there any reports or recommendations from the Church Cabinet?

"2. Can anything more be done to strengthen and build up the Church in the community and to advance the cause of Christ?"

W. ERSKINE WILLIAMS, *Chairman;*
J. F. RAWLS, *Secretary.*

Report No. 4 of Committee on Laymen's Missionary Movement considered.

Report No. 4 of the Committee on Laymen's Missionary Movement was taken from the Calendar. This report dealt with the transfer of the property of the Southern Assembly Corporation to the General Board of Lay Activities.

Motion to table lost.

J. A. Robins, of the Memphis Conference, moved to lay the report on the table. The motion was lost.

Bishop Cannon asked to explain.

On motion of M. T. Haw, of the St. Louis Conference, Bishop Cannon was asked to explain the status of the Lake Junaluska Assembly, now under discussion.

Amended.

On motion of M. E. Lawson, of the Missouri Conference, the report was amended to read, "provided that the Board of Lay Activities be instructed not to accept the property unless it be free from debt."

Report adopted as amended.

The report as amended was adopted, as follows:

COMMITTEE ON LAYMEN'S MISSIONARY MOVEMENT, REPORT NO. 4.

We have before us a paper from the Southern Assembly, as follows:

"It has been the cherished desire and the openly declared purpose of the Commissioners of the Southern Assembly that the Assembly shall come directly under the control and management of the Church.

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"The Assembly has now become self-supporting. The annual income exceeds the current expense of operation. It was decided at the meeting of the Commissioners in August, 1921, to secure enough subscriptions from the laymen of the Church to liquidate all indebtedness of the Assembly before the meeting of this General Conference, and $55,000 in reliable subscriptions were made for this purpose; but those in charge of other great interests of the Church requested that the securing of these subscriptions be deferred until after the General Conference, lest the special campaigns being made by the Centenary and the Educational Commission should be interfered with. In view of this request, the effort to secure subscriptions was discontinued for the time being, but it is proposed and it is expected to continue this solicitation in a quiet way as rapidly as possible without conflicting with the other interests of the Church, with the confident expectation that through the subscriptions by the laymen, together with the sale of lots, all the outstanding obligations of the Assembly will be paid.

Report adopted as amended.

"As, however, it has not been possible up to the present time to secure the full amount of the subscriptions needed to carry out the purpose of the Commission, and it will be four years before the next meeting of the General Conference, the Commissioners of the Southern Assembly herewith request the General Conference to authorize the Board of Lay Activities to accept control of the Southern Assembly Corporation whenever the Commission of the Southern Assembly may have made the conditions of transfer satisfactory to the Board of Lay Activities.

"THE SOUTHERN ASSEMBLY, BY J. R. PEPPER, *President.*"

After fully considering same, we report concurrence; *provided*, that the Board of Lay Activities be instructed not to accept the property unless it be free from debt.

W. ERSKINE WILLIAMS, *Chairman;*
J. F. RAWLS, *Secretary.*

Bishop Dickey resigned the chair to Bishop Hay.

Report No. 2 of the Special Committee on Hospitals was taken from the Calendar, read, and adopted, as follows:

Report No. 2 on Hospitals adopted.

SPECIAL COMMITTEE ON HOSPITALS, REPORT NO. 2.

Your committee, appointed to receive and consider memorials and petitions from various Annual Conferences and

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other bodies asking for the establishment of a General Hospital Board, beg leave to report as follows:

Report No. 2 on Hospitals adopted.

We had before us a memorial signed by R. E. Dickenson, R. E. L. Morgan, and J. B. Cochran, members of the General Conference; a memorial from Colorado Springs signed by A. P. Harley, Joseph E. Hudson, and W. H. Cryer, laymen; a memorial from the Missouri Conference and a memorial from the West Oklahoma Conference, all petitioning and praying for the establishment of a tuberculosis sanatorium at some suitable point in the West.

We respectfully ask that these memorials be referred to the General Hospital Board, as provided for in Report No. 1, for further consideration. W. J. JOHNSON, *Chairman;*
C. E. HAYES, *Secretary.*

Organization of Golden Cross Society authorized.

Report No. 3 of the Special Committee on Hospitals was read and adopted, as follows:

SPECIAL COMMITTEE ON HOSPITALS, REPORT NO. 3.

Your committee beg leave to report that we have had before us a memorial from a meeting in Dallas of delegates to the General Conference and others from the five Annual Conferences in Texas and the Los Angeles Conference asking for the organization of the Golden Cross Society as an auxiliary to the Board of Hospitals created as per our Report No. 1, this Golden Cross Society to be based on the plan of annual memberships as operated by the Red Cross, the Salvation Army, and others, for the purpose of interesting the entire membership of our Church in the work of building and sustaining hospitals and in raising funds annually under the direction of the Hospital Board.

We recommend concurrence.

W. J. JOHNSON, *Chairman;*
C. E. HAYES, *Secretary.*

Report No. 5 on Episcopacy adopted.

Report No. 5 of the Committee on Episcopacy was read. R. G. Mood, of the North Texas Conference, moved an amendment that the paragraphs be numbered by the Committee on Editing the Discipline so as to sequence with the other paragraphs of the Discipline. The motion prevailed. The report as amended was adopted, as follows:

MAY 22.
EIGHTEENTH DAY.

COMMITTEE ON EPISCOPACY, REPORT NO. 5.

Report No. 5 on Episcopacy adopted.

Your committee recommend that we amend Chapter XXII., Section I., by inserting the following to be numbered paragraph 552:

"The Committee of Appeals is hereby empowered and directed to sit as a Judiciary Committee to consider and decide all questions of law which may arise in the administration of the affairs of the General Boards and Committees of our Church, either at home or in the foreign fields, upon the written request of one-third of the Board, attested by the Chairman and Secretary of the Board or Boards involved."

The paragraph following in Chapter XXII., Section I., Discipline of 1918, shall become paragraph 553, and remain as it now stands.

A. J. LAMAR, *Chairman;*
J. R. COUNTISS, *Secretary.*

Bishop Hay resigned the chair to Bishop Dobbs.

Bishop Dobbs told of a tender message he had received from Bishop Hendrix, with a gavel used by Bishops Wilson and Hendrix, and which goes now to our Senior Bishop, Warren A. Candler.

Report No. 10 of the Committee on Episcopacy was taken from the Calendar and read. On motion of J. B. Mitchell, of the Florida Conference, the report was laid on the table.

Report No. 5 of the Committee on Itinerancy, with a minority report, was read. Motion prevailed to lay both reports on the table.

Organization of Commission on Unification with M. E. Church.

Bishop Mouzon announced the organization of the Commission on Unification, as follows:

At a called meeting of the Commission on Unification with the Methodist Episcopal Church, held at 10 P.M. on Saturday, May 20, the following organization was effected:

Chairman, Bishop E. D. Mouzon; Secretary, H. H. Sherman.

Executive Committee: Bishop E. D. Mouzon, T. N. Ivey, Paul H. Linn, John S. Candler, and J. H. Reynolds.

J. H. SHERMAN, *Secretary of the Commission.*

Organization of Commission on Unification with Other Churches.

The organization of the Commission on Unification with Churches of like faith was announced, as follows:

MAY 22. EIGHTEENTH DAY.

COMMISSION ON UNION WITH OTHER CHURCHES OF LIKE THEOLOGICAL BELIEF.

The Commission met in the Eastman Hotel on Monday morning at 8:30 o'clock. Bishop W. A. Candler was elected permanent Chairman and Dr. E. B. Chappell permanent Secretary.

Bishop Mouzon appointed Chairman of Committee of Appeals.

Bishop Denny announced that the College of Bishops had appointed Bishop E. D. Mouzon to be Chairman of the Committee of Appeals.

Report No. 12 on Itinerancy adopted.

Report No. 12 of the Committee on Itinerancy was read and adopted, as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 12.

Your committee had before it a resolution signed by several members of the General Conference reading as follows:

"*Be it resolved*, That this General Conference request the bishops in their administration of the Annual Conferences to enlarge the districts, when practicable, and so arrange that undeveloped territory be associated with well-developed charges to the end that presiding elders may conserve their time in the care of the strong charges and give extra time to the development of the weak charges and the opening of new work."

We recommend concurrence.

FORNEY HUTCHINSON, *Chairman;*
R. G. MOOD, *Secretary.*

Bishop Dobbs resigned the chair to Bishop Boaz.

Report No. 24 on Revisals adopted.

Report No. 24 of the Committee on Revisals was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 24.

Your committee has considered a paper referred to it from the Sunday School Board asking for a new paragraph in the Discipline touching the business of the Quarterly Conference, and begs leave to recommend concurrence in said request, thus adding a new paragraph to be numbered 108, Answer 8, as follows:

"¶108. *Ans.* 8. The Quarterly Conference may, upon the nomination of the preacher in charge, elect a Board of Religious Education, which, under such regulations as the Quarterly Conference may adopt, shall have supervision of

MAY 22. EIGHTEENTH DAY.

the entire program of religious education for the charge. The Board of Religious Education, upon the nomination of the preacher in charge, and with the concurrence of the Quarterly Conference, may elect for the charge a Director of Religious Education whose duties shall be defined and whose work shall be supervised by the Board."

BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

Report No. 15 on Revisals amended and adopted.

On motion of A. J. Lamar, of the Alabama Conference, the rules were suspended, and Report No. 15 of the Committee on Revisals was taken from the Calendar out of its order and read.

An amendment was offered making the ages 12 to 21. The amendment was accepted.

J. B. Winn, of the Virginia Conference, moved as an amendment that all reference to age be stricken out.

W. G. Cram, of the Korea Conference, moved that the Winn amendment be laid on the table. The motion prevailed.

Junior Board of Stewards provided for.

W. G. Cram moved the previous question. The previous question was ordered. The report as amended was adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 15.

Your committee considered the following memorial:

"*Be it resolved*, That ¶218, Section XVI., page 86, Chapter III. of the Discipline be amended to read as follows:

"'Every pastoral charge shall be entitled to one steward for every thirty members, to be elected annually: *provided, nevertheless*, that each society in a circuit may have one steward and each circuit or station may have at least seven; and *provided, further*, that there may be elected a Junior Board of Stewards for each station and circuit, said Junior Board to be composed of members of the Church between the ages of 12 and 21, and they shall sit with the Senior Board, participate in its deliberations, but shall not be entitled to vote on any question.'"

BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

MAY 22. EIGHTEENTH DAY.

The following resolution was passed:

Detailed estimates to be furnished Commission on Budget.

Be it resolved, That all General Boards, Commissions, committees, and other interests requiring appropriations from the General Conference shall, in so far as may be practicable, file with the Commission on Budget, at least 30 days prior to the meeting of each General Conference, a detailed estimate of their budget for the succeeding quadrennium, and shall assist said Commission in getting such data and information as may enable the Commission on Budget to perform its duties intelligently.

J. R. LAIRD,
J. H. EAKES,
BASCOM ANTHONY.

Report No. 14 on Revisals adopted.

Report No. 14 of the Committee on Revisals was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON REVISALS, REPORT NO. 14.

Your committee considered several memorials asking that Chapter II., Section VI., page 41, ¶100, be amended by inserting after the word "absence" the words "an elder appointed by him or," the amended paragraph to read as follows:

"*Ques.* 3. Who shall preside in a Quarterly Conference?

"¶100. *Ans.* The presiding elder, or, in his absence, an elder appointed by him or the preacher in charge."

We also considered memorials asking that Chapter III., Section IV., page 62, ¶147, be changed to conform to the above by adding at the close of the paragraph the words "or an elder appointed by him," the amended paragraph to read as follows:

"*Ques.* What are the duties of a preacher who has the charge of a circuit, station, or mission? . . .

"*Ans.* To hold Quarterly Conferences in the absence of the presiding elder or an elder appointed by him."

We recommend concurrence.

BASCOM ANTHONY, *Chairman;*
J. W. HUNT, *Secretary.*

Report No. 18 on Revisals adopted.

Report No. 18 of the Committee on Revisals was taken from the Calendar and read. A motion to table failed. The previous question was ordered. The report was adopted, as follows:

MAY 22. EIGHTEENTH DAY.

COMMITTEE ON REVISALS, REPORT NO. 18.

Your committee have considered and recommend for concurrence the following memorial:

We respectfully petition that the first two lines of ¶66, book of Discipline, be amended by inserting after the words "Annual Conference," in line 1, the words "at its first session after each Annual Conference," and before the word "Committee," in line 2, the word "Quadrennial," so that the entire part of paragraph as amended shall read as follows:

"Let every Annual Conference, at its first session after each General Conference, appoint a Quadrennial Committee on Admissions."

BASCOM ANTHONY, *Chairman*;
J. W. HUNT, *Secretary*.

Bishop Boaz resigned the chair to Bishop Candler.

Report No. 6 on Publishing Interests adopted.

Report No. 6 of the Committee on Publishing Interests was taken from the Calendar, read, and adopted, as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 6.

We have considered the following resolution signed by H. J. Paylor and H. A. Barrow:

"*Be it resolved*, That the policy heretofore pursued by the Puslishing House of furnishing offices to the various Boards in Nashville free of rent be discontinued, and that rent at the prevailing rate for similar space in Nashville be charged all interests outside the business of the Publishing House proper."

We recommend that the resolution be referred to the Book Committee for consideration.

A. C. MILLAR, *Chairman*;
STERLING FISHER, *Secretary*.

Report No. 13 of the Committee on Missions was read. A motion to table was lost. R. G. Mood, of the North Texas Conference, moved to refer the report to the Committee on Constitutional Questions, with the request that they report to the next General Conference on the question involved. The motion prevailed.

Ten practical educators appointed.

Bishop Denny announced the names of the ten practical educators called for by the Discipline, and appointed by the College of Bishops, as follows:

MAY 22. EIGHTEENTH DAY.

Paul H. Linn, Comer M. Woodward, Andrew Sledd, J. A. Robins, W. P. Few, J. M. Williams, J. Reese Lin, R. T. Webb, W. F. Quillian.

Siberia Mission bounded.

Report No. 14 of the Committee on Missions was read and adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 14.

Your committee recommend that a paragraph be inserted between paragraphs 774 and 775, page 306 of the Discipline, describing the boundary of the Siberia Mission, as follows:

"¶775. The Siberia Mission shall include Siberia and the work among the Koreans and Russians in Manchuria."

PERRY S. RADER, *Chairman;*
M. T. PLYLER, *Secretary.*

Motion prevailed that the Editor of the Discipline be authorized to number the paragraphs in sequence, regardless of the numbering submitted in the different reports.

Report No. 18 on Missions adopted.

Perry S. Rader, of the Southwest Missouri Conference and Chairman of the Committee on Missions, announced that an address to the Church had been prepared by the Committee on Missions in Report No. 18. The report was adopted, as follows:

COMMITTEE ON MISSIONS, REPORT NO. 18.

Your committee asks the General Conference to adopt as its own the following as an address to the Church concerning the shortage in the payment of the Centenary pledges:

To the Ministers and Members of the Methodist Episcopal Church, South: The one outstanding fact of the quadrennium just passed in review by this General Conference has been the truly noteworthy increase and the magnificent total of our Churches' contributions in money. To the Centenary and the Educational Campaigns, causes in no sense hostile to each other, but close akin and parallel, in interest and in importance, our people have given sums that but a few years ago would have been counted incredible. This Conference has taken special pains to provide that any slight conflicts of interest and administration that might have arisen in the collection of the subscriptions to these two funds shall be wholly obviated. From now on the coördination between the two will be complete. In the interest of a collection absolutely

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EIGHTEENTH DAY.

Report No. 18 on Missions adopted.

one hundred per cent in full of all these pledges we address to you this letter.

It is only fair that you should know all the history of the collection and application of the Centenary Fund. For that purpose we cite you several self-explanatory items from the report just rendered by the General Treasurer, Hon. John E. Edgerton:

Total receipts to May 1, 1922	$14,402,499 87
Expenses to date:	
(1) Of cultivation, preparation, and campaign	511,491 15
(2) Columbus celebration	302,012 65
(3) Collection (beginning July, 1919)	1,010,096 97

From these figures you will see that the expenses of collection, including the Memphis meeting, have been between 7 and 8 per cent of the receipts, and the total expense, from some parts of which we are still gathering large returns, about 12 per cent. On pledges due there is a deficiency of about six millions of dollars. There has been no misapplication of Centenary money. There has been no extravagance in expense accounts. The figures of the Treasurer make this so evident that any hints to the contrary must be seen at once to be false. For any of our ministers or members to believe or circulate such charges is to sin against the facts and against the integrity and good name of the Church which we all love. Already more than eleven millions of dollars have been applied to the work on the fields, and another million and a half is ready to be sent. The money is going straight to the objects for which it was asked and given. We urge our pastors everywhere, as shepherds of the flock of Christ, to assure their people that no part of their money has been wasted and that none will be.

Permit us to urge upon you two absolutely final and compelling considerations why all Centenary pledges should be paid in full:

1. The first of these is found in the fruits of the Centenary, and in the disaster that would result from failure now. This great increase of our missionary giving has been blessed of God, in the heartening and revivifying of our work on the various fields to a degree which it is impossible to picture to you. The native Churches have responded nobly, inaugurating themselves a great campaign of intercession, of giving, and of life service. They are not only assuming as never before the support of their own work, but are joining us in making contributions in money and workers for the conquest of the world for Christ. The missionaries have taken new heart at

MAY 22. EIGHTEENTH DAY.

Report No. 18 on Missions adopted.

the arrival of reënforcements and at the increase of equipment in buildings and supplies on a scale which they had before never dared hope for. They feel that their Church has not forgotten them. Plans for building and enlargement have been inaugurated on their faith that we will pay what we have promised. To check those movements and thwart those plans and blast those hopes would be a calamity so indescribable that it would go far to neutralize the good already done. Surely every one who has subscribed to the Centenary will think twice before becoming a party to such a disaster.

2. The second great consideration which we lay upon your consciences is that Christians must not default. Not to keep a pledged word is a sin that in the business world men hold unpardonable. How much graver is it when we have made our promise to God! We did not pledge these sums to the Centenary Commission, nor yet to the needy missionaries and their fields. We offered them solemnly upon the altar of Christ, that Saviour and Redeemer who gave himself for us. Any member of the Church who repudiates a promise such as that not only besmirches the honor of his Church but shames himself in the eyes of his own Lord. "But, brethren, we are persuaded better things of you, and things that make for salvation, though we thus speak. Let us therefore continue patient in well doing, for in due season we shall reap, if we faint not."

PERRY S. RADER, *Chairman;*
M. T. PLYLER, *Secretary.*

Louisiana Conference boundary defined.

R. H. Wynn, of the Louisiana Conference, asked unanimous consent to take Report No. 7 of the Committee on Boundaries and Finance from the Calendar out of its order. Consent being given, the report was read and adopted, as follows:

COMMITTEE ON BOUNDARIES AND FINANCE, REPORT NO. 7.

We considered a memorial from the first Quarterly Conference of the First Church, Shreveport charge, Louisiana Conference, asking that the words "All German Churches in Louisiana shall belong to the Louisiana Conference" be eliminated and define the boundary of the Louisiana Conference as follows:

"Louisiana Conference shall embrace the State of Louisiana."

We recommend concurrence.

F. P. CULVER, *Chairman;*
J. TAYLOR STRATTON, *Secretary.*

MAY 22. EIGHTEENTH DAY.

J. A. Anderson, of the North Arkansas Conference, moved that 10:30 this morning be fixed as the hour in which we shall proceed with the customary closing devotions.

Resolution concerning salaries.

J. B. Winn, of the Virginia Conference, moved a suspension of the rules to consider a resolution by M. T. Plyler. The motion prevailed and the resolution was read and passed, as follows:

CONCERNING SALARIES.

In order that the Church may be informed and the Boards and their employees may be protected from the hurt of frequent rumors that exorbitant salaries are being paid; therefore be it

***Resolved*, That this General Conference instruct all Boards, Commissions, and committees to publish in their Yearbooks or other publications of general circulation the salaries paid all who are employed by such Boards, Commissions, and committees.**

M. T. PLYLER,
H. M. NORTH,
JOSEPH G. BROWN,
W. P. FEW,
J. R. LAIRD.

Resolution of thanks.

The following resolution of thanks was adopted by a unanimous standing vote:

RESOLUTION OF THANKS.

Whereas the General Conference has been most generously and graciously entertained in the City of Hot Springs; therefore be it

***Resolved*, That we extend our cordial thanks and grateful appreciation to those who have contributed so much to our convenience and pleasure, as well as to the efficiency of the Conference.**

We desire to make special mention of the General Conference Entertainment Committee for their forethought in planning and zeal in caring for our comfort.

We desire to thank Brother Marion S. Monk and his efficient Local Committee, with the officers and members of the Central Methodist Church, and the other Methodist pastors and Churches.

We desire to thank the pastors and congregations of other denominations of the city for their courtesies.

MAY 22. EIGHTEENTH DAY.

Resolution of thanks.

We desire to thank the City of Hot Springs and Mr. Frank Head, manager of the theater, for the use of their splendid auditorium.

We desire to thank Mr. W. E. Chester, of the Eastman Hotel, for his generous consideration of the Conference and his hospitable care of us. Especially do we record our appreciation for the complimentary tickets to the hot baths of this famous resort.

We thank the press for the ample space devoted to our proceedings and their efforts to carry the news to the country; also C. D. Bulla for his efficient work on the *Daily Advocate,* and T. D. Ellis and F. A. Carter of the General Conference Entertainment Committee.

We thank the railroads for their attentions in travel and concessions in tariff.

We thank the stenographers, Misses Baldauf and Hayes, for their skillful labors; and the pages for their assistance on the floor.

Last, but not least, we thank our own Secretaries for their heavy labors in our behalf and their remarkable efficiency in keeping the records of the Conference.

To all others who have helped in many inconspicuous ways we return our hearty thanks.

Be it resolved, That a copy of these resolutions be furnished the press with our best compliments.

Change in resolution authorized.

J. H. Eakes asked permission to change the resolution with reference to the Boards, etc., furnishing the Commission on Budget an estimate of their requirements for the next quadrennium sixty days before the session of the next General Conference so as to read "thirty days." The permission was granted.

Reports of Boards and Commissions to be filed.

The following resolution was passed:

REPORTS TO BE FILED.

Be it resolved, That all Standing Boards and Commissions of the General Conference be requested to file their reports with the Secretary of the General Conference before the third day's session of the next General Conference.

Organization of Committee on Entertainment.

The organization of the Committee on Entertainment of the General Conference of 1926 was an-

MAY 22. EIGHTEENTH DAY.

nounced as follows: S. H. C. Burgin, Chairman; R. S. Satterfield, Secretary.

Report No. 5 on Superannuate Endowment Fund adopted.

L. E. Todd called up Report No. 5 of the Committee on Superannuate Endowment Fund. The rules were suspended and the report was read and adopted, as follows:

COMMITTEE ON SUPERANNUATE ENDOWMENT, REPORT NO. 5.

Your committee had before it the following report of one of its subcommittees:

"The quadrennial report of the Board of Finance is very complete and reveals the following outstanding facts:

"The Board was organized under the authority of the last General Conference. Its organization was completed and charter obtained in July, 1918, and its principal office was located at St. Louis, Mo.

"In September, 1918, the Superannuate Endowment Fund of the Church was formally transferred to this Board and consisted of a total capital fund of $446,080.25 and uncertain assets in addition thereto, consisting of old notes and various bequests that were of doubtful value totaling $102,090.75 and two Conference Funds totaling $7,495.

"The work of the Board has been conducted in the main by its Secretary, Dr. Luther E. Todd, under the direction and supervision of the General Board. Dr. Todd has rendered very effective service and has the work well organized and plans prepared for the enlarged work of said Board in raising the proposed $10,000,000 Endowment Fund. The Secretary has visited all of the Annual Conferences in America, except one, from one to four times during the past quadrennium.

"The total capital of the fund has increased in the period from September, 1918, to March 31, 1922, from $445,080.25 to $817,686.74, an increase of $371,606.49. In addition the Board has appropriated during this period out of its income to the Conference claimants the sum of $126,778.23.

"The Conference funds held by the General Board have increased from $7,495, owned by two Conferences, to $38,-937.68, owned by thirteen Conferences.

"The books of the Board have been each year audited by certified accountants, which audits were submitted to your committee for inspection. The audits have been each year

MAY 23. EIGHTEENTH DAY.

reviewed and approved by the General Board and have been distributed throughout the whole Church.

"We have especially examined into the expenses of said Board since its organization, a statement of the expenses by the month having been submitted to your committee, and we believe the work has been as economically handled as could be done and at the same time give efficient service.

R. E. STACKHOUSE, *Chairman;*
G. W. BARCUS, *Secretary.*"

We recommend concurrence. PAUL H. LINN, *Chairman;*
L. H. ESTES, *Secretary.*

J. S. Ryang, of the Siberia-Manchuria Mission, asked unanimous consent to amend Report No. 14 of the Committee on Missions by striking out the word "Northern" before "Manchuria." Permission was granted. The report as amended was then adopted.

Vote of thanks to General Superintendents.

E. Frank Story, of the Virginia Conference, moved a vote of thanks to our General Superintendents for their courtesy in presiding during the sessions of the General Conference. A. F. Watkins, Secretary of the Conference, put the motion and it unanimously prevailed.

Secretary Watkins called attention to the rule adopted at Oklahoma City with reference to delegations organizing and sending to the Secretary their assignments to the various Standing Committees, and urged their observance of this rule for the next General Conference.

Closing service.

The hour for the order of the day having arrived, Bishop Candler announced Hymn 228, "Blest be the dear uniting love," and the Conference stood and sang the same. F. N. Parker, of the Louisiana Conference, led in prayer.

Bishop Candler made appropriate and concluding remarks. The Conference sang "Praise God, from whom all blessings flow."

MAY 22. EIGHTEENTH DAY.

Conference adjourns.

Bishop Candler pronounced the benediction and the Nineteenth General Conference of the Methodist Episcopal Church, South, adjourned *sine die*.

A. F. WATKINS, *Secretary;*
FITZGERALD S. PARKER,
J. A. BURROW,
L. H. ESTES,
M. T. HAW,
R. G. MOOD,
I. C. JENKINS,
R. S. SATTERFIELD,
J. R. COUNTISS,
W. E. MORRIS,
Assistant Secretaries.

EUGENE R. HENDRIX,
WARREN A. CANDLER,
JAMES ATKINS,
COLLINS DENNY,
JOHN C. KILGO,
WILLIAM B. MURRAH,
EDWIN D. MOUZON,
R. G. WATERHOUSE,
JOHN M. MOORE,
W. F. MCMURRY,
U. V. W. DARLINGTON,
HORACE M. DU BOSE,
W. N. AINSWORTH,
JAMES CANNON,
W. B. BEAUCHAMP,
JAMES E. DICKEY,
S. R. HAY,
HOYT M. DOBBS,
H. A. BOAZ,
Bishops.

MAY 22. Thirteenth Day.

Bishop Candler pronounced the benediction and the Nineteenth General Conference of the Methodist Episcopal Church, South, adjourned sine die.

Conference adjourns.

A. F. WATKINS, Secretary;
FITZGERALD S. PARKER,
J. A. BURROW,
I. H. ESTES,
M. T. HAW,
R. C. MOOD,
I. C. JENKINS,
R. S. SATTERFIELD,
J. R. COUNTISS,
W. D. MORRIS,
Assistant Secretaries.

EUGENE R. HENDRIX,
WARREN A. CANDLER,
JAMES ATKINS,
COLLINS DENNY,
JOHN C. KILGO,
WILLIAM B. MURRAH,
EDWIN D. MOUZON,
R. G. WATERHOUSE,
JOHN M. MOORE,
W. F. MCMURRY,
U. V. W. DARLINGTON,
HORACE M. DU BOSE,
W. N. AINSWORTH,
JAMES CANNON,
W. B. BEAUCHAMP,
JAMES E. DICKEY,
S. R. HAY,
HOYT M. DOBBS,
H. A. BOAZ,
Bishops.

Vote of thanks to General Superintendents.

E. E. Hoss, of the Virginia Conference, moved a vote of thanks to the General Superintendents for their conduct during the sessions of the General Conference, put the motion and it unanimously prevailed.

Secretary Watkins called attention to the rule adopted at Oklahoma City with reference to delegates expending and sending to the Secretary their assessments to the various Standing Committees, and urged their observance of this rule for the next General Conference.

The hour for the order of the day having arrived, Bishop Candler announced Hymn 228, "Blest be the dear uniting love," and the Conference stood and sang the same. F. N. Parker, of the Louisiana Conference, led in prayer.

Bishop Candler made appropriate and concluding remarks. The Conference sang "Praise God, from whom all blessings flow."

APPENDIX.

APPENDIX

I. THE EPISCOPAL ADDRESS.

Dear Brethren: By the grace of our Lord we are assembled in circumstances which call for the deepest gratitude to Almighty God for the mercies which have distinguished his dealings with us through the closing quadrennium. The Lord of the harvest has, it seems to us, set the seal of approval upon our apostleship and upon our doctrines and our polity in a more marked degree than in any former period of our history, although from the first we have not been without unmistakable signs of the divine blessing upon the work of our hands.

We have prayed, and now pray again, that all our councils shall be under the blessed guidance of the Holy Spirit; that the love of God and of one another may dominate all our sentiments and motives; that in all our dealings we may seek not our own wills but the will of him who has called us to these high responsibilities; that even in the midst of the arduous toils which the occasion implies we may grow in grace and in the knowledge of the truth as it is in Jesus. Even a General Conference should not forget that there is a Methodist doctrine known as backsliding and so be on guard against a further verification of a doctrine which we all know to be true.

While we give devout thanks to Almighty God for sparing our lives and yours, for giving us health and strength for our work, and for crowning all his gifts with spiritual mercies, we are saddened by the fact that within the quadrennium death has invaded our ranks and taken from our working force and fellowship five of our most beloved and honored colleagues. We call over their names reverently and with loving appreciation of the distinguished service which they have rendered the Church:

Elijah Embree Hoss,
James Henry McCoy,
Joseph Staunton Key,
Walter Russell Lambuth
Henry Clay Morrison.

Bishop Hoss, worn out with years of unremitting toil and of valuable service in many spheres, fell on sleep in his home at Muskogee, Okla., April 23, 1919; Bishop Key died at a ripe old age April 6, 1920, after a very happy, devoted, and useful life; Bishops McCoy (March 22, 1919) and Lambuth (September 26, 1921) were taken in the very prime of their strength and usefulness; Bishop Morrison, after twenty years in the active service and four years of retirement, passed peacefully away in his home at Leesburg, Fla., December 21, 1921.

We recommend that a memorial service be ordered, at which suitable memoirs of our deceased brethren shall be read.

A GLANCE AT THE TIMES.

It would show a lack of deference to our times if we should fail to recognize the fact that we are called upon to live in the most extraordinary period in the annals of the race. The years immediately preceding this period were terrible but fruitful years. Problems that were age-long and world-wide were crowding to the altar of their solution, and they found their solution in paroxysms of violence and revolution. The whole earth was filled with the noise of crashing kingdoms and empires, and the chief noises of our day are but the echoes of those thunders through which Providence spoke to the nations. On one day we have seen kings and potentates claiming all power and defying physical might, and on the next day we have seen them running hither and thither for coverture from the storms which they had brewed in their councils of war. Surely the prophecy given by the writer of Hebrews has been fulfilled wherein it is said: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

Thomas Carlyle, when he surveyed the terrific confusion of English life in the Cromwellian period, saw it as an abysm in which the clashing currents of all human interests seemed to presage the destruction of the Saxon civilization. But when he looked on the after results, the centuries of peaceful development and the growth of all the elements of a Christian civilization, he exclaimed with a startling eloquence: "Surely the thunders and splendors are born of the abysses." Herein lies a great hope. We have heard the thunders which issued from the world's abyss of war and famine, and the splendors await only the call of a Christianized leadership such as America is the the best fitted of all to furnish. If the thunders which came forth from the abysmal depths of the most terrible war the world has ever known shall be followed by the splendors of a universal and enduring peace, blessed shall be the memory of those millions who died that the world might live.

The period of reconstruction within which we live, and are to live, was ushered in by a most wonderful providence. Scarcely had the armistice silenced the guns on the front when the world's foremost statesmen met and through conflict and conference sought to give to the world a new charter of national and international life which should make an end of wars. Fifty-two nations have entered into this compact, which greatly diminishes the liability of having the peace of the world again broken by any war of world-wide sweep such as was the last. While our own nation has not seen fit to enter this compact, it has been working on the same general lines. It has called, and taken a leading part in, a great disarmament conference and has entered into peace treaties and other settlements with several of the leading nations, all of which will go toward releasing the world from the liability of war. We hail with gladness whatever is being done in the world of politics and diplomacy to bring in an era of peace, but we should not forget that it is we, and not the diplomats, on whom the final responsibility

rests. A permanent peace based on justice cannot come till the sword is taken out of the heart of mankind. Then only will it fall from their hands. Diplomats and statesmen if divinely moved may do much in the way of leadership, but the real task belongs to the followers of the meek and lowly Son of Man, who, being reviled, reviled not again. The League of Nations, peace treaties, and disarmament conferences have done much, and shall yet do much, toward preparing the thought of the world for this larger day, but the working out of the real revolution that shall turn men from the despotic to the democratic and from the pagan conception of life to the truly Christian is still left to the Church of Christ. The situation which confronts us is both appalling and appealing. The world lies heart-broken at the feet of God. Its appeal to him is not to the "God of battles," as in the olden times, but to the Father of all, whose property is always to have mercy. God knows, and has taught us to know, that the only hope of the race ruined now by sin as at the beginning is in the crucified and risen Christ; and to his Church he has committed such a ministry of healing and redemption as was never before known. He has suffered the world to be melted in the fires of war and famine and pestilence, and it waits to be recast in molds which the gospel furnishes, provided Christianity is wise enough to see its day and courageous enough to throw itself without reserve into the mighty but glorious task.

About Ourselves and Others.

While within the College of Bishops there is a realm of the most absolute candor, and while bishops are much given to having opinions their own, we are glad to say that we have had a quadrennium of great harmony among ourselves. We can truly say, in the language of the ritual, that we "are in love and charity with our neighbors."

We are glad to be able again to state that we have everywhere met with the heartiest coöperation and the finest courtesy possible on the part of the preachers and people. We have been much refreshed by their unvarying attitude of reverence for our office and of their affectionate regard for ourselves as their coworkers in the Lord"s vineyard. Their consideration and loyalty have lightened our burdens, and they have made our hearts glad by their brotherly kindnesses. They have made us better workmen than we could have been without their help in council and in other ways.

First of all, we desire to report that the recommendation of the General Conference that each bishop should, in as far as practicable, remain in charge of a given district for a period of four years has been carefully regarded. The variations from this order have been only such as were demanded by conditions which we could not control. The death of two active bishops and the partial disablement of two others made several changes necessary. But the will of the General Conference has been carried out.

While the rule of a four years' presidency has some features to commend it, there are some objections to it which are worthy of regard when the

rule is to be applied to a general superintendency such as is ours. We have no doubt that the sole object of that recommendation was to make more effective the administration of the bishops; but as the bishops were made a sort of second party to the recommendation, we deem it our duty to report to the General Conference our estimates of its working.

In the first place, the tendency of this order is toward a diocesan episcopacy in so far as the territorial and time elements are concerned without involving other limitations. If it be replied that the bishops are left with discretion to make changes when deemed necessary, a full use of this discretion would be a return to the former rule of appointments without limitation, and would lay the bishops liable to the imputation of disregarding the expressed wish of the General Conference. Nothing, we are sure, is farther from the disposition of the College as at present constituted.

Our general superintendency grows out of our general itinerancy, and the very genius of it calls for an administration that is wholly impartial and therefore, to a large extent, impersonal. This feature is, so long as human nature remains the same, constantly liable to be negatived by this order. It is easy to believe that a bishop may know too little; it is barely possible that he may know too much. Furthermore, the average active administration of a bishop is only twelve years. It will follow, therefore, that under this rule a bishop will at the end of that period have had knowledge of only twelve Conferences out of a total of more than two score. This prevents his being a general superintendent in the fullest sense and is liable to result in such a limitation of his knowledge of the Church as a whole as may militate against his efficiency even in his own field. Moreover, there is a legitimate, even a most honorable, curiosity on the part of our people which is worthy of regard. They desire to see, hear, and otherwise measure the men under whose supervision the Church is placed. But under a strict observance of this rule the vast majority of our leaders among both preachers and laymen could never know the majority of our bishops.

Bishop Asbury has truly said: "Local men have local views."

It has happened more than once that questions of law have arisen in the Book Committee and boards, and your College of Bishops has been asked to pass officially on these questions. By the law of our Church your bishops have not been authorized to decide questions of this nature, nor has any other body in the Church been clothed with this authority. Embarrassment and even damage to our work may result unless the General Conference commits questions of this kind to some body of the Church with authority to act. We commend the matter to your consideration.

Additional Bishops.

We recommend the election of three additional bishops.

The Continued Pastorate.

We assume that the General Conference would like to have a report concerning an item of legislation passed at the session of 1918 which

affects in some measure our administration—namely, the act which authorizes the bishops under certain conditions to continue a preacher in a pastoral charge for a period longer than four years. We have given this provision a fair trial, and feel constrained to report that in the main it works embarrassment to congregations, pastors, presiding elders, and bishops.

Christian Education.

The proper education of the race has been from the beginning the race's chief problem and must be to the end of time. The views of men on this important theme are marked by fundamental differences of opinion as to what constitutes proper education. Without pausing to discuss or even to mention what we believe to be false theories on this subject, we wish to state what the position of our Church is and to offer some suggestions as to a better use to be made of this supreme means of building a kingdom of our God among men.

Christian education is fortunate in having won to its view several of the leading psychologists of our day, who are now teaching that the chief end in education is not knowledge but character; that the vital question at the end of each period is not, What has the pupil learned? but, What has he become? and that no man is to be regarded as an educated man whose religious nature is undeveloped. Those views harmonize fully with the theory of the Church—namely, that the chief objective in education is the production of a well-rounded Christian character. This does not overlook or discount scholarship of even the largest kind or disregard the modern passion for industrial preparedness, but it crowns both with a purpose which is needed in order to the greatest efficiency in the service of men.

Proper education, being thus a process of character-building, finds its first and chief sphere in the Christian home. This is the divine order. God gave the law to one generation of adults, and in it bound the parents to teach it to their children. The thunders of Sinai were succeeded by the quieter and more effective influences of the family school of religion. Christian education is thus bound to the home by the scheme of nature and by the command of God. It is scarcely needful to say that most that has been accomplished in the Christianizing of the race has been done by the use of this divine provision. But we are pained to believe that the Christian homes of our day are falling lamentably short of using this holy recourse to its full capacity for the salvation of our young people. The religious atmospheres of our homes are not what they should be and are capable of being made in the production of Christian character. Our homes are characterized by too much of ragtime and too little of psalm. The spirit of worldliness is allowed to outgrow, if not to supplant, the spirit of reverence and consecration. In short, the chief need of the hour is a larger and better use of the home as a school of religion. Herein alone will be found the solution of problems which are destroying the peace of households and retarding the growth of the kingdom. Fundamental

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to this order is the family altar where prayer is daily offered and the Word of God is read and competently taught. All our pastors and laymen are therefore affectionately urged to see to it that this supreme privilege is more widely and adequately used in all our homes.

THE SUNDAY SCHOOL.

Next to the home in a scheme of religious education stands the Sunday school. This great institution, which as a religious movement was first adopted and used by the Methodists, was never intended to take the place of home training, but rather to enlarge the scope of Biblical instruction and to train the children of the Church in the duties of the Christian life as they emerge from the home relations into the broader relations of the Church and of society. It has now come to be used as the training camp for all the work which the Church proposes to do and is, therefore, an interest of supreme importance which it is the height of unwisdom to overlook or neglect in any community.

Despite the limitations by which we have been in a measure bound, we are glad to note an unparalleled prosperity in this department of our work. Much of this progress we can see in the statistics which are given below; but much of it, and perhaps the best part of it, cannot thus be articulated. The intellectual and spiritual appreciation of this arm of power on the part of the Church and of the general public, the enlarged grasp of our pastors, superintendents, officers, and teachers of the wonderful work committed to their hands, the enlarged conception our pupils have of the value of the Word of God and their devotion to the study of it, the growing influence of the Sunday school as a means of religious education upon the public thought and upon related institutions, the truly wonderful advance made by tens of thousands of our teachers in preparation for their work, are of such a nature that they cannot be tabulated, but are causes of gratitude to God and of the giving of thanks to our laymen who without material compensation have worked with apostolic zeal and success in this sphere of holy and abiding influence.

While speaking of the young life of the Church it seems meet for us to say again that in this realm lies the hope of a truly great Church for the future. There are many encouraging signs that our communion has grasped this idea and that it is directing its policies accordingly.

There can be no question that many menaces lie along the pathway of young people in this day. They live socially in the "region of the variable winds" and are beaten upon by blasts of every kind from every quarter. This is true not only in the lower realm of worldly amusements but in the higher sphere of literary contacts. Rationalism, antichristian socialism, and other dangerous isms are making their attacks upon religion and civilization itself through books, magazines, and newspapers in an effort to capture the thought of the young people and thus intrench themselves for all the future. We are pleased to believe that the Church is becoming more aroused to these dangers and is adopting better plans to

meet them. Hitherto we have been too well content to practice the mere prohibition of the things which make against the spiritual life of the young. We have sought the destruction of these things without anything sufficiently constructive to fill the place. The only dependable plan is that of elimination by substitution. The finest study of the home and the Church now is how so to use the provisions which have been made for youthful activities within the Church as will preoccupy the thought and energies of our young people against the seductive influences of the world about them. There is no antidote for bad reading that is as effective as good reading and no cure for the sins which are born of youthful idleness which is so sure and effective as the preoccupation of the faculties with the things which are truly worth while.

Teacher-Training.

The realm in which the most notable progress has been made in the Sunday school is probably that of the training of teachers. No one will question the supreme importance of this phase of our Sunday school work. The Church calls constantly into this service about one hundred and fifty thousand persons who give their time and labor free, and who do more in conducting the generation into a knowledge of the Word of God than all other agencies combined. It is therefore the height of economic wisdom on the part of the Church to offer to these persons every possible means of preparing themselves for this incomparable task. It will be recalled in this connection that the Methodist Episcopal Church, South, was the first of all the denominations to establish a Teacher-Training Department as a permanent institution of the Church. The interest in this department and the use made of it by our teachers was from the start most gratifying; but the progress made in the last quadrennium is especially encouraging, the total number of teachers taking this course through the quadrennium being 38,166.

Sunday School Statistics.

Number of Sunday schools in 1918, 16,701; in 1921, 16,641; loss, 60.

Number of officers and teachers in 1918, 145,065; in 1921, 155,176; gain, 10,111.

Number of pupils enrolled in 1918, 1,683,775; in 1921, 1,998,535; gain, 314,760. This despite the fact that in the first two years there was a loss because of the war of 143,860. But for this decrease, and accounting neither loss nor gain, the increase would have been 458,620.

Number of pupils joining the Church in 1918, 57,833; in 1921, 100,628. Total number coming into the Church through the Sunday school, 304,252.

Amount of money raised in Sunday schools for missions in 1918, $252,089; 1921, $473,769—a gain of $221,680. Total for missions for four years, $1,609,519. This includes Centenary contributions for only three years of $863,206.09. Amount raised in Sunday schools for all purposes,

$8,360,968. Amount raised in the last year of the quadrennium over amount raised in the first year, $1,320,974.

The Epworth League.

The work of the Epworth League, coming as it does between the regular work of the Sunday school and the ordinary work of the congregation, has accomplished such results as have vindicated its claim to the heartiest support of the Church.

Four years ago the General Secretary reported to the General Conference that "experience of the quadrennium (1914-18) has still further validated the ground for belief that the Epworth League is emerging into its place of usefulness better defined and more largely recognized than ever before." This prophecy has been fulfilled in a larger way than was ever hoped by the most ardent supporters of the young people's movement in our Church.

The figures setting forth the state of the League are as follows:

Epworth League Chapters, 1918	3,795
Epworth League Chapters, 1922	5,534
Gain in Chapters	1,739
Epworth League members, 1918	131,416
Epworth League members, 1922	190,953
Gain in membership	59,537
Charters issued, 1914-18	1,628
Charters issued, 1918-22	3,125
Increase	1,497

It is gratifying to note that in the last year of the quadrennium the *Epworth Era* was self-sustaining, despite the fact that the salaries of the General Secretary and his assistant were paid from its incomes.

Other Educational Institutions.

Next after the home, the Sunday school, and the League in our scheme of Christian education come our colleges and universities.

Methodism was from the start diligent in seeing after the liberal education of its youth. Even the Asburyan period of our history was characterized by great activity in this field of interest. During that period and amidst our sparse populations eight schools of the higher grade of that day were established. It is a noteworthy fact that seven of these schools were located in the South and only one in the North. It was not long, however, until the predominance in this regard shifted to the North. This was due to very interesting causes. The rapid growth of population, manufactures, and wealth soon caused the South to be outstripped in these regards. As the schools of that day were largely due to individual and community endeavor, we fell behind in the race. Our history in educational work has been to this better day one of struggle. No sublimer passage is to be found in all our history than that of the

self-sacrificing devotion of many of our men and women who through a long period of public indifference filled the breach and breathed their very lives into the youth of the South who but for them would have languished in ignorance and died without preparation for leadership. But a very great blessing came to us out of these limitations—namely, that we were compelled to have small colleges because we could not have the larger ones. It will scarcely be questioned that the small college is the greatest of man-making institutions. In the second Ecumenical Conference of Methodism a celebrated English educator was appointed to prepare a paper on the ideal school for boys. When he had searched the records of European and American schools and had measured the output of these schools in the production of men, the learned writer reached the conclusion that the ideal school as to numbers was the college of about one hundred boys. There were some of us at that time engaged in just such schools; and if the erudite author of that paper had told us how to sustain a college on the low tuitions of one hundred boys, we should have been greatly obliged and greatly relieved. That is just the question which the Church has at last undertaken to answer. It has answered that the burdens of education shall not be borne by long-suffering individuals as in the past or by local communities, but by the whole constituency of the Church.

While turning to consider the larger educational day in which we live let no one say that our work in the past, however desultory and lacking in general support, has been in any sense a failure. It has been far otherwise. It has throughout produced for us leaders who for high devotion and Church statemanship have not been surpassed by the leaders of any other Church. It has brought liberal education to hundreds of thousands in private life who have, in turn, imparted to the generations under them a right conception of educational values and withal a thirst for learning. It has, in short, created a conviction and a conscience in our people which has prepared them for doing their duty in meeting the new demands of this new day.

The Educational Movement of this quadrennium was the first organized effort—that is, an effort of the Church as such—to provide adequate funds for the support of all our institutions of learning. The General Conference of 1918 judged that for this purpose twenty-three millions of dollars were needed, and the Commission on Education was authorized and directed to raise this amount. The General Conference fixed the time of this call at approximately the beginning of the third year of the quadrennium. By the time of that call, two conditions had accrued which stood in the way of complete success, but which the Conference could not possibly foresee. One of these was that the Centenary subscription had gone beyond all expectation, totaling thirty-seven millions, the payments on which were only in their second year. The other difficulty was that the call came at a time when the whole nation was enduring a season of financial depression such as it had scarcely ever known before. But notwithstanding these most serious handicaps, the Church

subscribed about eighteen millions of dollars for our schools. This, under the conditions, was a most encouraging outcome. One feature of it was especially hopeful—namely, that while in the Centenary subscriptions of thirty-seven millions there was not a single notable gift, the Educational Movement records several gifts of one hundred thousand each, showing that our men of wealth are becoming deeply concerned for a better order in our educational affairs. It is hoped that large additions will still be made to this fund by individuals and communities desiring to advance the interests of certain institutions which lie within the range of their especial favor.

We are glad to believe that the sense of religious obligation is stronger and more active in our institutions of higher learning than it was even a few years ago. They seem to hold, and we think correctly so, that, after the formation of Christian character, the chief objective in the conduct of Church colleges and universities is the preparation of leaders, both preachers and laymen, for the direction of the larger work which the Church has to do in this and succeeding generations.

EDUCATIONAL STATISTICS.

I. Collections on Assessments for Education.

	1914-18.	1918-22.	Gain.
For General Board	$ 250,643	$ 534,976	$284,333
For Conference Boards	838,335	1,407,933	569,598
Total	$1,088,978	$1,942,909	$853,931

II. Statistics from Educational Institutions.

	1918.	1922.	Increase.
Number of schools	84	88	
Value of plants	$12,275,753	$24,342,599*	$12,066,846
Endowment	8,985,875	9,569,707*	583,832
Total resources	$21,261,628	$33,912,306*	$12,650,678
	(1914-18)	(1918-22)	
Enrollment	78,626	87,876	9,250

III. Christian Education Movement.

There had been officially reported from Annual Conferences subscriptions to the united campaign for education totaling $17,847,652 up to March 1, 1922. There had been paid on these subscriptions $1,337,716.54 up to March 1, 1922.

In addition to the subscriptions made in the United Campaign there has been secured during this quadrennium in pledges and cash which could not be counted as subscriptions to the Campaign approximately $5,830,000 for our educational institutions.

*From 1921 reports.

Our Universities.

Southern Methodist University.

Southern Methodist University is now nearing the close of its seventh session. The growth of the institution from the beginning has been remarkable. It was authorized in 1910 by the five Annual Conferences of Texas Methodism. The doors of the institution were opened for students in September, 1915. The total net enrollment for the present session is 1,661. The General Conference of 1914, meeting at Oklahoma City, authorized the taking over of the Southern Methodist University, and it is now the property of the entire Church and is under the control of the General Conference.

The Campus consists of one hundred and thirty-three acres, beautifully situated north of Dallas and in close connection with the city. Three beautiful and commodious buildings adorn the campus, and three others are in constant use. The buildings and grounds are conservatively valued at $1,337,661.58.

Just prior to the Christian Education Movement, under the leadership of the President, an endowment fund of one million dollars was pledged, the General Education Board of New York City pledging one-third of the total sum, on which it is now paying five per cent annual interest. Of the $666,666.67 pledged by the friends of the University in Texas, $310,000 has already been collected. The present productive endowment is $483,282.32. It is confidently expected that the conditions of the pledge made by the General Education Board will soon be fulfilled and the entire sum of one million dollars for endowment collected.

All the regularly constituted religious organizations of the Church for young people are in successful operation. This year and last, under the leadership of the President, a most gracious revival of religion has been enjoyed and practically the entire student body brought into a saving knowledge of the Son of God. In this great institution of learning the purpose of the Church is being realized.

The School of Theology is doing a splendid work, preparing our young preachers for more efficient service in the ministry and the mission field. Total number of ministerial students enrolled: 1918, 43; 1919, 65; 1920, 111; 1921, 163.

Emory University.

Emory University has enjoyed a similar prosperity, as revealed in the following facts and figures.

During the past quadrennium the university has made rapid progress along all lines. The physical plant has been enlarged and improved. There are now nine permanent fire-proof buildings of solid concrete and marble, besides two temporary wooden structures. In addition to these, the new Wesley Memorial Hospital is nearing completion. This hospital is located adjacent to the laboratories of anatomy and physiology on the campus and will be used as a research hospital by the Medical School of the University. It has been said by men of national reputation that

Wesley Memorial Hospital will be one of the finest hospitals in the country when it is completed.

Due to the generosity of Mr. Asa G. Candler, Mr. T. T. Fishburne, and others, the endowment of the University has been increased to $2,164,465.

The growth of the student body also has been very gratifying. In 1918 the enrollment was 534; for the present year it is 1,159.

The constant increase in the number of ministerial students attending the institution has been marked. For the year 1921-22 the enrollment in the School of Theology is 125, and in the School of Liberal Arts there are 52 students preparing for the ministry, or a total enrollment of 177 who are preparing for this holy service.

The School of Business Administration was organized in 1919 for the purpose of giving young men a broad, liberal education, with enough professional training to fit them for the various phases of business life. Already it has an enrollment of 84.

The University Summer School was organized in the summer of 1919 for the purpose of giving the regular students an opportunity to carry on their work during the summer season and also to give the teachers of our public schools an opportunity to get special training for their particular work. The summer session has met a hearty response from both students and teachers and is becoming more popular each year. It seems destined to be one of the strongest summer schools in the South.

In all departments the spiritual life and Christian character of the institution are most pronounced. No young man can attend any school at Emory without feeling the powerful influence of the strong Christian men in the faculty and student body.

About the Church Itself.

First of all, we desire to express our deep gratification at the harmony that prevails among the various denominations in doing the major things called for by the Church of our generation. One of the good results which came from the Great War was the unifying of the denominations of Protestant Christianity in their service to stricken mankind. Despite their differences of doctrine and polity, they were as one in their response to the call of human suffering. Not only our own government but nearly all, if not all, the nations were led to realize that the chief hope of men, whether for the mitigation of suffering or the higher ministries to the spiritual life, was in the Church of God. The denominations lined up as a solid phalanx in the battle against want and suffering and death. Now in the higher purposes to be accomplished by our gospel in times of peace, they are exhibiting a corresponding unity. This cannot fail to bring gladness to all those who labor truly for the triumph of the kingdom of Christ. It indicates that kind of unity among believers which Jesus taught and for which he so devoutly prayed. This is a unity which does not seek to ease itself by resting in mere uniformity or proving its existence by forms of unification, but one which, while holding to sacred

differences, is ready for every form of coöperation which looks to the one true end of enthroning Christ. Denominationalism is at last but the regimenting of the hosts of God for better doing of the work of each; and fealty to the Commander in Chief, even the Prince of Peace, is the bond which makes us all one in him. We are glad to salute our sister denominations and wish them godspeed in all their noble endeavors.

We are particularly glad to be able to report in behalf of our own communion that peace and harmony have prevailed throughout our borders. There has been no serious disturbance of the peace of the Church anywhere and very few cases of discipline of any kind. There have been, on the other hand, many and marked signs of unity and of improvement in the spiritual state of the Church. Among these are: a very great improvement in the support of our preachers and of all the causes which call for material help, the unusually large number of conversions and the consequent increase in membership, the activity and liberality of our people in building churches, the unprecedented attendance of the people upon public religious services, the better use of pastoral and general evangelism in the conduct of great revivals, and the wonderful development of our laymen in the more spiritual aspects of their work.

It is a fact altogether worthy of note that we are still an intinerant Church. The basis of the itineracy is, of course, the surrender on the part of the traveling preacher of his right to choose a field of labor and on the part of the congregation of its right to choose a pastor. Our preachers and people are alike loyal to this original conception of Methodist polity. There is still a great deal of human nature in the Church and some of it among preachers, and there are many conditions which tend to call for self-consideration; but notwithstanding this, there are but few place-seeking preachers among us and but few congregations which desire to use any undue influence against or with the appointing powers of the Church. We say this not only to commend both our preachers and our laymen for their fidelity to our system but to encourage them in holding fast to this good way, for we find that in all the history of the Church no system has been as effective as ours in giving the gospel to the masses of men. It is still the legitimate boast of itinerant Methodism that it has no preacher without a place and no place without a preacher. It is true that not every preacher has the best place nor every place the best preacher, but every preacher has some place and every place some preacher. This is not the case with other denominations which work by a different system. It is the conviction of many outside of our own field that the Methodist itinerancy is a complete organized obedience to the great commission: "Go ye into all the world, and preach the gospel to every creature."

There is in these perturbed and restless times much talk about making the Church more democratic. We are constrained to believe that this talk does not come primarily from our own people, but that it is of alien origin. It nevertheless leads to public suggestions touching certain modifications in our system which we believe tend to make the impression that we ourselves are not wholly pleased with our organization. There

is abundant proof to the contrary of this in the persistent refusal of the General Conference as our only lawmaking body to heed such suggestions and proposals as tend to any serious interference with our system. We dare to believe that our people are overwhelmingly satisfied with a system which has from the start given us primacy among modern denominations in the spread of the gospel and in the establishment of permanent institutions of service.

The truth is that Methodism is thoroughly democratic in the broadest and best sense of that term. It is democratic and popular. It is, in other words, an organized democracy. In the first place, its terms of discipleship are the broadest possible to be consistent with the conditions laid down by our Lord. We have, furthermore, no shibboleths of dogma or sacrament or fellowship by which to exclude any class of believers or such as desire to have fellowship with us in spiritual things. We were among the first of all Churches to give equal rights to laymen in the lawmaking body of the Church, and now our laymen's organization extends its gracious and helpful influence into every department of the Church, where the members have all the liberty of action necessary to the largest efficiency. Instead of repressing individual initiative, our genius for freedom of speech is such that with the approach of each General Conference the Church press is fairly burdened with suggestions and even proposals which, if heeded, would bring about a decided revolution in our system. Indeed, this is sometimess carried to such a point as to incline one to say of O'Kelly what Herod said of John the Baptist—namely, "He is risen from the dead, and therefore mighty works do show forth themselves in him." We are in no sense either a hierarchy or an autocracy. It will be found on careful scrutiny that the autocratic methods of Mr. Wesley, our founder, were a necessity to begin with, and that they looked directly to the enlargement of liberty and to a fuller and easier participation of all believers in the ongoing of the kingdom. His successors at an early date discarded the forms which smacked of the autocratic, and by progressive legislation have created an ecclesiastical democracy which for its freedom of spirit and compactness of organization has not been elsewhere equaled in the history of the Church. It may be well to say, in conclusion, that if the United States Government is a democracy then Methodism is a democracy, only be it said with this notation: that, while the two organizations are somewhat similar in their features of representation, Methodism is at other points vastly more democratic than is our national government.

Our Missionary Work.

Every Church which is alive to the demands of the great commission holds its missionary interest as of supreme importance. We believe that no communion is more awake to this great cause than is ours. The closing quadrennium has witnessed the largest achievements in all our history within this field. The most notable of these achievements was the Centenary Campaign. This Movement originated with the Board of Missions on

the suggestion that we should in some appropriate way celebrate the one hundredth anniversary of the establishment of a foreign mission policy by American Methodism. Early in the Movement our Board of Missions proposed to the Board of the Methodist Episcopal Church that we should make this a joint celebration by the two great Methodisms of the nation. This was agreed to, and a Joint Centenary Commission was formed under the direction of which all interchurch matters should be conducted. We need not pursue this branch of the subject farther than to say that the two Churches worked together in beautiful harmony, and that the outcome on the financial side was the raising of about one hundred and thirty millions of dollars for a five years' missionary program.

The Centenary Commission, after perfecting organization for carrying on the work, made a survey of the needs of all our mission fields, both at home and abroad. Then a body of men known as the Committee of One Hundred, many of whom were leading laymen, was called to meet in the city of Memphis. The one great question submitted to this Committee by the Commission was: "In view of the revelation of this survey and of our resources, how much should the Methodist Church, South, raise for a five years' program for these causes?" Their answer was, "$35,000,000, including the regular annual contributions."

It is easy to see that this movement furnished to the Church the best possible opportunity for the instruction of our people and for spiritual propaganda far exceeding in importance any amount of money, however large. An effort was made through literature and public speech to reach the last man in Methodism with the messages of intercession and of stewardship, including the ultimate stewardship of life service. This purpose was well-nigh accomplished. At one time as many as one hundred thousand of our laymen were engaged in making vital and convincing speeches to our congregations. This, in addition to the loyal and able leadership of more than six thousand pastors and presiding elders, set the Church aflame with missionary zeal. This instruction, with the accompanying inspiration, was by far the larger and more enduring result of the Centenary Campaign. The financial outcome was the subscription of $37,000,000, millions of which have been collected and paid in to the Centenary Commission and distributed to the various boards at interest in accord with the askings and with agreements made by the said boards. It is to be hoped that, as our communion led the way in this great Movement and thrilled the world with its exhibition of generosity, it will now give a demonstration of its honesty in paying this amount to the last dollar.

The three great tasks which still lie before Protestant Christianity are the conversion of the heathen world, the subjugation of the Mohammedan world by the holier methods of conquest, and the regeneration of the Romish world. That our part in these world-wide movements will tax to the uttermost both our spiritual and material resources, there can be no question. But this is true: that as a Church we have never been in so hopeful a situation for meeting these demands of the kingdom

of God. The Centenary Movement has in a large measure made our Church anew. It has changed our standards of thinking in regard to our part in the world redemption. It has made such a revelation of our material resources and, beyond that, of our generosity in the dedication of this material wealth to the spiritual end for which we exist that we cannot again accept the old standards of giving and of serving. It has brought to our lists of expectant workers throughout our territory and for all our purposes as a Church thousands of our most gifted and consecrated young men and women, and above all it has given the Church a new grasp of faith and a consciousness of power to do the will of its Lord on a scale not hitherto undertaken.

But even this happy situation brings forward a problem the solution of which must devolve upon you. You will at the outset not be unmindful that the successes of the past may become the menaces of the future. You will recall that the Centenary program for which thirty-seven millions of dollars were subscribed is a five years' program. Much of the money thus raised went into permanent institutions for educational and other purposes of the Church, and to that extent these needs will not recur. But even this progress will call for still further material enlargement, while the preparation, equipment, and support of the enlarged personal force required for doing our work may bring the cost of the next five years, and many succeeding years, up to the cost of the current program. Any recession from the stand which the Church has taken would, it seems to us, be fraught with great danger. Whether the uplifted mood of the Church would respond to a budget assignment equal to the demands for the years following this five-year period, or whether it will be better to raise this additional amount for missions by some extraordinary means, must be left to you.

At the last General Conference we had seven missions. We now have eleven. New missions have been opened in Belgium, Poland, Czecho-Slovakia, and Siberia-Manchuria. The new missions in Europe are revealing remarkable possibilities and a deplorable need. It has been discovered that under the stress and disruption of war the people have been made more ready for the gospel than was expected. Also the fields we have chosen are proving strategic and central to the future life of Continental Europe. We shall have cause to be grateful for the good providence that gave to us our European task. At the end of the first year of the Siberia-Manchuria Mission our missionaries report one thousand and two hundred members. We are getting workers to the field more rapidly than at any time in our history or than we have dreamed prior to the Centenary. Already during the Centenary period we have sent out into our various foreign fields, including Europe, one hundred and fifty workers. It looks now as if we shall at least double the personnel of our foreign missionary force in the five years of the Centenary.

In the year before the last General Conference we appropriated for foreign missions $570,000; in the year 1922 we have appropiated $2,759,373, including the Centenary gifts.

We are in a new era of church-building in our foreign fields.

The Church abroad has caught the spirit of progress in a wonderful way. Centenary giving has outstripped that in the home land. The strides toward self-support during the quadrennium have been beyond anything we have ever known.

The spiritual results are still more cheering. There is scarcely a foreign field in which there are not now unusual tokens of a revival. In some it is so unusual as to be almost a new Pentecost.

In woman's work of the Board of Missions the constituency at the Home Base now consists of 9,914 misssionary societies among adults, young people, and children, with a membership of 252,704. During the quadrennium there has been an increase of 1,414 societies and 58,015 members.

There are 135 foreign missionaries and 572 native teachers and evangelistic helpers supported by the woman's work, foreign department. Forty-one missionaries have been accepted during the quadrennium for work in China, Korea, Japan, Brazil, Mexico, Cuba, and Congo Belge. Their work is represented by 91 schools, with 7,660 students, work in four hospitals and in 13 social evangelistic centers. The total receipts for the quadrennium to December, 1921, have been $1,960,566.15. This amount does not include Centenary funds for woman's work, amounting to $1,282,726.26. Property amounting in value to $2,069,850 is held by the Board of Missions in trust for woman's work in its foreign department.

In the reorganization of the Board of Missions twelve years ago the Department of Home Missions was organized on the same basis as the Department of Foreign Missions. This, the third quadrennium, has been the most successful and satisfactory in the development of the department, the improvement of methods, and the results achieved. At present the department is operating under four heads—City and Industrial Work, Rural and Frontier Work, Racial and Foreign Group Work, and the Department of Evangelism and Spiritual Resources.

The growth of home mission work for the quadrennium has been nothing less than marvelous. Where we had been spending about $130,000 annually in the general work of our Home Department, we are now spending annually about $750,000. The department has either built or aided in building fifty-five churches at a total expenditure of $500,000. Five hundred and fifty home missionaries are now employed by the Home Department. In the Northwest there are more members than ever before. The Pacific Conference has had a net increase of about two thousand during the quadrennium. In the vast and inviting fields of Arizona, California, and New Mexico a wonderful progress has been made and a new outlook created. Property values in these frontier Conferences have advanced $1,500,000.

New policies for city and industrial work, including all lines of service and of our Church forces, are more comprehensive and promise far greater efficiency than ever before. In rural work schools of rural missions have characterized the development of this department and

added hope and courage to those engaged in the rural work. For the first time, surveys of our cities and of rural and industrial communities have been undertaken. In this way the Church is put into the way of knowing the task and consequently in the way of completing it.

Of Lay Activities.

It is plainly true that no quadrennium in our history has witnessed such deep and intelligent devotion to the interests of the Church on the part of our laymen as has marked the last four years.

This has been revealed not only in the extraordinary movements in behalf of the Centenary and Educational work, but also in the common task of the Church upon which its welfare chiefly depends at last. It is true that our laymen did valiant work in the Centenary and Education Movements, without which both would have fallen far short of the great results achieved. Their prayers, their addresses, their gifts are the forces which gave success to these mighty movements. But their constant work and devotion within the quieter realms of religious work such as is done in the Sunday school, the Epworth League, in the practice of intelligent stewardship, and in the better support of all the institutions of the Church, are at last the strongest marks of their loyalty to the Church of their choice. Church loyalty is but the patriotism of the kingdom of God. And this loyalty to the Church we believe has never before flourished as it does now.

During the quadrennium our laymen have held a large number of meetings through which a genuine inspiration to larger and better work has been imparted to the masses of our membership. It is largely through these influences that a better support has come to all the institutions of the Church.

It is a noteworthy fact that when the Centenary Campaign came on it was at this point that we exceeded other denominations. It was found that we already had a system of lay organization through which it became possible to carry the great message to the "last man in Methodism." How well this organization worked is seen in the fact that through it we actually reached well-nigh every member of our scattered communion with messages of intercession and stewardship which led them to lay so vast a sum on the altar of missions. When the Education Movement came on the same organization was used with results which, all conditions considered, were as sublime and encouraging as those of the Centenary Campaign itself. In all our history there has been no better illustration of the value of our connectionalism than our laymen have given in these movements. Our connectionalism is not only our genius but our glory as a Church, and the right estimate of it and the right use of it by our laymen brings to us the deepest gratification.

But commendable as have been the activities and efficiency of our laymen in the past we cannot but consider them a mere earnest, not even a tithe, of the resources which reside in our membership. The laymen have discovered that to pay the bills is not the only or even the

largest part which a laymen can take in the ongoing of the kingdom. The spiritual resources which belong to our membership are incalculable, and the release of these forces is coming to pass in a way which is full of hope for the future of the Church.

Anything which the General Conference can do to still further mobilize the laymen of our communion for doing fully the work which has been so fairly begun is worthy of your most sincere and prayerful thought.

A Home Mission Board.

The last General Conference, upon the recommendation of the Committees on Church Extension and Missions, provided for the appointment of a Commission to consider the advisability of uniting the work of the Home Missions with that of Church Extension and thereby creating a great board to handle all home missionary interests, including Church Extension; and creating a Board of Foreign Missions, to give its entire attention to the foreign field. The report of that Commission will be before this General Conference. We may be permitted to say, however, that in our opinion the time has come when the interests of our enlarged and enlarging foreign fields and activities really require all the attention of a great board. The sessions of the Board of Missions demand for the transaction of the large business of foreign missions all the time which its members can usually give without interference with other personal, private, or public duties. The board has not been able, therefore, to give to the consideration of Home Missions, at any session for some years, the attention which its importance really demands. The conditions in this country, and in every part where our Church is operating, warrant the formation and execution of a far-reaching, comprehensive, and effective home mission policy, such as we have not been hitherto able to create and carry out, largely because our Board of Missions has been compelled by the extensiveness and urgency of its foreign interests to give less attention to Home Missions than the execution of a great policy actually required. In view of these facts, we believe that the time has come when our Board of Missions should be divided and a Board of Home Missions established, separate from a Board of Foreign Missions. Whether Home Missions should now be joined with Church Extension and thus follow out a natural affinity, or this union be delayed until the policies of the Home Missions are clearly defined and established by the experience of one or more quadrenniums, we leave entirely to the judgment of the General Conference, without any suggestions from us. But we are convinced that the interests of both Foreign Missions and Home Missions would be greatly advanced by the provision of separate boards for their promotion and administration. Of course it is contemplated that the organization of the missionary work of the women of the Church will be preserved and properly related to the other missionary agencies.

Interracial Relations.

It has come about by a providential order that we have no very large number of foreign-born people within our territory, such as is the case in other sections of the United States. Among those who have come to our shores we have work in several centers which is meeting with good encouragement and is full of hope. But our chief concern is with the home-born African race. These live among us by many millions and have the strongest of claims upon our consideration. It is but common knowledge to say the progress made by the negro since he emerged from slavery has been truly wonderful. Less than two generations ago he was thrust into citizenship, not only an unlettered but an absolutely illiterate man. He did not start with the aspirations or solid ambitions of a man in whose veins the blood of free men had flowed for centuries; but he had, instead, the traditions and spirit of the slave. He was thus easily made the victim of false notions by one section and of false dealings by another. Since he was freed the South has spent large sums through the States and through other channels for the education of the negro; and, be it said to his credit, he has shown commendable zeal in the use of his opportunities. In spite of the numerous drawbacks which have encumbered his progress, he has come to a point of development where he promises to become a very influential and, if rightly directed and helped, a very valuable citizen. Not only so but, on the other hand, such are the necessary relations between the two races in the South that one cannot suffer without causing the other to suffer likewise. We therefore urge our people everywhere to do all they can for the uplifting of the negroes into preparation for a safe and helpful citizenship. This implies that they shall have complete justice where their lawful rights are concerned. We especially urge that everything possible be done to prevent lynchings, which are no less a disgrace to those who engage in them than they are an outrage upon the helpless victim. This crime of crimes, which is not only a complete subversion of law but a stroke at the very life of the law itself, has discredited our nation in the eyes of other civilized nations and brought undying obloquy upon many of the States of the Union. It is hoped that the States will continue to legislate against this shameful crime and that the public conscience will be speedily so aroused that it will be utterly abolished.

The Colored Methodist Church.

We desire to call attention to the character and claims of the Colored Methodist Church in America. We are bound to this Church by ties which are quite peculiar. Its orginal membership was the product of our work for the colored people before the war. Its first bishops were ordained by two of our bishops, Paine and McTyeire. This Church has had a good degree of prosperity from the start, which continues to this day. Its schools have been well conducted and very fruitful in producing a good citizenship, while its pulpits have been true to the gospel which we taught them.

Substantial assistance has been rendered the Colored Methodist Episcopal Church by the General Boards of our Church during the quadrennium. Our Board of Church Extension has aided by donations forty-three Churches in the amount of $15,915.21 and has contributed to the Loan Fund capital of their Church Extension Department $50,000; the Board of Education has expended $65,405.01; the Board of Missions, through its Home Department, has contributed $192,856.75; the Sunday School Board, $1,436.00; and the Woman's Missionary Council, $54,690.49—making a total contribution from the General Boards of our Church to the work of the Colored Methodist Episcopal Church during the quadrennium of $380,303.46.

In view of these things and the need of our colored brethren for continued and enlarged help we bespeak for them the largest aid the Conference may feel able to bestow.

Of Temperance and Social Service.

The Methodists have always been a temperance people, both in doctrine and in practice. They in the beginning fought the battle very much alone. When the period of temperance societies came on the Methodists did good work, both by proclaiming the gospel of temperance and by fostering all organizations looking to the same end. Later, when local option was the order, they were everywhere forward in ridding local sections of the saloon, and when state-wide prohibition became possible they were found to be a great and dependable host in its behalf. We have reason, therefore, to rejoice that we have lived to see the day in which nation-wide prohibition of the manufacture and sale of ardent spirits has entered into the constitution of our nation, where it will doubtless abide through all time. The national prohibition law rests upon much surer foundations than its enemies are prone to think. The sentiment upon which it rests is no mere fad, no passing notion, but a deep and solemn conviction of the American people that the saloon must go—and stay. The law is the expression of the made-up mind of the nation that whisky, one of the supreme curses of the world thus far, shall cease its career of ruin in so far as our people are concerned. It is cause of deep gratitude that the greatest of all the nations has led the way in this mighty and matchless reform.

The good results of this law are already beginning to be felt in the greater sobriety of the American people, the lessening of crime, the increased comfort and safety of helpless women and children (who have been the chief, though innocent, victims of this death-dealing trade), in the enlarged prosperity of the laboring class, and in the security of the younger generation against the wiles of the whisky dealer. It will also tend to the purification of politics by the removal of the deadly influence of the saloon.

There are, of course, many violations of the law of prohibition, but the same is true of all other laws against crime. But as the certain execution of the law against any order of crime greatly diminishes that

crime, so will it be with the violation of the laws of prohibition. It is incumbent, therefore, upon every good citizen to work for the placing in power of men who are sincere friends to the law, and to assist in every proper way in the enforcement of the law. The cry that prohibition does not prohibit is false, and the friends of temperance should not be discouraged by giving heed to it. It is never true that the saneness and justice of any law are to be judged by the violations of it.

We cannot but return sincere thanks to every member of the United States Congress who has befriended this measure for general relief, and it is prayed that their watchfulness may continue in order that no subsidiary legislation shall again open the floodgates of this incomparable evil.

The Church and the Industrial Question.

The relation of the Church to the industrial order of our day is by common consent one of the greatest problems which Christianity has to face. Furthermore, there is no doubt that it is preëminently a problem of Christianity. If it could be worked out on the purely Christian doctrine of relationship, as it must be ultimately, it would be comparatively easy. Christianity requires that the money and other powers of the capitalist on the one hand, and the brains and muscle of the laborer on the other, shall be used unselfishly and even sacrificially. Lanier says in his "Symphony":

> "Vainly might Plato's head revolve it;
> Plainly the heart of a child could solve it."

So simple as that is the theory of the Christian life in all its relationships. But when we come to the application of this law we have witnessed great awkwardness of both parties to the problem in their efforts at approach to each other. Members of the Churches, by an unchristian use and display of wealth, have given occasion for hostile criticism on the part of the laboring classes. These classes, on the other hand, have felt that because the Church did not use its pulpit and other agencies for the propagation of certain communistic and class interests it was essentially hostile to all the interests of that class. It is wholesome to admit error in both directions. Many in the Churches have often failed to reveal through the forms of their lives that the spirit of brotherhood lies at the heart of the Christian character. Many of the other class have declined to know the doctrine of Christianity and to give due credit for the real spirit and purpose which pervade most of the Church's activities.

We may safely say in reference to our own communion that, from the days of Mr. Wesley and the Kingswood colliers to the present, Methodism has been the friend of the laboring man. Indeed, our constituency has been to a considerable extent composed of this element. It is true we have never espoused the cause of that class, even in our own membership, as against the cause of any other class. This would, indeed, be to commit a breach of the truly Christian doctrine. Jesus himself, whose

name is sometimes cheered in assemblies where the name of the Church is hissed, declined always to become the champion of any class of men. He was the Friend of men as men. This is the ideal which he has given to his Church, and in default of which we have suffered no little limitation in our work.

We are glad to record that there is a growing disposition on the part of individuals and companies to make such provisions for the comfort, health, and financial well-being of their employees as bodies forth the truly Christian spirit in these relations. And we are equally glad to record that there has been a generous response to this brotherly treatment on the part of employees, whereby strikes, riots, and other unseemly manifestations have been avoided. If this state of things could become universal, the problem would be mainly solved. But a comparative few of these instances of the benevolent use of power and opportunity are not enough. What the industrial classes are asking is not charity, not toleration, but the recognition of their right to a righteous compensation as the basis of a safe and intelligent family life and of themselves and their engagements as a necessary and honorable part of the great business life of our nation. We believe this claim to be just and worthy of respect on the part of all Christian Churches.

This subject is so complex and of such far-reaching import that it is commended to the General Conference for the most careful study and for such an utterance on the part of this body, representing, as it does, all Southern Methodism, as will leave no doubt of our sympathy with all the legimate aspirations of laboring men.

We would, in conclusion, submit two suggestions on this subject which may be made of immediate avail:

1. That our preachers and laymen exert themselves in bringing to these classes the sympathetic and helpful gospel of Jesus, that they may catch his spirit and rightly interpret ours.

2. That provision be made for the organization wherever practicable of an Unemployment Committee through which the congregation as a whole may see to it that in case of enforced idleness no one shall be without employment whereby an honorable support may be assured.

The Superannuate Endowment.

The Board of Finance created by the General Conference of 1918 for the purpose of taking over from the Board of Trustees and elsewhere all the interests of the Conference claimants and, together with its auxilary Boards of the Annual Conferences, charged with the responsibility of this sacred cause, has been incorporated under the statutes of the State of Missouri, with its headquarters in the city of St. Louis. This Board will present to you a full report of its work during the quadrennium, which shows a total endowment fund at the close of the fiscal year, March 31, 1922, of $817,686.74, an increase of $371,606.49 for the three and one-half years the Board has been at work. The part of this fund subject to annuity is $131,615.65. In addition to this endowment fund

held by the Board of Finance, the Annual Conferences have endowments of all kinds amounting to $1,084,611.

The last General Conference ordered that the first years of the quadrennium should be given to the Centenary Campaign and the last two to the Education Movement, indicating at the same time that the quadrennium upon which we are about to enter should be given wholly to the procurement of an adequate endowment for our superannuated preachers. Without assuming that the acts and resolutions of one General Conference are binding on another except in case of implied contracts, we sincerely hope that this General Conference will make arrangement for the raising of such a fund as will provide amply for our superannuated preachers, also the widows and dependent orphan children of itinerant preachers. Numerous Annual Conferences have sent you memorials asking that a fund of ten millions of dollars be raised for this purpose. Others ask that the sum be made twenty millions. In any event the amount should be large enough to insure homes and comfort to the men who have worn themselves out in the service of the Church. We have paid these men long enough in empty honors and verbal gratitude. The time has come when the only way to wipe out this reproach and to act justly is to meet all the reasonable needs of those who have had so much to do in building the splendid ecclesiastical estate which we have inherited.

The Board of Finance will present to you in its quadrennial report the outline of a plan for securing the ten-million-dollar endowment so much needed, which has been thoroughly matured and unanimously adopted by said Board. This plan was presented to us at our fall meeting of 1921, and we published our appreciation and indorsement of it, "and cordially recommended that this cause be given, according to those plans, right of way before the whole Church." Since that time we have had no occasion to change our mind and strongly commend to you the plan presented by the Board of Finance as worthy of your careful consideration, and recommend that this cause be given right of way during the next quadrennium.

Divorce.

No sadder, no more ominous condition confronts us than the increasing breakdown of home life in our country. Divorce, very often for the most trivial reasons, is rapidly increasing. Marriage in many instances has become a mockery. There are those who should live together in the holy wedlock instituted by God himself, specifically sanctioned by our Lord and his inspired apostles, brazenly changing partners as if no immorality were involved. Many children are growing up who see their parents separated, yet living with other persons to whom nominally they are wedded. If such conditions be not checked, they will run rapidly to greater ungodliness and immorality. Where they prevail they bring grave danger of lapsing into the looseness and sin of paganism. History shows that, unless such conditions are speedily cured, they will bring disgust and secret loathing and make life as they

made the hard Roman life—a hell. Let us unitedly cry to our Lord for help, and let us put forth all the power he may graciously give us to create a widespread Christian sentiment that shall condemn and arrest this evil. Let the New Testament teachings on divorce, and especially those of our Lord, be faithfully proclaimed from all our pulpits and our people publicly and privately exhorted to do all in their power to put down this terrible menace to our homes, to our country, and to our civilization.

More than thirty years ago our present Paragraph 162 was enacted, the paragraph prohibiting our ministers from solemnizing the rites of matrimony between divorced persons, except in the case of innocent persons, who have been divorced for the one scriptural cause. This prohibition does not meet the present alarming condition. No penalty was then or has since been fixed for the breach of this law. How is it to be determined that a person is innocent? We suggest that this paragraph be amended by inserting some such words as, "which fact of innocence shall be established by the court records" or other satisfactory evidence. We recommend that our law be amended so that a person divorced for any other cause than infidelity, which infidelity shall be established by the court records or any other satisfactory evidence, and then marrying another, shall not become or remain a member of our Church; that any minister who shall solemnize the rite of matrimony where either person has been divorced for any other than the scriptural cause, and that fact determined by the court records or any other satisfactory evidence, shall be dealt with as in case of immorality.

Brethren, dearly beloved, equally responsible with us for the purity of the Church, let us keep in mind that our Lord Jesus pronounced these divorced and remarried persons adulterers, and that the inspired apostle announced that adulterers could not inherit the kingdom of God. As a Church let us not waver in our proclamation of God's truth. Let us keep in mind the true declaration of John the Baptist to the guilty Herod and Herodias. Let us do all we can to check this terrible tide of evil, assured that if we prove true to God's truth we shall have his blessing.

Uniformity in Our Records.

There is a lack of uniformity in our records, and we believe that you will agree with us that this should be corrected. From the beginning of Methodist Conferences, questions referring to Conference relations have been asked and answered. For example, in 1773, Question 1 was: "Who are admitted this year?" Question 2: "Who are admitted on trial?" From that time through 1858 (Journal 1858, page 558, 6), there was a development into our present four questions: "Who are admitted on trial? Who remain on trial? Who are admitted into full connection? Who are the deacons of one year?" In 1816 (Journal, pages 151–161) the first law requiring courses of study was passed, this law being limited to "candidates for the ministry." In 1844 this legislation was extended to cover the four years' course (Journal 1844, pages

15, 17, 31, 33, 59, 61, 125). The lack of uniformity in our records has grown out of the effort to combine two facts referring to things that differ. For instance, under which question in our Annual Conference business shall the several classes be entered? It is possible and it has occurred that three sets of preachers should have their names entered under our present question, "Who remain on trial?"—viz., preachers who have passed the course of study for the first year, those who have failed to pass that course, and those who have failed to pass the course for the second year. Complications arise also under the question, "Who are admitted into full connection?" and, "Who are the deacons of one year?" Some of the Conferences, particularly the older, and some secretaries, particularly those who have served longest in that office, enter all the preachers in the class of the first year under the question, "Who are admitted on trial?" the class of the second year under the question, "Who remain on trial?" the class of the third year under the question, "Who are admitted into full connection?" and the class of the fourth year under the question, "Who are the deacons of one year?" Now that we are accustomed to receive into membership traveling preachers from other Churches and to recognize their orders, it does seem to be incongruous to enter their names under these questions, though they are responsible for the courses of study. Uniformity, accuracy, and the ready dispatch of business can be attained if the General Conference will direct that as a subhead to the question, "Who are admitted on trial?" it shall be asked, "Who else is in the class of the first year?" under the question, "Who remain on trial?" the subhead, "Who else is in the class of the second year?" under the question, "Who are admitted into full connection?" the subhead, "Who else is in the class of the third year?" and under the question, "Who are the deacons of one year?" the subhead, "Who else is in the class of the fourth year?" We recommend that this, or such other method as may meet your approbation, be enacted.

Relations with the Methodist Episcopal Church.

As is generally known, during the past two quadrenniums negotiations have been pending looking toward unification of Episcopal Methodism by reorganization. Our Commissioners appointed by the General Conference have conscientiously labored through many months to develop a plan in harmony with the instructions given them. Finally a plan was agreed upon by a majority of each Commission to be submitted to the General Conferences of the two Churches. The plan proposed did not meet with the approval of the General Conference of the Methodist Episcopal Church which met in Des Moines in May, 1920. A full report touching this whole matter will be submitted to you by the Commission itself. It will appear from this report that the General Conference of the Methodist Episcopal Church desires that these negotiations not be broken off, but that provision be made for their continuance. The Methodist Episcopal Church, South, has always been desirous

of the most fraternal relations with all evangelical Churches, and especially with the Methodist Episcopal Church, to which we are bound by the close ties of doctrine and history. We express the fervent wish that in the years to come these ties may be strengthened and these relations may become more and more fraternal.

We therefore respectfully recommend that, in harmony with our entire history, this General Conference accede to the request of the Methodist Episcopal Church and make provision by the appointment of a Commission for the continuance of negotiations looking toward unification in harmony with the basic principles already agreed upon by both Churches as feasible and desirable, or upon some other basis acceptable to the membership of both Churches.

The last General Conference instructed your bishops to appoint a Commission to negotiate with a like Commission from the Methodist Episcopal Church with reference to "the exchange of territory and such other adjustments as may be possible and practicable in order that all needless waste and competition may be eliminated and that American Methodism may under the most favorable conditions and to the best advantage occupy and cultivate the whole field." We report to you that in 1919 we appointed the Commission as requested. To our communication to the proper officials of the Methodist Episcopal Church no response was received by us till March 17, 1922, due to an inadvertence which has been explained.

We recommend that the Commission be continued for the purposes indicated.

Church Extension.

The Board of Church Extension, which is wielding so large and gracious an influence upon the welfare and extension of our Church throughout the connection, both at home and abroad, makes the following exhibit of its work for the quadrennium:

1. *Assessment.*—The Church was asked to give a total of $1,269,000 on the regular assessment for Church Extension during the quadrennium, as against $1,175,000 the preceding quadrennium, and gave $1,014,858.70 as against $854,910.35 the preceding quadrennium—an increase of $159,958.35.

2. *Donations Refunded.*—The amount received by the Board on Mortgage and Refunding Bonds for the quadrennium is $39,370.54, as against $40,128.04 the last quadrennium—a decrease of $757.50.

3. *Specials.*—The amount collected on specials during the quadrennium is $398,101.53, as against $257,622.40 the last quadrennium—an increase of $140,479.13.

4. *Centenary Specials.*—The amount received out of Centenary funds on appropriations made by the Joint Commission on War Work is $118,500.

5. *Centenary Donations.*—The amount received on the $1,000,000 allotment of the Centenary funds for donation purposes in the home and foreign fields is $399,319.87.

6. *Loan Funds.*—At the close of the last quadrennium the Loan Fund capital was $1,106,326.44. This capital has been increased during the present quadrennium in the regular way by $455,577.46, which is $90,-166.35 less than the amount received from the same source last quadrennium.

7. *Centenary Loan Funds.*—There has been received during the quadrennium from the $1,000,000 allotment of the Centenary to the Church Extension loan funds the amount of $389,039.84. The total increase in Loan Fund capital for the quadrennium is $844,617.30, making a Loan Fund capital of $1,950,943.74.

8. *Total Receipts.*—The total receipts for the quadrennium from all sources amount to $4,767,689.80, as against $2,335,144.10 for the preceding quadrennium.

9. *Churches Aided.*—A total of 1,777 churches have received aid during the quadrennium to the amount of $2,492,488.53 and a total of 647 parsonages have been aided to the amount of $269,340.85, making a grand total invested in churches and parsonages for the quadrennium of $2,761,829.38, an increase of $1,273,730.03 over the preceding quadrennium.

The total amount invested in churches and parsonages from the beginning of the organization in 1882 is $8,542,686.32.

An Interboard Committee.

There seems to be need for a committee of the General Conference, to be called by some such name as the Interboard Committee, which shall have advisory powers in assisting the various boards in working out such plans of operation as will prevent the duplication of work, the cost of work, and other losses of power.

Hospitals.

There is still another field of need and of obligation to which we would respectfully call your attention. We refer to the need of hospitals. It is to our sore discredit that with more than two millions of members distributed over one of the most prosperous sections of the world we have but few hospitals worthy of the name in this day of advancement in the healing and surgical arts.

Memorials will be presented to you, and we recommend that careful attention be given to this important matter.

Revivals and Evangelism.

The revival power of Protestant Christianity is one of its greatest resources. It is due to this strangely divine power that the prophecy is being fulfilled that a nation shall be born to God in a day. Every true revival of religion in its relation to the normal order is very much as that which an electric storm in nature sustains to the world of atmospheres and electricity. It is, indeed, the storm phasis of the moral world.

The aspects, functions, and results are very similar to those of the natural storm. The real origins are hidden; the times cannot be foreseen; the noises and the silences are so related as to be alike impressive. The invisible energies are working toward healthy conditions by breaking up stagnancy and changing the atmospheres and by the concentrated shafts of fire which burn out the mephitic conditions and leave in their path a life-giving tonic which reaches the blood through the breath. Such occasions press all classes of men into a sort of oneness by the presence of a power superior to all, and movements become easy and appear natural which otherwise would appear as out of order or impossible. There are many men who become so morally indurated that they can be made to realize their true relations and real conditions only by the roar of the thunders and the tingle of the electric currents along their nerves. But it is also true that in such seasons others, not only the less hardened among transgressors, but even the truly Christian, are correspondingly touched and aroused.

Such results are not surprising when we regard the fact that the power which moves in every true revival is the power of the Holy Spirit, immanent, pervasive, and dynamic; that the instrument is the word of God made alive and imperative by the Spirit's touch; and that the channel or agency of this power is the Church of Christ, illuminated and surcharged for the performance of one of its most important ministries. We do not wonder, therefore, at the many great and gracious results which spring from revivals of religion. Characters which have been wrecked by sin are renewed and recast; homes that have been desolated become houses of prayer and praise; enmities that have eaten into the life of the community are cured; institutions of temptation and crime are abolished; the moral aspect of life and its purposes are changed; the various elements of the social order are welded into a closer unity for the achievement of all good ends; the Church itself gains a higher and wider view of the ends for which it exists; its life is deepened, its sympathies broadened, and its faith rendered stronger by this visible triumph of its divine Head over the power of the adversary. By this agency millions who had missed the better way have been swept as by force into the kingdom of God, many of whom have been faithful and some of them great in the kingdom, who by the establishment of Christian households have done much to multiply the holy seed.

The evangelistic note in Methodism has been clear and strong from the very start. Wesley and Whitefield were the greatest evangelists of the eighteenth century, if not of all the centuries. With the doctrines of sin and redemption, of repentance, of faith, of regeneration, holiness, and the witness of the Spirit, the themes of all truly great preaching to this day, they stirred the religious consciousness of the world as it had not been stirred, perhaps, since the days of the apostles. They brought Jesus in his renewing power to the masses; they brought St. Paul and his work afresh to modern men; they rescued the work of Luther

from inevitable decay, not in his own land to be sure, but in many other and greater lands; and they awoke English Christianity from the slumbers of spiritual death. It is the common conclusion of the historians of that period that the Wesleyan revival saved the British civilization from vortexes into which it was ready to plunge.

When Methodism had crossed the Atlantic the same dominant note called the people of the great wilderness to the altars of a new faith and a larger hope. The very existence of Methodism in America meant an organized evangelism such as would abide through the ages. From that time our ministry and membership have been faithful to these traditions, and our Church by the double plan of education and evangelism has enjoyed the greatest growth within a similar period known in the history of the Christian Church. We deem ourselves fortunate in the present arrangement for the continuance and enlargement of this great work. In addition to more than six thousand settled or pastoral evangelists, we now have in the field about two score of general evangelists who are devoting themselves exclusively to evangelistic meetings. These men are under the supervision of a committee of the General Conference which passes upon the suitability of men for this work and gives full attention to the doctrines, methods, and results of these meetings.

Our Publishing Interests.

The business of the Publishing House has been conducted during the quadrennium under grave difficulties, growing out of the war and its aftermath. It has been a period of perplexity in which it was difficult to calculate upon the future. Conditions are still far from normal, and yet the quadrennium has been on the whole the best in the history of the House. Our publishing interests were never in a healthier condition financially than at the present time, as will be evident to you from the full report which will be presented to your body by the Book Committee and the Publishing Agents. But we would earnestly recommend that means be devised to enlarge the service of our Publishing House to the Church.

Our Work in the West.

By every token of the history and prophecy of its connectional life, our Methodism has come to the parting of the ways as regards its field of operations. Under what has appeared to be the clear leadings of Providence, we have chosen, since the days of Andrew and Soule, to confine our labors chiefly to a geographically restricted section of the American republic. Our policy has been modified by various considerations of sentiment, expediency, and, during much of the past, lack of material resources. But the years have brought to the front issues of change, necessity, and providential opportunity which clamor for an amended policy and an enlargement of our sphere of operations. As to the newer fields which are inviting us with their providential opportunities, we consider our right to enter them to be limited only by considerations

of expediency and the general rule of Christian reciprocity in such matters. History and prophecy have therefore brought us to the point of decision regarding our call to a larger continental activity. Shall we now definitely accept the doctrine of providence and necessity implied in a situation whose aspects are impinging and crucial? Shall we confidently adopt the ideal of an enlarged territorial sphere, matched with the purpose to deliver our gospel with renewed power of spiritual call and testimony upon every part of the land over which our banner passes? This indeed we must do or else accept a program of provincial assessment and reaction. We therefore recommend that the General Conference give earnest and sustained study to the needs and possibilities of these fields, and that comprehensive plans, especially for the expansion and more successful prosecution of our work in the intermountain region, the Pacific West, and in the Northwest, be worked out, and that the organization and resources of the Church be put behind these plans to an extent and in a measure calculated to accomplish results worthy our mission and claims.

Arizona Conference.

We have been officially informed that our brethren in Arizona have prepared, and will have before you at your present sitting, a memorial asking that the work in that State be erected into a separate Annual Conference; and we cordially recommend that you give careful and earnest consideration to this memorial.

Laity Rights for Women.

During the past quadrennium laity rights have been extended to the women of the Church, admitting them to membership on official boards and to seats in all the Conferences of the connection. The official vote was as follows: Number of votes cast, 4,447. Yeas, 4,280; nays, 167. The vote in detail is herewith transmitted to the Secretary of the General Conference for record.

Change in Apostles' Creed Fails.

By the requisite constitutional majority the General Conference of 1918 submitted to the Annual Conferences the question: "Shall the words 'holy catholic Church' in the Apostles' Creed be stricken out, and the words 'Christ's holy Church' be inserted?"

Total vote cast, 4,761. Yeas, 3,063; nays, 1,698. The question submitted related to our "standards of doctrine," and our constitution requires the concurrence of each Annual Conference with the General Conference to change any part of those standards. The proposed change failed of adoption. The following Annual Conferences voted against the change: Denver, Holston, Illinois, Kentucky, Louisville, Missouri, South Georgia, Virginia. The detailed vote is herewith transmitted to the Secretary of the General Conference for record.

CHANGE IN ARTICLE XXIII.

The last General Conference by the requisite constitutional majority submitted to the Annual Conferences the question, "Shall the Twenty-Third Article of Religion in the Disciplines of all our Churches in foreign lands read:

"'*Of the Duty of Christians to the Civil Authority.*

"'It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects, or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be'?"

By the law contained in the Discipline of 1918, ¶43, the change requires "the joint recommendation of all the Annual Conferences" and "two-thirds of the General Conference succeeding,"

Each of the several Annual Conferences has given a majority vote in favor of the proposed change. The total vote is 4,788—yeas, 4,779; nays, 9. To complete the action it is necessary that this General Conference by a majority of two-thirds shall concur. We recommend that you give consideration to this important question, especially in view of the fact that in the Disciplines of our people in foreign lands, as we have been informed, the Article has been published under the apprehension probably that the change had been legally adopted.

The detailed vote is herewith handed to the Secretary of the General Conference for publication in the Journal.

OUR DISCIPLINE.

The Discipline must be constantly employed by all who are called upon to administer the law and execute the polity of the Church. It is very desirable that in form and arrangement it be as plain and as convenient as it can be made. The book is the product of many minds acting in many General Conferences. It is, therefore, a matter of surprise and gratification that its form and arrangement are as good as they are. We believe that they could be improved, and therefore we suggest that the General Conference, early in the session, appoint a Committee on Style and Arrangement, composed of three or five persons, who shall edit the next Discipline and issue it in the best form and arrangement upon which they can agree.

We recognize the fact that the Discipline is rendered less easily used by reason of the bishops' decisions standing apart from the body of the law which they affect. While it would not be easy to write these decisions back into the paragraphs that they interpret or form them into new paragraphs placed in connection with those to which they are related, yet this could be done; and should the General Conference decide that it would be well to do this, we are ready to coöperate in this work to whatever extent coöperation may be desired.

Conclusion.

While rejoicing in the abounding prosperity with which the God of all grace has so enriched our beloved Church, we are not blind or indifferent to perils which easily beset us in common with all other evangelical bodies in the land we love and for whose welfare we cherish a jealous care.

The world has but lately emerged from a terrible war, which it is now generally agreed was the outcome of decayed faith, with its consequent demoralization of life. This fearful conflagration was kindled not by the fanaticism of ignorance, but by an incendiary rationalism. This lesson of the war should not be overlooked. What wrought evil overseas cannot fail to be equally pernicious in America. Mankind cannot enjoy the fruits of faith after cutting its roots. If men depart from the truth as it is in Jesus, wasting in riotous rationalism their rich inheritance of divine revelation, they must expect spiritual destitution and moral disorder extending through all the ranges of individual, national, and international life and relations.

Heretofore our Church has been remarkably exempt from these destructive influences and revolutionary tendencies. Our preachers (with few, if any, exceptions) have been characterized by purity of doctrine and elevation of life, and the spirit of our people has been marked by the most admirable conservatism of evangelical Christianity.

We do not disparage devout scholarship, nor discourage efforts to reach sound learning in all departments of thought and promote investigation along all lines of useful research. From the first Methodism has fostered education and walked unafraid along all the paths of intellectual culture. From its founders and fathers, who came forth from the halls of famous seats of learning, we have inherited courage in pursuit of truth and confidence in following its light. We have received also from them the disposition to maintain the faith once for all delivered to the saints. They were not, and we must not be, unstable children, tossed to and fro and carried about by every wind of doctrine. Modish rationalism must not be permitted to affect our devotion to the established tenets of ancient and abiding Christianity.

In these times of doubt and distress the message of the enduring gospel of the Son of God, with apostolic accent and authority, must speak tranquillity and order to a perturbed and distressed world. The demands of the hour exclude the propagation of novelties and notions.

The learned and devout men into whose labors we have entered did not follow cunningly devised fables when they made known to our fathers the way of salvation. Mists arising from "astral myths" and "ethnic legends" did not becloud their judgment nor dim their faith, and to the sure word of prophecy in which they trusted we shall do well to take heed in these troubled times as unto a light that shineth in a dark place. The present is not the age for discovering the gospel, so long revealed, but for declaring it as a body of saving truth which even an angel might not seek to displace for another gospel without incurring the

just anathemas of all holy and faithful souls. Our office is not to produce a new Christianity, but to preach with the power of the Holy Ghost sent down from heaven "the old, old story of Jesus and his love."

It is our deep conviction that the one evil out of which spring all the uncertainty and distress of the present time is sin, which lies so deep in the human heart. We believe, therefore, that throughout all our borders, in our schools as well as in our Churches, the evangelical note should sound out loud and clear, excluding all doubtful disputations. The one sure way to keep our faith sound is to keep our Christian experience fresh and vital and growing. And the best defense against all the forms of incendiary rationalism on the one hand, and of the fanaticism of ignorance on the other, is a great offensive movement against all the forces of iniquity. Therefore, do we "speak unto the children of Isarel that they go forward." We call for an advance along all the lines of evangelistic activity. As during the quadrennium just past we have laid stress on the missionary and educational work of the Church, so during the coming quadrennium let the forces of the Church be organized in a mighty effort to bring lost men and women to the Son of God. To this end, let the spirit of brotherly love prevail in all our borders; let us put away all worldliness out of our hearts and lives; and let unceasing prayer be made to the God of our fathers for the outpouring of his Holy Spirit upon all our people. And we would make our own the words of a great English preacher (himself not a Methodist): "You have awful responsibilities to the nations in which your societies are already planted and to the nations to which you have still to make known the unsearchable riches of God's grace. Keep faith with your fathers; keep faith with Christ; keep faith with your children and your children's children; transmit to coming generations the gospel which has already won such splendid triumphs. That 'word of God' which Wesley preached 'liveth and abideth forever.' It is translated into new tongues; it is conceived in changing forms by the changing minds of men; every deeper discovery of the relations between God and man adds to its wealth and power; but it remains—that living word of God—the same in its substance through all centuries, its strength unspent, its glory undimmed. It is a great gospel which you and your fathers have preached during all the years of your history, a gospel which declares the love of God for all men. Preach it still with the same confidence of faith and the same passion of joy. Tell men that, while they inherit by their birth the infirmities and sins of the race, they also inherit by their birth the salvation which Christ has achieved for all mankind. Tell them that they live not in a lost world, but in a redeemed world; a world lost by its revolt against God, and its alienation from the life of God but redeemed in the blood of Christ and with powers in Christ and the Spirit of Christ which render all righteousness possible. Tell men—all men—that they were created in Christ, and that when they discover and accept their true relation to him they will live under new heavens and on a new earth, and will know the greatness of the sons of God. Tell them that they are blessed with every spiritual blessing in Christ; that

God chose them in him before the foundation of the world, that they should be holy and without blemish before him in love; charge them not to defeat the purposes of the divine grace, but to work out their own salvation with fear and trembling, and so to make their calling and election sure. See to it that through God's grace you know for yourselves that, through the merits of the Christ, your sins are forgiven, and that you are indeed, and of a truth, children of God, that your testimony to the Christian redemption may not rest on tradition but on your own personal experience."

Concerning the future we have the same confidence that St. Paul had when he wrote to Timothy: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." For we remember the promise given by Jesus to his disciples. When Simon Peter had confessed him as the Christ, the Son of the living God, Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." We, therefore, go forth into the world with all its doubt and ignorance and sin, with the words of the risen Christ ringing in our ears: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Rejoicing in all that God has wrought for us and through us, let all our forces advance to greater victories of faith under the leadership of the Captain of our salvation, to whom be glory and dominion forever and ever.

We may not better conclude these addresses than by again devoutly offering up St. Paul's great prayer for the Ephesian Church: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, the fullness of him that filleth all in all."

II. DELEGATES ELECT TO THE NINETEENTH GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Alabama Conference.—*Clerical:* A. J. Lamar, J. S. Frazer, J. M. Dannelly, E. L. Crawford, Caleb Bates, R. R. Eillson. Alternates: D. P. Slaughter, W. H. McNeal, J. C. James. *Lay:* Clarence Dannelly, Sid H. Blan, M. M. McCall, E. R. Malone, W. J. Beeland, Mrs. R. L. Hobdy. Alternates: W. J. Singletary, R. D. Crawford, J. E. Wilkinson 12

Baltimore Conference.—*Clerical:* J. H. Wells, H. H. Sherman, H. M. Canter, E. L. Woolf, J. H. Light, C. D. Harris. Alternates: H. P. Hamill, E. V. Regester, J. W. Smith. *Lay:* E. D. Newman, W. R. Cross, L. W. Davis, J. H. Bryan, W. F. Hummer, W. W. Millan. Alternates: C. L. Tate, A. E. Huddleston, D. D. Hull..... 12

Brazil Conference.—*Clerical:* J. L. Becker. Alternate: J. L. Kennedy. *Lay:* Josue Cardoso d'Affonseca. Alternate: Mrs. J. L. Kennedy 2

Central Brazil Conference.—*Clerical:* Jose Ferraz. Alternate: W. G. Borchers. *Lay:* J. W. Clay. Alternate: Henrique Lindenberg.... 2

Central Texas Conference.—*Clerical:* F. P. Culver, A. D. Porter, H. A. Boaz, C. A. Bickley, J. W. Bergin, C. H. Booth, J. E. Crawford, E. B. Hawk. Alternates: W. H. Matthews, P. E. Riley. *Lay:* John H. Garner, W. Erskine Williams, G. W. Barcus, W. A. Tarver, F. F. Downs, E. D. Jennings, J. E. Hickman, H. N. Peters. Alternates: Tom W. Hines, J. W. Golson 16

China Mission Conference.—*Clerical:* John W. Cline. Alternate: Kaung Zang-tse. *Lay:* Sze Siang-tse. Alternate: Woo Nyoh-fong. 2

Congo Mission.—*Clerical:* C. C. Bush. Alternate: T. F. Reeve..... 1

Cuba Mission.—*Clerical:* E. E. Clements. Alternate: O. K. Hopkins 1

Denver Conference.—*Clerical:* R. E. Dickenson. Alternate: C. W. Hall. *Lay:* Alva A. Swain. Alternate: Roy Boyd 2

East Oklahoma Conference.—*Clerical:* O. E. Goddard, C. L. Brooks, S. H. Babcock, D. H. Aston. Alternates: L. S. Barton, R. T. Blackburn. *Lay:* H. H. Holman, A. E. Bonnell, J. I. Murray, Orlando Swain. Alternates: C. E. Castle, J. W. Smith..... 8

Florida Conference.—*Clerical:* I. C. Jenkins, M. H. Norton, J. B. Mitchell, J. P. Hilburn, W. A. Cooper. Alternates: W. F. Dunkle, G. S. Roberts, J. B. Rooney. *Lay:* L. P. McCord, J. H. Therrell, L. W. Duval, L. M. Pipkin, G. W. Tedder. Alternates: S. D. Harris, E. T. Roux, Mrs. J. T. Fuller..... 10

Holston Conference.—*Clerical:* J. S. French, J. A. Burrow, J. W. Perry, J. M. Crowe, E. E. Wiley, T. S. Hamilton, N. M. Watson. Alternates: I. P. Martin, Eugene Blake, J. M. Carter, M. P. Carico. *Lay:* W. E. Brock, F. A. Carter, F. H. Taylor, James R. Laird, J. A. Stone, W. S. Dangerfield, G. A. Lambert. Alternates: Miss Jean Crawford, Mrs. J. W. Perry, Mrs. J. W. Rader, Harry Trobaugh 14

Illinois Conference.—*Clerical:* Curwen Henley. Alternate: G. B. Sherman. *Lay:* S. W. Barnes. Alternate: C. C. Markham..... 2

Indian Mission.—*Clerical:* Johnson E. Tiger. Alternate: A. S. Williams 1

Japan Mission.—*Clerical:* W. J. Callahan. Alternate: Mrs. S. A. Stewart 1

Kentucky Conference.—*Clerical:* W. L. Clark, G. E. Cameron, H. C. Morrison, J. L. Clark. Alternates: W. E. Arnold, G. R. Combs, *Lay:* Miss Belle H. Bennett, J. T. Morgan, W. W. Ball, J. T. Cannon. Alternates: Mrs. J. H. Spillman, G. N. Hobbs..... 8

Korea Conference.—*Clerical:* W. G. Cram. Alternate: J. W. Hitch. *Lay:* T. H. Yun. Alternate: S. K. Yun..... 2

Little Rock Conference.—*Clerical:* E. R. Steel, Stonewall Anderson, A. C. Millar, James Thomas. Alternates: P. C. Fletcher, J. L. Cannon. *Lay:* C. E. Hayes, W. R. Boney, Carl Hollis, W. W. Taylor. Alternates: Mrs. C. F. Elza, Mrs. F. M. Williams..... 8

Los Angeles Conference.—*Clerical:* J. E. Harrison. Alternate: R. P. Shuler. *Lay:* Mrs. R. P. Howell. Alternate: Mrs. W. J. Sims.... 2

Louisiana Conference.—*Clerical:* F. N. Parker, R. H. Wynn, W. W. Holmes, George S. Sexton. Alternates: H. T. Carley, A. S. Lutz. *Lay:* H. H. White, R. O. Randle, A. M. Mayo, W. S. Holmes. Alternates: R. T. Moore, T. Wynn Holloman..... 8

Louisville Conference.—*Clerical:* A. R. Kasey, T. L. Hulse, W. R. Wagoner, G. W. Hummel. Alternates: R. V. Bennett, A. P. Lyon. *Lay:* John H. Gilliam, E. S. Boswell, D. C. Stimson, W. J. Piggott. Alternates: Edward Hill, Mrs. J. H. Dickey..... 8

Memphis Conference.—*Clerical:* H. B. Johnston, L. H. Estes, W. W. Armstrong, F. H. Peeples, T. W. Lewis. Alternates: R. A. Clark, R. M. Walker, J. T. Myers. *Lay:* E. Rice, G. L. Morelock, L. M. Stratton, J. F. O'Neal, J. A. Robins. Alternates: J. M. Senter, H. J. Wright, A. R. Steele..... 10

Mexico Conference.—*Clerical:* Jackson B. Cox. Alternate: Benjamin Fernandez. *Lay:* L. Marroquin. Alternate: Elias Hernandez. 2

Mississippi Conference.—*Clerical:* M. L. Burton, J. T. Leggett, Robert Selby, I. W. Cooper, J. R. Jones. Alternates: A. F. Watkins, P. D. Hardin, George H. Thompson. *Lay:* M. M. Satterfield, W. S. F. Tatum, Rolfe Hunt, George W. Mars, J. B. Holland. Alternates: W. M. Buie, J. M. Sullivan, W. D. Davis..... 10

Missouri Conference.—*Clerical:* Paul H. Linn, C. V. Lanius, W. L. Scarborough, J. D. Randolph, V. O. White. Alternates: H. D. Thompson, W. M. Alexander. *Lay:* M. E. Lawson, Mrs. F. F. Stephens, George Pohlman, W. W. Fry, Jr., S. P. Cresap. Alternates: Mrs. W. M. Alexander, T. Berry Smith..... 10

New Mexico Conference.—*Clerical:* J. B. Cochran, J. C. Jones. Alternates: S. E. Allison, C. K. Campbell. *Lay:* S. G. Bratton, J. H. Henderson. Alternates: Mrs. L. E. Conkin, N. N. Cudabac.. 4

North Alabama Conference.—*Clerical:* Robert Echols, F. W. Brandon, G. R. Stuart, W. G. Henry, H. M. Dobbs, W. E. Faust, W. W. Scott, W. E. Morris, L. C. Branscomb. Alternates: I. F. Hawkins, J. S. Chadwick, S. T. Slaton, G. W. Read, R. M. Archibald, E. M. Glenn, B. T. Waites, K. N. Matthews, H. C. Howard. *Lay:* R. F. Lovelady, W. W. Brandon, E. J. Garrison, C. W. Sarver, F. B. Yeilding, R. O. Noojin, L. M. Stevenson, W. H. Stockham, Mrs. D. D. McGehee. Alternates: C. H. Ohme, N. M. Rowe, J. H. Wilson, W. P. Shurett, N. M. Manning, Mrs. J. D. Elliott, Mrs. W. R. Howell, L. P. Troup, J. H. Bankhead..... 18

North Arkansas Conference.—*Clerical:* William Sherman, R. E. L. Bearden, F. M. Tolleson, H. L. Wade, James A. Anderson. W. B. Hays. Alternates: G. G. Davidson, W. L. Oliver, J. A. Womack. *Lay:* J. H. Reynolds, J. M. Williams, J. P. Womack, P. W. Furry, Mrs. W. L. Oliver, Mrs. F. M. Tolleson. Alternates: W. O. Wilson, J. H. Zellner, W. P. Jones..... 12

North Carolina Conference.—*Clerical:* T. N. Ivey, M. T. Plyler, M. Bradshaw, H. A. Humble, H. M. North, J. C. Wooten. Alternates: R. H. Wlis, J. H. Shore, W. W. Peele. *Lay:* J. T. Flythe, J. G. Brown, W. C. Chadwick, R. L. Flowers, Mrs. J. Le Grand Everett, C. S. Wallace. Alternates: J. F. Bruton, W. P. Few..... 12

North Georgia Conference.—*Clerical:* J. E. Dickey, W. P. King, W. A. Shelton, C. C. Jarrell, E. F. Dempsey, J. H. Eakes, J. A. Sharp, J. F. Yarbrough. Alternates: S. P. Wiggins, W. H. LaPrade, Jr. *Lay:* J. S. Candler, J. N. Holder, Mrs. Luke G. Johnson, Sam Tate, Arthur L. Brooke, L. S. Arrington, Addison Maupin, Miller S. Bell. Alternates: J. F. Shannon, J. T. Duncan, W. A. Sutton.... 16

North Mississippi Conference.—*Clerical:* R. A. Meek, R. A. Tucker, J. R. Countiss, J. H. Felts. Alternates: L. M. Lipscomb, T. H. Dorsey. *Lay:* J. G. McGowen, D. H. Hall, D. C. Hull, H. E. Holmes. Alternates: Mrs. J. M. Wyatt, J. H. Sherard 8

North Texas Conference.—*Clerical:* C. C. Selecman, W. J. Johnson, R. G. Mood, H. D. Knickerbocker, S. M. Black. C. A. Spragins. Alternates: E. L. Egger, G. C. French. *Lay:* J. W. Barton, P. A. Martin, M. B. Sherwood, Joseph E. Cockrell, Mrs. John S. Turner, R. S. Fulton. Alternates: R. C. Dial, W. C. Everett 12

Northwest Conference.—*Clerical:* C. L. McCausland, W. J. Fenton. Alternates: H. S. Shangle, J. H. Dills. *Lay:* Victor P. Moses, A. K. Higgs. Alternates: W. M. Campbell, W. L. Cobb..... 4

Northwest Texas Conference.—*Clerical:* G. S. Hardy, J. W. Hunt, J. W. Story, C. M. Woodward, G. S. Slover. Alternates: A. J. Weeks, M. Phelan. *Lay:* J. H. Moore, Mrs. Nat G. Rollins, T. F. Turner, John W. Woods, W. A. Palmer. Alternates: J. C. Marshall, Mrs. W. B. McKeown..... 10

Pacific Conference.—*Clerical:* J. A. B. Fry, W. H. Nelson, Alternates: H. M. Bruce, R. U. Waldraven. *Lay:* W. H. Walker, S. A. Ledbetter. Alternates: J. V. Rader, Mrs. R. U. Waldraven..... 4

St. Louis Conference.—*Clerical:* L. E. Todd, R. L. Russell, M. T. Haw, Ivan Lee Holt. Alternates: O. H. Duggins, H. P. Crowe, C. W. Tadlock. *Lay:* W. H. Stubblefield, Jr., L. J. Boeger, Orville Zimmerman, Mrs. L. B. Woodside. Alternates: Mrs. Cora Trawick Court, C. F. Meentemeyer, W. L. Sorrell..... 8

Siberia-Manchuria Mission.—*Clerical:* J. S. Ryang..... 1

South Brazil Conference.—*Clerical:* A. M. Ungaretti. Alternate: James M. Terrell. *Lay:* Frank M. Long. Alternate: Miss Sara Van Dyke Stout 2

South Carolina Conference.—*Clerical:* D. M. McLeod, J. W. Daniel, G. E. Edwards, Peter Stokes. Alternates: A. J. Cauthen, F. H. Shuler. *Lay:* B. H. Moss, Leland Moore, J. W. Ivey, Charlton DuRant. Alternates: T. H. Tatum, Mrs. R. L. Kirkwood..... 8

South Georgia Conference.—*Clerical:* T. D. Ellis, Bascom Anthony, C. R. Jenkins, J. A. Thomas, W. F. Quillian, J. M. Outler, O. F. Cook. Alternates: J. A. Smith, W. F. Smith, N. H. Williams. *Lay:* J. M. Rogers, R. M. Arnau, C. B. Lewis, W. A. Covington, L. E. Heath, F. J. Dudley, W. L. Harmon. Alternates: J. B. Wright, R. L. Greer..... 14

Southwest Missouri Conference.—*Clerical:* J. T. Pritchett, J. E. Alexander, C. E. Ruyle, G. B. Winton. Alternates: W. H. Hesler, A. L. Scales. *Lay:* Mrs. Fred A. Lamb, F. Lee Wallace, Perry S. Rader, A. M. Guthrie. Alternates: J. R. Miller, Mrs. Maggie Whitfield 8

Tennessee Conference.—*Clerical:* T. C. Ragsdale, John Durrett, G. L. Beale, W. M. Cook, J. Allison Molloy, J. T. Blackwood. Alternates: M. N. Waldrip, W. W. Pinson, E. B. Chappell. *Lay:* W. H. Wiseman, J. E. Edgerton, Mrs. J. H. McCoy, J. Taylor Stratton, R. L. Peck, F. M. Massey. Alternates: C. A. Jarrett, W. A. Matthews, R. K. Morgan, W. R. Webb 12

Texas Conference.—*Clerical:* J. W. Mills, W. F. Bryan, R. W. Adams, C. T. Tally, S. R. Hay, James Kilgore L. B. Elrod. Alternates: J. E. Morgan, D. H. Hotchkiss. *Lay:* W. L. Dean, R. M. Kelly, Mrs. J. W. Mills, T. E. Acker, Miss Althea Jones, J. W. Torbett, W. C. Windham. Alternates: R. G. Boger, Knox Henderson 14

Texas Mexican Mission.—*Clerical:* F. S. Onderdonk. Alternate: C. P. Fausto 1

Upper South Carolina Conference.—*Clerical:* R. E. Stackhouse, J. R. T. Major, M. L. Carlisle, B. Rhett Turnipseed. Alternates: J. W. Speake, J. W. Kilgo. *Lay:* H. N. Snyder, C. C. Featherstone, L. L. Hardin, J. C. Smith. Alternates: J. D. Harris, S. C. Carter 8

Virginia Conference.—*Clerical:* T. A. Smoot, George E. Booker, J. B. Winn, F. L. Wells, B. F. Lipscomb, J. W. Gee, H. J. Paylor, R. T. Waterfield. Alternates: W. B. Beauchamp, W. A. Christian, J. M. Rowland, R. H. Bennett. *Lay:* J. P. Pettyjohn, T. S. Southgate, H. A. Barrow, E. F. Story, J. P. Jones, J. T. Catlin, Sr., G. C. Wright, J. F. Rawls. Alternates: G. I. McAllen, Mrs. Lee Britt, D. R. Anderson, B. T. Hart 16

West Oklahoma Conference.—*Clerical:* R. E. L. Morgan, R. S. Satterfield, Forney Hutchinson, Ashley C. Chappell. Alternates: R. L. Ownbey, M. L. Butler. *Lay:* L. F. Sensabaugh, R. A. Thompson, W. S. Wolverton, J. C. Norman. Alternates: B. C. Clark, T. S. DeArman 8

West Texas Conference.—*Clerical:* D. E. Hawk, H. E. Draper, Sterling Fisher, S. H. C. Burgin, T. F. Sessions, A. L. Scarborough. Alternates: Thomas Gregory, Gaston Hartsfield. *Lay:* J. A. Kerr, M. A. Childers, G. W. Walling, C. C. Walsh, W. M. Fly R. H. Seefeld. Alternates: Miss Ella Bowden, Mrs. R. R. Le Master 12

Western Mexican Mission.—*Clerical:* J. F. Corbin. Alternate: E. B. Vargas 1

Western North Carolina Conference.—*Clerical:* G. T. Rowe, A. W. Plyler, E. K. McLarty, Plato T. Durham, H. K. Boyer, J. H. Barnhardt, C. C. Weaver, H. H. Jordan. Alternates: J. F. Kirk, D. Atkins, H. C. Sprinkle, W. L. Sherrill. *Lay:* Mrs. H. A. Dunham, C. H. Ireland, W. R. Odell, F. N. Tate, Dorman Thompson, J. F. Shinn, J. B. Ivey, G. L. Hackney. Alternates: L. B. Rogers, L. H. Phillips, J. L. Nelson, J. A. Bell 16

Western Virginia Conference.—*Clerical:* R. J. Yoak, A. E. O'Dell, C. A. Slaughter. Alternates: A. M. Martin, R. T. Webb, H. L. Clay. *Lay:* G. Frank Wilkins, George W. Bright, Mrs. S. H. Bowman. Alternates: L. V. Koontz, J. W. M. Stewart, Mrs. G. A. Nash 6

Clerical Delegates	198
Lay Delegates	191
Total	389

III. ALPHABETICAL LIST OF DELEGATES ELECT.

CLERICAL DELEGATES.

Name.	Conference.
Adams, R. W.	Texas
Alexander, J.E.	Southwest Missouri
Anderson, James A.	North Arkansas
Anderson, Stonewall	Little Rock
Anthony, Bascom	South Georgia
Armstrong, W. W.	Memphis
Aston, D. H.	East Oklahoma
Babcock, S. H.	East Oklahoma
Barnhardt, Jesse H.	Western N. C.
Bates, Caleb	Alabama
Beale, George L.	Tennessee
Bearden, R. E. L.	North Arkansas
Becker, J. L.	Brazil
Bergin, J. W.	Central Texas
Bickley, C. A.	Central Texas
Black, S. M.	North Texas
Blackwood, J. T.	Tennessee
Boaz, H. A.	Central Texas
Booker, George E.	Virginia
Boyer, Hugh K.	Western N. C.
Bradshaw, M.	North Carolina
Brandon, F. W.	North Alabama
Branscomb, L. G.	North Alabama
Brooks, C. L.	East Oklahoma
Bryan, W. F.	Texas
Burgin, S. H. C.	West Texas
Burrow, J. A.	Holston
Burton, M. L.	Mississippi
Bush, C. C.	Congo Mission
Callahan, W. J.	Japan Mission
Cameron, G. E.	Kentucky
Canter, H. M.	Baltimore
Carlisle, M. L.	Upper S. C.
Chappell, Ashley C.	W. Oklahoma
Clark, J. L.	Kentucky
Clark, W. L.	Kentucky
Clements, E. E.	Cuba Mission
Cline, John W.	China Mission
Cochran, J. B.	New Mexico
Cook, O. F.	South Georgia
Cook, Watson M.	Tennessee
Cooper, I. W.	Mississippi
Cooper, W. A.	Florida
Corbin, J. F.	W. Mexican Mission
Countiss, J. R.	N. Mississippi
Cox, Jackson B	Mexico
Cram, W. G.	Korea
Crawford, E. L.	Alabama
Crawford, J. E.	Central Texas
Crowe, J. M.	Holston
Culver, F. P.	Central Texas
Daniel, J. W.	South Carolina
Dannelly, J. M.	Alabama
Dempsey, E. F.	North Georgia
Dickenson, R. E.	Denver
Dickey, J. E.	North Georgia
Dobbs, H. M.	North Alabama
Draper, H. E.	West Texas
Durham, Plato T.	W. N. Carolina
Durrett, John	Tennessee
Eakes, J. H.	North Georgia
Echols, Robert	North Alabama
Edwards, G. E.	South Carolina
Ellis, T. D.	South Georgia
Ellison, R. R.	Alabama
Elrod, L. B.	Texas
Estes, L. H.	Memphis
Faust, W. E.	North Alabama
Felts, J. H.	North Mississippi
Fenton, W. J.	Northwest
Ferraz, Jose	Central Brazil
Fisher, Sterling	West Texas
Frazer, J. S.	Alabama
French, J. S.	Holston
Fry, J. A. B.	Pacific
Gee, J. W.	Virginia
Goddard, O. E.	East Oklahoma
Hamilton, T. S.	Holston

Name	Conference.
Hardy, G. S.	Northwest Texas
Harris, C. D.	Baltimore
Harrison, J. E.	Los Angeles
Haw, Marvin T.	St. Louis
Hawk, D. Emory	West Texas
Hawk, E. B.	Central Texas
Hay, S. K.	Texas
Hays, W. B.	Texas
Henley, Curwen	Illinois
Henry, W. G.	North Alabama
Hilburn, J. P.	Florida
Holmes, W. W.	Louisiana
Holt, Ivan Lee	St. Louis
Hulse, T. L.	Louisville
Humble, H. A.	North Carolina
Hummel, G. W.	Louisville
Hunt, J. W.	Northwest Texas
Hutchinson, Forney. W.	Oklahoma
Ivey, T. N.	North Carolina
Jarrell, C. C.	North Georgia
Jenkins, C. R.	South Georgia
Jenkins, Isaac C.	Florida
Johnson, W. J.	North Texas
Johnston, H. B.	Memphis
Jones, J. C.	New Mexico
Jones, J. R.	Mississippi
Jordan, Henry H.	Western N. C.
Kasey, A. R.	Louisville
Kilgore, James	Texas
King, W. P.	North Georgia
Knickerbocker, H. D.	North Texas
Lamar, A. J.	Alabama
Lanius, Carol V.	Missouri
Leggett, J. T.	Mississippi
Lewis, T. W.	Memphis
Light, J. H.	Baltimore
Linn, Paul H.	Missouri
Lipscomb, B. F.	Virginia
Major, J. R. T.	Upper S. C.
McCausland, C. L.	Northwest
McLarty, Emmett K.	W. N. C.
McLeod, D. M.	South Carolina
Meek, R. A.	N. Mississippi
Millar, A. C.	Little Rock
Mills, J. W.	Texas
Mitchell, J. B.	Florida
Molloy, J. Allison	Tennessee
Mood, R. G.	North Texas
Morgan, R. E. L.	West Oklahoma
Morris, W. E.	North Alabama
Morrison, H. C.	Kentucky
Nelson, W. H.	Pacific
North, H. M.	North Carolina
Norton, M. H.	Florida
O'Dell, A. E.	Western Virginia
Onderdonk, F. S.	Tex. Mex. Mis.
Outler, J. M.	South Georgia
Parker, F. N.	Louisiana
Paylor, H. J.	Virginia
Peeples, F. H.	Memphis
Perry, J. W.	Holston
Plyler, Alva W.	Western N. C.
Plyler, M. T.	North Carolina
Porter, A. D.	Central Texas
Pritchett, J. T.	Southwest Missouri
Quillian, W. F.	South Georgia
Ragsdale, T. C.	Tennessee
Randolph, J. D.	Missouri
Rowe, Gilbert T.	W. N. C.
Russell, Robert L.	St. Louis
Ruyle, C. E.	Southwest Missouri
Ryang, J.S.	Siberia-Manchuria Mis.
Satterfield, R. S.	West Oklahoma
Scarborough, A. L. (dec.)	W. Tex.
Scarborough, W. L.	Missouri
Scott, W. W.	North Alabama
Selby, Robert	Mississippi
Selecman, C. C.	North Texas
Sessions, T. F.	West Texas
Sexton, George S.	Louisiana
Sharp, J. A.	North Georgia
Shelton, W. A.	North Georgia
Sherman, H. H.	Baltimore
Sherman, William	North Arkansas
Slaughter, C. A.	Western Virginia
Slover, George S.	Northwest Texas
Smoot, T. A.	Virginia
Spragins, C. A.	North Texas
Stackhouse, R. E.	Upper S. C.
Steel, E. R.	Little Rock
Stokes, Peter	South Carolina
Story, J. W.	Northwest Texas

Name.	Conference.
Stuart, George R.	North Alabama
Tally, C. T.	Texas
Thomas, J. A.	South Georgia
Thomas, James	Little Rock
Tiger, Johnson E.	Indian Mission
Todd, Luther E.	St. Louis
Tolleson, F. M.	North Arkansas
Tucker, R. A.	North Mississippi
Turnipseed, B. Rhett.	Upper S. C.
Ungaretti, A. M.	South Brazil
Wade, Henry L.	North Arkansas
Wagoner, W. R.	Louisville
Waterfield, R. T.	Virginia
Watson, N. M.	Holston
Weaver, Charles C.	Western N. C.
Wells, F. L.	Virginia
Wells, J. H.	Baltimore
White, Victor O.	Missouri
Wiley, E. E.	Holston
Winn, J. B.	Virginia
Winton, G. B.	Southwest Missouri
Woodward, Comer M.	N. W. Tex.
Woolf, E. L.	Baltimore
Wooten, J. C.	North Carolina
Wynn, R. H.	Louisiana
Yarbrough, J. F.	North Georgia
Yoak, R. J.	Western Virginia

CLERICAL ALTERNATES.

Alexander, W. M.	Missouri
Allison, S. E.	New Mexico
Archibald, R. M.	North Alabama
Arnold, W. E.	Kentucky
Atkins, D.	Western N. C.
Barton, L. S.	East Oklahoma
Beauchamp, W. B.	Virginia
Bennett, R. H.	Virginia
Bennett, R. V.	Louisville
Blackburn, R. T.	East Oklahoma
Blake, Eugene	Holston
Borchers, W. G.	Central Brazil
Bruce, H. M.	Pacific
Butler, M. L.	West Oklahoma
Campbell, C. K.	New Mexico
Cannon, J. L.	Little Rock
Carico, M. P.	Holston
Carley, H. T.	Louisiana
Carter, J. M.	Holston
Cauthen, A. J.	South Carolina
Chadwick, J. S.	North Alabama
Chappell, E. B	Tennessee
Christian, W. A.	Virginia
Clark, R. A.	Memphis
Clay, H. L.	Western Virginia
Combs, G. R.	Kentucky
Crowe, H. P.	St. Louis
Davidson, G. G.	North Arkansas
Dills, J. H.	Northwest
Dorsey, T. H.	North Mississippi
Duggins, O. H.	St. Louis
Dunkle, W. F.	Florida
Egger, E. L.	North Texas
Fernandez, Benjamin	Mexico
Fletcher, P. C.	Little Rock
Frausto, C. P.	Texas Mexican Mis.
French, G. C.	North Texas
Glenn, E. M.	North Alabama
Gregory, Thomas	West Texas
Hall, C. W.	Denver
Hamill, H. P.	Baltimore
Hardin, P. D.	Mississippi
Hartsfield, Gaston	West Texas
Hawkins, I. F.	North Alabama
Hesler, W. H.	Southwest Missouri
Hitch, J. W.	Korea
Hopkins, O. K.	Cuba Mission
Hotchkiss, D. H.	Texas
Howard, H. C.	North Alabama
James, J. C.	Alabama
Kaung Zang-tse	China Mission
Kennedy, J. L.	Brazil
Kilgo, J. W.	Upper S. C.
Kirk, John F.	Western N. C.
LaPrade, W. H., Jr	North Georgia
Lipscomb, L. M	North Mississippi
Lutz, A. S.	Louisiana
Lyon, A. P.	Louisville
Martin, A. M.	Western Virginia
Martin, I. P	Holston

Name.	Conference.
Matthews, K. N.	North Alabama
Matthews, W. H.	Central Texas
McNeal, W. H.	Alabama
Morgan, J. E.	Texas
Myers, J. T.	Memphis
Oliver, W. L.	North Arkansas
Ownbey, R. L.	West Oklahoma
Peele, W. W.	North Carolina
Phelan, M.	Northwest Texas
Pinson, W. W.	Tennessee
Read, G. W.	North Alabama
Reeve, T. F.	Congo Mission
Regester, E. V.	Baltimore
Riley, P. E.	Central Texas
Roberts, G. S.	Florida
Rooney, J. B.	Florida
Rowland, J. M.	Virginia
Scales, A. L.	Southwest Missouri
Shangle, H. S.	Northwest
Sherman, G. B.	Illinois
Sherrill, William L.	Western N. C.
Shore, J. H.	North Carolina
Shuler, F. H.	South Carolina
Shuler, R. P.	Los Angeles
Slaton, S. T.	North Alabama
Slaughter, D. P.	Alabama
Smith, J. A.	South Georgia
Smith, J. W.	Baltimore
Smith, W. F.	South Georgia
Speake, J. W.	Upper S. C.
Sprinkle, Henry C.	Western N. C.
Stewart, Mrs. S. A.	Japan Mission
Tadlock, Charles W.	St. Louis
Terrell, James M.	South Brazil
Thompson, G. H.	Mississippi
Thompson, H. D.	Missouri
Vargas, E. B.	W. Mex. Mis.
Waits, B. T.	North Alabama
Waldraven, R. U.	Pacific
Waldrip, Marion N.	Tennessee
Walker, R. M.	Memphis
Watkins, A. F.	Mississippi
Webb, R. T.	Western Virginia
Weeks, A. J.	Northwest Texas
Wiggins, S. P.	North Georgia
Williams, A. S.	Indian Mission
Williams, N. H.	South Georgia
Willis, R. H.	North Carolina
Womack, J. A.	North Arkansas

LAY DELEGATES.

Acker, T. E.	Texas
Arnau, R. M.	South Georgia
Arrington, L. S.	North Georgia
Ball, W. W.	Kentucky
Barcus, G. W.	Central Texas
Barnes, S. W.	Illinois
Barrow, H. A.	Virginia
Barton, J. W.	North Texas
Beeland, W. J.	Alabama
Bell, Miller S.	North Georgia
Bennett, Miss Belle H.	Kentucky
Blan, Sid H.	Alabama
Boeger, Louis J.	St. Louis
Boney, W. R.	Little Rock
Bonnell, A. E.	East Oklahoma
Boswell, E. S.	Louisville
Bowman, Mrs. S. H.	W. Virginia
Brandon, W. W.	North Alabama
Bratton, S. G.	New Mexico
Bright, George W.	W. Virginia
Brock, W. E.	Holston
Brooke, Arthur L.	North Georgia
Brown, J. G.	North Carolina
Bryan, J. H.	Baltimore
Candler, J. S.	North Georgia
Cannon, J. T.	Kentucky
Carter, F. A.	Holston
Catlin, J. T.	Virginia
Chadwick, W. C.	North Carolina
Childers, M. A.	West Texas
Clay, J. W.	Central Brazil
Cockrell, Joseph E.	North Texas
Covington, W. A.	South Georgia
Cresap, S. P.	Missouri
Cross, W. R.	Baltimore
D'Affonseca, Josue C.	Brazil

Name.	Conference.
Dangerfield, W. S.	Holston
Dannelly, Clarence	Alabama
Davis, L. W.	Baltimore
Dean, W. L.	Texas
Downs, F. F.	Central Texas
Dudley, F. J.	South Georgia
Dunham, Mrs. H. A.	W. N. C.
DuRant, Charlton.	South Carolina
Duval, L. W.	Florida
Edgerton, John E.	Tennessee
Everett, Mrs. J. Le Grand	N. C.
Featherstone, C. C.	Upper S. C.
Flowers, R. L.	North Carolina
Fly, W. M.	West Texas
Flythe, J. T. (deceased)	N. C.
Fry, W. W., Jr.	Missouri
Fulton, R. S.	North Texas
Furry, P. W.	North Arkansas
Garner, John H.	Central Texas
Garrison, E. J.	North Alabama
Gilliam, John H.	Louisville
Guthrie, A. M.	S. W. Missouri
Hackney, G. L.	Western N. C.
Hall, D. H.	North Mississippi
Hardin, L. L.	Upper S. C.
Harmon, W. L.	South Georgia
Hayes, C. E.	Little Rock
Heath, L. E.	South Georgia
Henderson, J. H.	New Mexico
Hickman, J. E.	Central Texas
Higgs, A. K.	Northwest
Hobdy, Mrs. R. L.	Alabama
Holder, J. N.	North Georgia
Holland, J. B.	Mississippi
Hollis, Carl	Little Rock
Holman, H. H.	East Oklahoma
Holmes, H. E.	North Mississippi
Holmes, W. S.	Louisiana
Howell, Mrs. R. P.	Los Angeles
Hull, D. C.	North Mississippi
Hummer, W. F.	Baltimore
Hunt, Rolfe	Mississippi
Ireland, C. H.	Western N. C.
Ivey, J. B.	Western N. C.
Ivey, J. W.	South Carolina
Jennings, E. D.	Central Texas
Johnson, Mrs. Luke G.	N. Georgia
Jones, Miss Althea	Texas
Jones, J. P.	Virginia
Kelly, R. M.	Texas
Kerr, John A.	West Texas
Laird, J. R.	Holston
Lamb, Mrs. Fred A.	S. W. Mo.
Lambert, G. A.	Holston
Lawson, Martin E.	Missouri
Ledbetter, S. A.	Pacific
Lewis, C. B.	South Georgia
Long, Frank M.	South Brazil
Lovelady, R. F.	North Alabama
Malone, E. R.	Alabama
Marroquin, Luz	Mexico
Mars, G. W.	Mississippi
Martin, P. A.	North Texas
Massey, F. M.	Tennessee
Maupin, Addison	North Georgia
Mayo, A. M.	Louisiana
McCall, M. M.	Alabama
McCord, L. P.	Florida
McCoy, Mrs. J. H.	Tennessee
McGehee, Mrs. D. D.	North Ala.
McGowen, J. G.	North Mississippi
Millan, W. W.	Baltimore
Mills, Mrs. J. W.	Texas
Moore, J. H.	Northwest Texas
Moore, Leland	South Carolina
Morelock, G. L.	Memphis
Morgan, J. T.	Kentucky
Moses, Victor P.	Northwest
Moss, B. H.	South Carolina
Murray, J. I.	East Oklahoma
Newman, E. D.	Baltimore
Noojin, R. O.	North Alabama
Norman, J. C.	West Oklahoma
Odell, W. R.	Western N. C.
Oliver, Mrs. W. L.	North Arkansas
O'Neal, J. F.	Memphis
Palmer, W. A.	Northwest Texas
Peck, R. L.	Tennessee
Peters, H. N.	Central Texas
Pettyjohn, J. P.	Virginia
Piggott, W. J.	Louisville
Pipkin, L. M.	Florida

Name.	Conference.
Pohlman, George	Missouri
Rader, Perry S.	S. W. Missouri
Randle, R. O	Louisiana
Rawls, J. F	Virginia
Reynolds, J. H.	North Arkansas
Rice, E	Memphis
Robins, J. A	Memphis
Rogers, J. M	South Georgia
Rollins, Mrs. Nat G.	N. W. Texas
Sarver, C. W	North Alabama
Satterfield, M. M.	Mississippi
Seefeld, R. H	West Texas
Sensabaugh, L. F.	West Oklahoma
Sherwood, M. B	North Texas
Shinn, J. F	Western N. C.
Smith, J. C	Upper S. C.
Snyder, H. N	Upper S. C.
Southgate, T. S	Virginia
Stephens, Mrs. F. F	Missouri
Stevenson, L. M.	North Alabama
Stimson, D. C	Louisville
Stockham, W. H.	North Alabama
Stone, J. A	Holston
Story, E. F	Virginia
Stratton, J. Taylor	Tennessee
Stratton, L. M	Memphis
Stubblefield, W. H., Jr.	St. Louis
Swain, Alva A	Denver
Swain, Orlando	East Oklahoma
Sze Siang-tse	China Mission
Tarver, W. A	Texas
Tate, F. N	Western N. C.
Tate, Sam	North Georgia
Tatum, W. S. F	Mississippi
Taylor, F. H	Holston
Taylor, W. W	Little Rock
Tedder, G. W	Florida
Therrell, J. H	Florida
Thompson, Dorman	W. N. C.
Thompson, R. A.	West Oklahoma
Tolleson, Mrs. F. M.	N. Arkansas
Torbett, J. W	Texas
Turner, Mrs. John S.	North Texas
Turner, T. F.	Northwest Texas
Walker, W. H	Pacific
Wallace, C. S	North Carolina
Wallace, F. Lee	S. W. Missouri
Walling, George W	West Texas
Walsh, C. C	West Texas
White, H. H	Louisiana
Wilkins, G. Frank	W. Virginia
Williams, J. M.	North Arkansas
Williams, W. Erskine	Cen. Tex.
Windham, W. C	Texas
Wiseman, W. H	Tennessee
Wolverton, W. S.	W. Oklahoma
Womack, J. P.	North Arkansas
Woods, John W.	Northwest Texas
Woodside, Mrs. L. B.	St. Louis
Wright, G. C	Virginia
Yeilding, F. B.	North Alabama
Yun, T. H	Korea
Zimmerman, Orville	St. Louis

LAY ALTERNATES.

Alexander, Mrs. W. M.	Missouri
Anderson, D. R	Virginia
Bankhead, John H.	N. Alabama
Bell, J. A	Western N. C.
Boger, R. G	Texas
Bowden, Miss Ella	West Texas
Boyd, Roy	Denver
Britt, Mrs. Lee	Virginia
Bruton, J. F	North Carolina
Buie, W. M	Mississippi
Campbell, W. M	Northwest
Carter, S. C	Upper S. C.
Castle, C. E	East Oklahoma
Clark, B. C	West Oklahoma
Cobb, W. L	Northwest
Conkin, Mrs. L. E.	New Mexico
Court, Mrs. William	St. Louis
Crawford, Miss Jean	Holston
Crawford, R. D	Alabama
Cudabac, N. M	New Mexico
Davis, W. D	Mississippi
DeArman, T. S.	West Oklahoma

Name.	Conference.
Dial, R. C.	North Texas
Dickey, Mrs. J. H.	Louisville
Duncan, J. T.	North Georgia
Elliott, Mrs. J. D.	North Alabama
Elza, Mrs. C. F.	Little Rock
Everett, W. C.	North Texas
Few, W. P.	North Carolina
Fuller, Mrs. J. T.	Florida
Golson, J. W.	Central Texas
Greer, R. L.	South Georgia
Harris, J. D.	Upper S. C.
Harris, S. D.	Florida
Hart, B. T.	Virginia
Henderson, Knox	Texas
Hernandez, Elias	Mexico
Hill, Edward	Louisville
Hines, Tom W.	Central Texas
Hobbs, G. N.	Kentucky
Holloman, T. W.	Louisiana
Howell, Mrs. W. R.	N. Alabama
Huddleston, A. E.	Baltimore
Hull, D. D.	Baltimore
Jarrett, C. A.	Tennessee
Jones, W. P.	North Arkansas
Kennedy, Mrs. J. L.	Brazil
Kirkwood, Mrs. R. L.	S. C.
Koontz, L. V.	Western Virginia
Le Master, Mrs. R. R.	West Texas
Lindenberg, Henrique	Cen. Brazil
Manning, N. M.	North Alabama
Markham, C. C.	Illinois
Marshall, J. C.	Northwest Texas
Matthews, W. A.	Tennessee
McAllen, G. I.	Virginia
McKeown, Mrs. W. B.	N. W. Texas
Meentemeyer, C. F.	St. Louis
Miller, J. R.	S. W. Missouri
Moore, R. T.	Louisiana
Morgan, R. K.	Tennessee
Nash, Mrs. G. A.	W. Virginia
Nelson, J. L.	W. N. C.
Ohme, C. H.	North Alabama
Perry, Mrs. J. W.	Holston
Phillips, L. H.	Western N. C.
Rader, J. B.	Pacific
Rader, Mrs. J. W.	Holston
Rogers, L. B.	Western N. C.
Roux, E. T.	Florida
Rowe, N. M.	North Alabama
Senter, J. M.	Memphis
Shannon, J. F.	North Georgia
Sherard, J. H.	N. Mississippi
Shurett, W. P.	North Alabama
Simms, Mrs. W. J.	Los Angeles
Singletary, W. J.	Alabama
Smith, John W.	East Oklahoma
Smith, T. Berry	Missouri
Sorrell, W. L.	St. Louis
Spillman, Mrs. J. H.	Kentucky
Steele, A. R.	Memphis
Stewart, J. W. M.	W. Virginia
Stout, Miss S. Van Dyke	S. Braz.
Sullivan, J. M.	Mississippi
Sutton, W. A.	North Georgia
Tate, C. L.	Baltimore
Tatum, T. H.	South Carolina
Trobaugh, Harry	Holston
Troup, L. P.	North Alabama
Waldraven, Mrs. R. U.	Pacific
Webb, W. R.	Tennessee
Whitfield, Mrs. Maggie. S.	W. Mo.
Wight, J. B.	South Georgia
Wilkinson, J. E.	Alabama
Williams, Mrs. F. M.	Little Rock
Wilson, J. H.	North Alabama
Wilson, W. O.	North Arkansas
Woo Nyoh-fong	China Mission
Wright, H. J.	Memphis
Wyatt, Mrs. J. M.	N. Mississippi
Yun, S. K.	Korea
Zellner, J. H.	North Arkansas

Total Clerical Delegates	198
Total Clerical Alternates	109
Total Lay Delegates	191
Total Lay Alternates	103
Grand Total	601

IV. MEMBERS OF THE NINETEENTH GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.*

Alabama Conference.—*Clerical:* A. J. Lamar, J. S. Frazer, J. M. Dannelly, E. L. Crawford, Caleb Bates, R. R. Ellison. *Lay:* Clarence Dannelly, Sid H. Blan, M. M. McCall, E. R. Malone, W. J. Beeland, Mrs. R. L. Hobdy 12

Baltimore Conference.—*Clerical:* J. H. Wells, H. H. Sherman, H. M. Canter, E. L. Woolf, J. H. Light, C. D. Harris. *Lay:* E. D. Newman, W. R. Cross, L. W. Davis, J. H. Bryan; C. L. Tait, alternate, *vice* W. F. Hummer; A. E. Hudleston, alternate, *vice* W. W. Millan 12

Brazil Conference.—*Clerical:* J. L. Becker. *Lay:* Mrs. J. L. Kennedy, alternate, *vice* Josue C. D'Affonseca 2

Central Brazil Conference.—*Clerical:* Jose Ferraz. *Lay:* J. W. Clay 2

Central Texas Conference.—*Clerical:* F. P. Culver, A. D. Porter, H. A. Boaz, C. A. Bickley, J. W. Bergin, C. H. Booth, J. E. Crawcord, E. B. Hawk; W. H. Matthews, alternate, *vice* P. E. Riley; P. E. Riley, alternate, *vice* H. A. Boaz. *Lay:* John H. Garner, W. Erskine Williams, G. W. Barcus, W. A. Tarver, F. F. Downs, E. D. Jennings, J. E. Hickman, H. N. Peters 18

China Mission Conference.—*Clerical:* John W. Cline. *Lay:* Sze Siang-tse 2

Congo Mission.—*No delegates.*

Cuba Mission Conference.—*Clerical:* E. E. Clements. *No lay delegate* 1

Denver Conference.—*Clerical:* R. E. Dickenson. *Lay:* Roy Boyd, alternate, *vice* Alva A. Swain 2

East Oklahoma Conference.—*Clerical:* O. E. Goddard, Charles L. Brooks, S. H. Babcock, D. H. Aston. *Lay:* H. H. Holman, A. E. Bonnell, J. I. Murray, Orlando Swain; C. E. Castle, alternate, *vice* H. H. Holman 9

Florida Conference.—*Clerical:* Isaac C. Jenkins, M. H. Norton, J. B. Mitchell, J. P. Hilburn, W. A. Cooper. *Lay:* L. P. McCord, J. H. Therrell, L. W. Duval, L. M. Pipkin, G. W. Tedder; S. D. Harris, alternate, *vice* J. H. Therrell 11

Holston Conference.—*Clerical:* J. S. French, J. A. Burrow, J. W. Perry, J. M. Crowe, E. E. Wiley, T. S. Hamilton, N. M. Watson; Eugene Blake, alternate, *vice* T. S. Hamilton. *Lay:* W. E. Brock, F. A. Carter, J. R. Laird, J. A. Stone, W. S. Dangerfield, G. A. Lambert; Mrs. J. W. Perry, alternate, *vice* F. H. Taylor 15

Illinois Conference.—*Clerical:* Curwen Henley. *Lay:* S. W. Barnes 2

Indian Mission.—*Clerical:* Johnson E. Tiger. *No lay delegate*.... 1

Japan Mission.—*Clerical:* W. J. Callahan. *No lay delegate*..... 1

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*This list includes alternate, clerical, and lay delegates who at any time during the session were seated in place of principals. As in a number of instances principals returned and resumed their seats, or appeared later in the session after their substitutes had been seated, the total number of members exceeds the actual number sitting at any time.

Kentucky Conference.—*Clerical:* W. L. Clark, G. E. Cameron, H. C. Morrison, J. L. Clark; G. R. Combs, alternate, *vice* H. C. Morrison. *Lay:* J. T. Morgan, W. W. Ball, J. T. Cannon; Mrs. J. H. Spillman, alternate, *vice* Miss Belle H. Bennett..... 9

Korea Conference.—*Clerical:* W. G. Cram. *Lay:* S. K. Yun, alternate, *vice* T. H. Yun 2

Little Rock Conference.—*Clerical:* E. R. Steel, Stonewall Anderson, A. C. Millar, James Thomas. *Lay:* C. E. Hayes, W. R. Boney, Carl Hollis, W. W. Taylor; Mrs. C. F. Elza, alternate, *vice* Carl Hollis; Mrs. F. M. Willams, alternate, *vice* W. W. Taylor..... 10

Los Angeles Conference.—*Clerical:* J. E. Harrison. *Lay:* Mrs. R. P. Howell 2

Louisiana Conference.—*Clerical:* F. N. Parker, R. H. Wynn, W. W. Holmes, George S. Sexton; H. T. Carley, alternate, *vice* George S. Sexton. *Lay:* H. H. White, R. O. Randle, A. M. Mayo, W. S. Holmes 9

Louisville Conference.—*Clerical:* A. R. Kasey, T. L. Hulse, W. R. Wagoner, G. W. Hummel. *Lay:* John H. Gilliam, E. S. Boswell, D. C. Stimson; Mrs. J. H. Dickey, alternate, *vice* W. J. Piggott... 8

Memphis Conference.—*Clerical:* H. B. Johnston, L. H. Estes, W. W. Armstrong, F. H. Peeples, T. W. Lewis. *Lay:* E. Rice, G. L. Morelock L. M. Stratton, J. A. Robins; J. M. Senter, alternate, *vice* J. F. O'Neal; H. J. Wright, alternate, *vice* L. M. Stratton.... 11

Mexico Conference.—*Clerical:* Jackson B. Cox. *No lay delegate*... 1

Mississippi Conference.—*Clerical:* M. L. Burton, J. T. Leggett, Robert Selby, I. W. Cooper, J. R. Jones; A. F. Watkins, alternate, *vice* I. W. Cooper. *Lay:* M. M. Satterfield, W. S. F. Tatum, Rolfe Hunt, G. W. Mars, J. B. Holland; J. M. Sullivan, alternate, *vice* J. B. Holland 12

Missouri Conference.—*Clerical:* Paul H. Linn, Carol V. Lanius, W. L. Scarborough, Joseph D. Randolph, Victor O. White; W. M. Alexander, alternate, *vice* P. H. Linn. *Lay:* Martin E. Lawson, Mrs. F. F. Stephens, George Pohlman, W. W. Fry, Jr., S. P. Cresap 11

New Mexico Conference.—*Clerical:* J. B. Cochran, J. C. Jones. *Lay:* S. G. Bratton, J. H. Henderson 4

North Alabama Conference.—*Clerical:* Robert Echols, F. W. Brandon, George R. Stuart, W. G. Henry, H. M. Dobbs, W. E. Faust, W. W. Scott, W. E. Morris, L. C. Branscomb; I. F. Hawkins, alternate, *vice* H. M. Dobbs; J. S. Chadwick, alternate, *vice* G. R. Stuart. *Lay:* R. F. Lovelady, W. W. Brandon, E. J. Garrison, C. W. Sarver, F. B. Yeilding, R. O. Noojin, W. H. Stockham, Mrs. D. D. McGehee; J. H. Wilson, alternate, *vice* L. M. Stevenson; Mrs. J. D. Elliott, alternate, *vice* W. H. Stockham and R. F. Lovelady 21

North Arkansas Conference.—*Clerical:* William Sherman, R. E. L. Bearden, F. M. Tolleson, Henry L. Wade, James A. Anderson, W. B. Hays. *Lay:* J. H. Reynolds, J. M. Williams, J. P. Womack, Mrs. W. L. Oliver, Mrs. F. M. Tolleson; W. O. Wilson, alternate, *vice* J. H. Zellner; J. H. Zellner, alternate, *vice* P. W. Furry; W. P. Jones, alternate, *vice* J. P. Womack 13

North Carolina Conference.—*Clerical:* T. N. Ivey, M. T. Plyler, M. Bradshaw, H. A. Humble, H. M. North, J. C. Wooten. *Lay:* J. G. Brown, W. C. Chadwick, R. L. Flowers, Mrs. J. LeGrand Everett, C. S. Wallace; W. P. Few, alternate, *vice* J. T. Flythe... 12

North Georgia Conference.—*Clerical:* J. E. Dickey, W. P. King, W. A. Shelton, C. C. Jarrell, E. F. Dempsey, J. H. Eakes, J. F. Yarbrough; S. P. Wiggins, alternate, *vice* J. A. Sharp; W. H. LaPrade, Jr., alternate, *vice* J. E. Dickey. *Lay:* J. S. Candler, J. N. Holder, Mrs. L. G. Johnson, Sam Tate, Arthur L. Brooke, L. S. Arrington, Addison Maupin; J. F. Shannon, alternate, *vice* Miller S. Bell 17

North Mississippi Conference.—*Clerical:* R. A. Meek, R. A. Tucker, J. R. Countiss, J. H. Felts. *Lay:* J. G. McGowen, D. H. Hall, D. C. Hull, H. E. Holmes; Mrs. J. M. Wyatt, alternate, *vice* D. C. Hull 9

North Texas Conference.—*Clerical:* C. C. Selecman, W. J. Johnson, R. G. Mood, H. D. Knickerbocker, S. M. Black, C. A. Spragins. *Lay:* J. W. Barton, P. A. Martin, Joseph E. Cockrell, Mrs. John S. Turner, R. S. Fulton; R. C. Dial, alternate, *vice* M. B. Sherwood; W. C. Everett, alternate, *vice* J. W. Barton 13

Northwest Conference.—*Clerical:* C. L. McCausland, W. J. Fenton; H. S. Shangle, alternate, *vice* C. L. McCausland. *Lay:* Victor P. Moses, A. K. Higgs 5

Northwest Texas Conference.—*Clerical:* G. S. Hardy, J. W. Hunt, J. W. Story, Comer M. Woodward, George S. Slover; A. J. Weeks, alternate, *vice* G. S. Hardy; M. Phelan, alternate, *vice* J. W. Hunt. *Lay:* J. H. Moore, Mrs. Nat G. Rollins, T. F. Turner, John W. Woods, W. A. Palmer; Mrs. W. B. McKeown, alternate, *vice* J. W. Woods 13

Pacific Conference.—*Clerical:* J. A. B. Fry, W. H. Nelson. *Lay:* S. A. Ledbetter; J. B. Rader, alternate, *vice* W. H. Walker..... 4

St. Louis Conference.—*Clerical:* Luther E. Todd, Robert L. Russell, Marvin T. Haw, Ivan Lee Holt; H. P. Crowe, alternate, *vice* Ivan Lee Holt. *Lay:* W. H. Stubblefield, Jr., Louis J. Boeger, Orville Zimmerman, Mrs. L. B. Woodside; Mrs. William Court, alternate, *vice* W. H. Stubblefield, Jr.; C. F. Meentemeyer, alternate, *vice* Orville Zimmerman and Louis J. Goeber 11

Siberia-Manchuria Mission.—*Clerical:* J. S. Ryang. *No lay delegate* 1

South Brazil Conference.—*Clerical:* A. M. Ungaretti. *No lay delegate* 1

South Carolina Conference.—*Clerical:* D. M. McLeod, J. W. Daniel, G. E. Edwards, Peter Stokes. *Lay:* B. H. Moss, J. W. Ivey; T. H. Tatum, alternate, *vice* Charlton DuRant; Mrs. R. L. Kirkwood, alternate, *vice* Leland Moore 8

South Georgia Conference.—*Clerical:* T. D. Ellis, Bascom Anthony, C. R. Jenkins, J. A. Thomas, W. F. Quillian, J. M. Outler, O. F. Cook; J. A. Smith, alternate, *vice* T. D. Ellis. *Lay:* J. M. Rogers, R. M. Arnau, C. B. Lewis, W. A. Covington, L. E. Heath, F. J. Dudley, W. L. Harmon 15

Southwest Missouri Conference.—*Clerical:* J. T. Pritchett, J. E. Alexander, C. E. Ruyle, George B. Winton; A. L. Scales, alternate, *vice* C. E. Ruyle. *Lay:* Mrs. Fred A. Lamb, F. Lee Wallace, Perry S. Rader, A. M. Guthrie 9

Tennessee Conference.—*Clerical:* T. C. Ragsdale, John Durrett, George L. Beale, Watson M. Cook, J. Allison Molloy, J. T. Blackwood; W. W. Pinson, alternate, *vice* T. C. Ragsdale and W. M. Cook. *Lay:* W. H. Wiseman, John E. Edgerton, Mrs. J. H. McCoy, J. Taylor Stratton, R. L. Peck, F. M. Massey; W. A. Matthews, alternate, *vice* R. L. Peck and F. M. Massey; W. R. Webb, alternate, *vice* John E. Edgerton 15

Texas Conference.—*Clerical:* J. W. Mills, R. W. Adams, W. F. Bryan, C. T. Tally, S. R. Hay, James Kilgore, L. B. Elrod; J. E. Morgan, alternate, *vice* S. R. Hay. *Lay:* W. L. Dean, R. M. Kelly, Mrs. J. W. Mills, T. E. Acker, Miss Althea Jones, J. W. Torbett, W. C. Windham; R. G. Doger, alternate, *vice* R. M. Kelly..... 16

Texas Mexican Mission.—*Clerical:* F. S. Onderdonk. *No lay delegate* 1

Upper South Carolina Conference.—*Clerical:* R. E. Stackhouse, J. R. T. Major, M. L. Carlisle, B. Rhett Turnipseed. *Lay:* H. N. Snyder, C. C. Featherstone, L. L. Hardin, J. C. Smith; J. D. Harris, alternate, *vice* C. C. Featherstone..... 9

Virginia Conference.—*Clerical:* T. A. Smoot, George E. Booker, J. B. Winn, F. L. Wells, B. F. Lipscomb, J. W. Gee, H. J. Paylor, R. T. Waterfield. *Lay:* J. P. Pettyjohn, T. S. Southgate, H. A. Barrow, E. F. Story, J. P. Jones, J. T. Catlin, G. C. Wright, J. F. Rawls; D. R. Anderson, alternate, *vice* T. S. Southgate..... 17

West Oklahoma Conference.—*Clerical:* R. E. L. Morgan, R. S. Satterfield, Forney Hutchinson, Ashley C. Chappell. *Lay:* L. F. Sensabaugh, R. A. Thompson, W. S. Wolverton; B. C. Clark, alternate, *vice* T. S. DeArman; T. S. DeArman, alternate, *vice* J. C. Norman 9

West Texas Conference.—*Clerical:* D. Emory Hawk, H. E. Draper, Sterling Fisher, S. H. C. Burgin, T. F. Sessions; Thomas Gregory, alternate, *vice* A. L. Scarborough; Gaston Hartsfield, alternate, *vice* Sterling Fisher and T. F. Sessions. *Lay:* John A. Kerr, M. A. Childers, C. C. Walsh, George W. Walling, Jr., W. M. Fly, R. H. Seefeld; Miss Ella Bowden, alternate, *vice* R. H. Seefeld.. 14

Western Mexican Mission.—*Clerical:* J. F. Corbin. *No lay delegate* 1

Western North Carolina Conference.—*Clerical:* Gilbert T. Rowe, Alva W. Plyler, Emmett K. McLarty, Plato T. Durham, Hugh K. Boyer, Jesse H. Barnhardt, Charles C. Weaver, Henry H. Jordan. *Lay:* Mrs. H. A. Dunham, C. H. Ireland, W. R. Odell, F. N. Tate, Dorman Thompson, J. F. Shinn, J. B. Ivey, G. L. Hackney.. 16

Western Virginia Conference.—*Clerical:* R. J. Yoak, A. E. O'Dell, C. A. Slaughter. *Lay:* G. Frank Wilkins, George W. Bright, Mrs. S. H. Bowman 6

Clerical Delegates	215
Lay Delegates	210
Total	425

V. ASSIGNMENT OF MEMBERS TO THE STANDING COMMITTEES.

1. EPISCOPACY.

A. J. Lamar, Chairman; J. R. Countiss, Secretary; Clarence M. Dannelly, J. Howard Wells, E. D. Newman, J. L. Becker, Josue Cardoso D'Affonseca, Jose Ferraz, J. W. Clay, F. P. Culver, G. W. Barcus, John W. Cline, P. S. T. Shih, E. E. Clements, R. E. Dickenson, Alva A. Swain, O. E. Goddard, H. H. Holman, I. C. Jenkins, G. W. Tedder, J. S. French, W. E. Brock, Curwen Henley, S. W. Barnes, Johnson E. Tiger, W. J. Callahan, W. L. Clark, Mrs. J H. Spillway, Miss Belle H. Bennett, W. G. Cram, J. M. Yohn, E. R. Steel, Carl Hollis, C. E. Hayes, J. E. Harrison, Mrs. R. P. Howell, F. N. Parker, H. H. White, A. R. Kasey, John H. Gilliam, H. B. Johnston, E. Rice, Jackson B. Cox, L. Marroquin, M. L. Burton, M. M. Satterfield, Paul H. Linn, M. E. Lawson, J. B. Cochran, S. Y. Bratton, Robert Echols, R. F. Lovelady, William Sherman, J. M. Williams, T. N. Ivey, J. G. Brown, J. E. Dickey, J. S. Candler, J. G. McGowen, C. C. Selecman, J. W. Barton, W. J. Fenton, A. K. Higgs, G. S. Hardy, John W. Woods, J. A. B. Fry, W. H. Walker, Luther E. Todd, W. H. Stubblefield, J. S. Ryang, A. M. Ungaretti, Frank M. Long, D. M. McLeod, B. H. Moss, T. D. Ellis, J. M. Rogers, J. T. Pritchett, Mrs. Fred A. Lamb, T. C. Ragsdale, W. H. Wiseman, J. W. Mills, W. L. Dean, F. S. Onderdonk, R. E. Stackhouse, H. N. Snyder, T. A. Smoot, J. P. Pettyjohn, R. E. L. Morgan, L. F. Sensabaugh, D. E. Hawk, J. A. Kerr, J. F. Corbin, G. T. Rowe, Mrs. H. A. Dunham, R. J. Yoak, George W. Bright.

2. ITINERANCY.

Forney Hutchinson, Chairman; R. G. Mood, Secretary; J. S. Frazer, E. R. Malone, E. L. Woolf, J. Harry Bryan, J. L. Becker, Josue Cardoso D'Affonseca, Jose Ferraz, J. W. Clay, A. D. Porter, J. H. Garner, John W. Cline, P. S. T. Shih, E. E. Clements, R. E. Dickenson, Roy A. Boyd, C. L. Brooks, J. I. Murray, J. P. Hilburn, L. M. Pipkin, L. S. Hamilton, James R. Laird, Curwen Henley, S. W. Barnes, Johnson E. Tiger, W. J. Callahan, G. E. Cameron, J. T. Morgan, W. G. Cram, J. M. Yohn, E. R. Steel, Carl Hollis, J. E. Harrison, Mrs. R. P. Howell, F. N. Parker, W. S. Holmes, T. L. Hulse, D. C. Stimson, L. H. Estes, J. F. O'Neal, Jackson B. Cox, L. Marroquin, I. W. Cooper, G. W. Mars, C.V. Lanius, S. P. Cresap, J. B. Cochran, J. H. Henderson, W. E. Faust, R. O. Noojin, R. E. L. Bearden, Mrs. W. L. Oliver, M. T. Plyler, W. P. Few, W. P. King, J. H. Holder, R. A. Tucker, Herbert Holmes, J. E. Cockrell, C. L. McCausland, V. P. Moses, G. S. Hardy, John W. Woods, W. H. Nelson, S. A. Ledbetter, R. L. Russell, W. H. Stubblefield, J. S. Ryang, A. M. Ungaretti, Frank M. Long, Peter

Stokes, B. H. Moss, C. R. Jenkins, C. B. Lewis, C. E. Ruyle, F. Lee Wallace, John Durrett, W. H. Wiseman, W. F. Bryan, R. M. Kelly, F. S. Onderdonk, J. R. T. Major, L. L. Hardin, J. B. Winn, G. C. Wright, J. C. Norman, H. E. Draper, M. A. Childers, J. F. Corbin, E. K. McLaren, J. B. Ivey, A. E. O'Dell, George W. Bright.

3. REVISALS.

Bascom Anthony, Chairman; J. W. Hunt, Secretary; R. R. Ellison, E. R. Malone, J. H. Light, L. W. Davis, J. L. Becker, Josue Cardoso D'Affonseca, Jose Ferraz, J. W. Clay, C. A. Bickley, W. A. Tarver, John W. Cline, P. S. T. Shih, E. E. Clements, R. E. Dickenson, Roy A. Boyd, S. H. Babcock, E. A. Bonnell, M. H. Norton, L. N. Pipkin, J. A. Burrow, J. M. Carter, Curwen Henley, S. W. Barnes, Johnson E. Tiger, W. J. Callahan, W. G. Cram, J. M. Yohn, James Thomas, W. R. Boney, J. E. Harrison, Mrs. R. P. Howell, R. H. Wynn, W. S. Holmes, W. R. Wagoner, E. S. Boswell, W. W. Armstrong, L. M. Stratton, Jackson B. Cox. L. Marroquin, J. R. Jones, M. M. Satterfield, J. D. Randolph, W. W. Fry, J. C. Jones, J. H. Henderson, W. L. Clark, J. T. Morgan, H. M. Dobbs, E. J. Garrison, James A. Anderson, J. P. Womack, M. Bradshaw, Mrs. LeGrand Everett, C. C. Jarrell, A. Maupin, R. A. Tucker, Herbert Holmes, W. J. Johnson, P. A. Martin, C. L. McCausland, A. K. Higgs, T. S. Turner, W. H. Nelson, W. H. Walker. M. T. Haw, Louis Boeger, J. S. Ryang, A. M. Ungaretti, Frank M. Long, J. W. Daniel, Leland Moore, W. L. Harmon, J. E. Alexander, A. M. Guthrie, George L. Beale, R. L. Peck, R. W. Adams, W. C. Windham, F. S. Onderdonk, M. L. Carlisle, C. C. Featherstone, B. F. Lipscomb, E. Frank Story, R. S. Satterfield, J. C. Norman, T. F. Sessions, W. M. Fly, J. F. Corbin, P. T. Durham, F. N. Tate, C. A. Slaughter, G. Frank Williams.

4. PUBLISHING INTERESTS.

A. C. Millar, Chairman; Sterling Fisher, Secretary; R. R. Ellison, S. H. Blan, C. D. Harris, E. D. Newman, J: L. Becker, Josue Cardoso D'Affonseca, Jose Ferraz, J. W. Clay, John W. Bergin, J. E. Hickman, John W. Cline, P. S. T. Shih, E. E. Clements, R. E. Dickenson, Roy A. Boyd, D. H. Aston, Orlando Swain, J. B. Mitchell, L. W. Duval, J. A. Burrow, G. A. Lambert, Curwen Henley, S. W. Barnes, Johnson E. Tiger, W. J. Callahan, W. G. Cram, J. M. Yohn, J. L. Clark, J. T. Morgan, C. E. Hayes, J. E. Harrison, Mrs. R. P. Howell, G. S. Sexton, W. S. Holmes, T. L. Hulse, E. S. Boswell, F. H. Peeples, J. M. Senter, Jackson B. Cox, L. Marroquin, I. W. Cooper, W. S. F. Tatum, J. D. Randolph, Mrs. F. F. Stephens, J. B. Cochran, S. G. Bratton, L. C. Branscomb, C. W. Sarver, F. M. Tolleson, P. W. Furry, J. C. Wooten, R. L. Flowers, C. C. Jarrell, Miller Bell, R. A. Meek, J. G. McGowen, W. J. Johnson, Mrs. John S. Turner, W. J. Fenton, V. P. Moses, J. W. Hunt, T. S. Turner, W. H. Nelson, S. A. Ledbetter, R. L. Russell, W. H. Stubblefield, J. S. Ryang, A. M. Ungaretti, Frank M. Long, G. E. Edwards, Leland Moore, W. F. Quillian, W. L. Harmon, G. B. Winton, Perry S. Rader, J. A. Molloy, John E. Edgerton, L.

B. Elrod, T. E. Acker, F. S. Onderdonk, M. L. Carlisle, J. C. Smith, H. J. Paylor, H. E. Barrow, R. S. Satterfield, W. S. Wolverton, C. C. Walsh, J. F. Corbin, A. W. Plyler, W. R. Odell, C. A. Slaughter, George W. Bright.

5. EDUCATION.

H. H. Snyder, Chairman; D. C. Hull, Secretary; J. S. Frazer, M. M. McCall, H. B. Sherman, J. Harry Bryan, J. L. Becker, Josue Cardoso D'Affonseca, Jose Ferraz, J. W. Clay, H. A. Boaz, John H. Garner, John W. Cline, P. S. T. Shih, E. E. Clements, R. E. Dickenson, Roy A. Boyd, D. H. Aston, Orlando Swain, W. A. Cooper, L. W. Duval, N. M. Watson, J. A. Stone, Curwen Henley, S. Barnes, Johnson E. Tiger, W. J. Callahan, W. G. Cram, J. M. Yohn, J. L. Clark, J. F. Cannon, Stonewall Anderson, W. W. Taylor, J. E. Harrison, Mrs. R. P. Howell, G. S. Sexton, H. H. White, A. R. Kasey, D. C. Stimson, T. W. Lewis, J. A. Robins, Jackson B. Cox, L. Marroquin, Robert Selby, Rolfe Hunt, Carol V. Lanius, S. P. Cresap, J. C. Jones, J. H. Henderson, W. G. Henry, W. W. Brandon, F. M. Tolleson, J. H. Reynolds, H. M. North, W. P. Few, E. F. Dempsey, Sam Tate, J. H. Felts, D. C. Hull, S. M. Black, J. E. Cockrell, W. J. Fenton, V. P. Moses, G. S. Slover, J. H. Moore, W. H. Nelson, W. H. Walker, Ivan Lee Holt, Orville Zimmerman, J. S. Ryang, A. M. Ungaretti, Frank M. Long, G. E. Edwards, J. W. Ivey, W. F. Quillian, L. E. Heath, J, T. Pritchett, F. Lee Wallace, W. M. Cook, F. M. Massey, James Kilgore, Miss Althea Jones, F. S. Onderdonk, J. R. T. Major, H. N. Snyder, George E. Booker, H. E. Barrow, Ashley Chappell, W. A. Thompson, Sterling Fisher, G. W. Walling, Jr., J. F. Corbin, C. C. Weaver, J. F. Shinn, R. J. Yoak, Mrs. S. H. Bowman.

6. CHURCH EXTENSION.

James Thomas, Chairman; Martin E. Lawson, Secretary; Caleb Bates, W. J. Beeland, J. H. Wells, L. W. Davis, J. L. Becker, Josue Cardoso D'Affonseca, Jose Ferraz, J. W. Clay, H. A. Boaz, H. N. Peters, John W. Cline, P. S. T. Shih, E. E. Clements, R. E. Dickenson, Roy A. Boyd, S. H. Babcock, E. A. Bonnell, M. H. Norton, G. W. Tedder, J. M. Crowe, W. E. Brock, Curwen Henley, S. W. Barnes, Johnson Tiger, W. J. Callahan, W. L. Clark, W. W. Ball, W. G. Cram, J. M. Yohn, W. W. Taylor, J. E. Harrison, Mrs. R. P. Howell, R. H. Wynn, R. O. Randle, T. L. Hulse, E. S. Boswell, W. W. Armstrong, J. A. Robins, Jackson B. Cox, L. Marroquin, M. L. Burton, G. W. Mars, W. L. Scarborough, J. B. Cochran, J. H. Henderson, George R. Stuart, W. W. Brandon, H. L. Wade, J. M. Williams, M. Bradshaw, W. C. Chadwick, J. H. Eakes, Miller Bell, J. R. Countiss, D. C. Hull, C. A. Spragins, R. Scott Fulton, W. J. Fenton, V. P. Moses, J. W. Story, Mrs. N. G. Rollins, W. H. Nelson, S. A. Ledbetter, Ivan Lee Holt, Orville Zimmerman, J. S. Ryang, A. M. Ungaretti, Frank M. Long, D. M. McLeod, J. W. Ivey, O. F. Cook, F. J. Dudley, C. E. Ruyle, F. Lee Wallace, T. C. Ragsdale, R. L. Peck, S. R. Hay, J. W. Torbett, F. S. Onderdonk, M. L. Carlisle, C. C. Featherstone, R. T. Waterfield, E. Frank Story, R. E. L. Morgan, W. A. Thompson, S. H. C. Burgin,

R. H. Seefeld, J. F. Corbin, J. F. Barnhardt, Dorman Thompson, A. E. O'Dell, Mrs. S. H. Bowman.

7. MISSIONS.

Perry S. Rader, Chairman; M. T. Plyler, Secretary; J. M. Dannelly, S. H. Blan, H. M. Canter, C. L. Tait, J. L. Becker, Josue Cardoso D'Affonseca, Jose Ferraz, J. W. Clay, C. H. Booth, W. E. Williams, John W. Cline, P. S. T. Shih, E. E. Clements, R. E. Dickenson, Roy A. Boyd, C. L. Brooks, J. S. Murry, J. B. Mitchell, J. H. Therrell, J. W. Perry, W. S. Dangerfield, Curwen Henley, S. W. Barnes, Johnson E. Tiger, W. J. Callahan, W. G. Cram, J. M. Yohn, A. C. Millar, W. R. Boney, J. E. Harrison, Mrs. R. P. Howell, W. W. Holmes, A. M. Mayo, G. W. Hummel, W. J. Piggott, F. H. Peeples, G. L. Morelock, Jackson B. Cox, L. Marroquin, J. T. Leggett, W. S. F. Tatum, V. O. White, Mrs. F. F. Stephens, H. C. Morrison, Mrs. J. H. Spillman, Frank W. Brandon, Mrs. D. D. McGehee, W. B. Hayes, Mrs. F. M. Tolleson, R. L. Flowers, W. A. Shelton, Mrs. L. G. Johnson, R. A. Meek, D. H. Hall, J. C. Jones, J. H. Henderson, H. D. Knickerbocker, M. B. Sherwood, C. L. McCausland, A. K. Higgs, J. W. Story, Mrs. W. G. Rollins, J. A. B. Fry, W. H. Walker, R. L. Russell, Mrs. L. D. Woodside, J. S. Ryang, A. M. Ungaretti, Frank M. Long, Peter Stokes, Charlton DuRant, J. A. Thomas, F. J. Dudley, G. B. Winton, John Durrett, Mrs. J. H. McCoy, C. T. Tally, Mrs. J. W. Mills, F. S. Onderdonk, B. R. Turnipseed, L. L. Hardin, F. L. Wells, T. S. Southgate, Forney Hutchinson, W. S. Wolverton, Thomas Gregory, M. A. Childers, J. F. Corbin, H. K. Boyer, C. H. Ireland, R. J. Yoak, Mrs. S. H. Bowman.

8. BOUNDARIES AND FINANCE.

F. P. Culver, Chairman; J. Taylor Stratton, Secretary; J. M. Dannelly, M. M. McCall, J. H. Light, A. E. Huddleston, J. L. Becker, Josue Cardoso D'Affonseca, Jose Ferraz, J. W. Clay, F. F. Downs, John W. Cline, P. S. T. Shih, E. E. Clements, R. E. Dickenson, Roy A. Boyd, O. E. Goddard, H. H. Holman, J. P. Hilburn, G. W. Tedder, E. E. Wiley, Mrs. J. W. Perry, Curwen Henley, S. W. Barnes, Johnson E. Tiger, W. J. Callahan, W. G. Cram, J. M. Yohn, Stonewall Anderson, W. W. Taylor, J. E. Harrison, Mrs. R. P. Howell, F. N. Parker, A. M. Mayo, A. R. Kasey, D. C. Stimson, H. B. Johnson, L. M. Stratton, Jackson B. Cox, L. Marroquin, J. R. Jones, J. B. Holland, V. O. White, W. W. Fry, G. E. Cameron, W. W. Ball, J. C. Jones, S. Y. Bratton, Robert Echols, F. B. Yeilding or R. F. Lovelady, James A. Anderson, J. P. Womack, H. M. North, J. G. Brown, J. A. Sharp, A. Maupin, R. A. Tucker, D. H. Hall, H. D. Knickerbocker, M. B. Sherwood, C. L. McCausland, V. P. Moses, G. S. Hardy or J. W. Hunt, John W. Woods or T. S. Turner, J. A. B. Fry, S. A. Ledbetter, Luther E. Todd, Louis Boeger, J. S. Ryang, A. M. Ungaretti, Frank M. Long, Peter Stokes, B. H. Moss, J. A. Thomas, W. A. Covington, J. E. Alexander, A. M. Guthrie, J. T. Blackwood, R. W. Adams, W. C. Windham, F. S. Onderdonk, B. R. Turnipseed, H. N. Snyder, J. W. Gee, J. T. Catlin, Ashley C.

Chappell, J. C. Norman, T. F. Sessions, J. A. Kerr, J. F. Corbin, H. H. Jordan, F. N. Tate, C. A. Slaughter, George W. Bright.

9. TEMPERANCE AND SOCIAL SERVICE.

J. W. Bergin, Chairman; L. F. Sensabaugh, Secretary; E. L. Crawford, Mrs. R. L. Hobdy, C. D. Harris, A. E. Huddleston, J. L. Becker, Josue Cardoso D'Affonseca, Jose Ferraz, J. W. Clay, W. A. Tarver, John W. Cline, P. S. T. Shih, E. E. Clement, R. E. Dickenson, Roy A. Boyd, O. E. Goddard, H. H. Holman, W. A. Cooper, L. M. Pipkin, J. M. Crowe, Mrs. J. W. Perry, Curwen Henley, S. W. Barnes, Johnson E. Tiger, W. J. Callahan, H. C. Morrison, J. T. Morgan, W. G. Cram, J. M. Yohn, A. C. Millar, Carl Hollis, J. E. Harrison, Mrs. R. P. Howell, G. S. Sexton, R. O. Randle, G. W. Hummel, W. J. Piggott, W. W. Armstrong, J. M. Senter, Jackson B. Cox, L. Marroquin, I. W. Cooper, Rolfe Hunt, Carol V. Lanius, Mrs. F. F. Stephens, J. B. Cochran, S. G. Bratton, W. W. Scott, W. H. Stockham, R. E. L. Bearden, P. W. Furry, H. A. Humble, W. C. Chadwick, J. F. Yarbrough, Mrs. L. G. Johnson, J. R. Countiss, D. H. Hall, C. A. Spragins, Mrs. John S. Turner, W. J. Fenton, A. K. Higgs, C. M. Woodward, W. A. Palmer, J. A. B. Fry, W. H. Walker, Marvin T. Haw, Mrs. L. D. Woodside, J. S. Ryang, A. M. Ungaretti, Frank M. Long, G. E. Edwards, Charlton DuRant, O. F. Cook, W. A. Covington, G. B. Winton, Mrs. Fred A. Lamb, J. T. Blackwood, John E. Edgerton, W. F. Bryan, R. M. Kelly, F. S. Onderdonk, R. E. Stackhouse, L. L. Hardin, H. J. Paylor, J. P. Jones, Forney Hutchinson, R. A. Thompson, H. E. Draper, R. H. Seefeld, J. F. Corbin, J. H. Barnhart, Dorman Thompson, A. E. O'Dell, G. Frank Wilkins.

10. SUNDAY SCHOOLS.

M. T. Haw, Chairman; L. F. Sensabaugh, Secretary; E. L. Crawford, Clarence M. Dannelly, H. M. Canter, W. R. Cross, J. L. Becker, Josue Cardoso D'Affonseca, Jose Ferraz, J. W. Clay, C. A. Bickley, E. D. Jennings, John W. Cline, P. S. T. Shih, E. E. Clements, R. E. Dickenson, Roy A. Boyd, C. L. Brooks, A. E. Bonnell, I. C. Jenkins, L. P. McCord, J. W. Perry, W. S. Dangerfield, Curwen Henley, S. W. Barnes, Johnson E. Tiger, W. J. Callahan, W. G. Cram, J. M. Yohn, Stonewall Anderson, C. E. Hayes, J. E. Harrison, Mrs. R. P. Howell, W. W. Holmes, A. M. Mayo, W. R. Wagoner, W. J. Piggott, T. W. Lewis, G. L. Morelock, M. L. Burton, J. B. Holland, V. O. White, George Pohlman, J. L. Clark, J. T. Cannon, W. E. Morris, W. H. Stockham, W. B. Hays, Mrs. F. M. Tolleson, H. A. Humble, Mrs. LeGrand Everett, J. F. Yarbrough, Arthur Brooke, J. C. Jones, J. H. Henderson, J. H. Felts, Herbert Holmes, C. C. Selecman, John Wynne Barton, C. L. McCausland, V. P. Moses, C. M. Woodward, W. A. Palmer, J. A. B. Fry, S. L. Ledbetter, Mrs. L. D. Woodside, J. S. Ryang, A. M. Ungaretti, Frank M. Long, J. W. Daniel, Charlton DuRant, J. M. Outler, R. M. Arnau, J. T. Pritchett, Mrs. Fred A. Lamb, George L. Beale, F. M. Massey, C. T. Tally, Mrs. J. W. Mills, F. S. Onderdonk, R. E. Stackhouse, C. C. Featherstone, T. A. Smoot, J. P. Jones, Ashley C.

Chappell, Thomas Gregory, G. W. Walling, Jr., J. F. Corbin, C. C. Weaver, G. L. Hackney, R. J. Yoak, Mrs. S. H. Bowman.

11. EPWORTH LEAGUES.

Ivan Lee Holt, Chairman; J. H. Therrell, Secretary; Caleb Bates, W. J. Beeland, E. L. Woolf, W. R. Cross J. L. Becker, Josue Cardoso D'Affonseca, Jose Ferraz, J. W. Clay, A. D. Porter, F. F. Downs, John W. Cline, P. S. T. Shih, E. E. Clements, R. E. Dickenson, Roy A. Boyd, S. H. Babcock, J. I. Murray, J. P. Hilburn, E. E. Wiley, James. R. Laird, Curwen Henley, S. W. Barnes, Johnson E. Tiger, W. J. Callahan, W. G. Cram, J. M. Yohn, Carl Hollis, James Thomas, J. E. Harrison, Mrs. R. P. Howell, W. W. Holmes, R. O. Randle, W. R. Wagoner, John H. Gilliam, L. H. Estes, J. A. Robins, Jackson B. Cox, L. Marroquin, Robert Selby, Rolfe Hunt, W. L. Scarborough, George Pohlman, G. E. Cameron, J. T. Cannon, W. E. Morris, C. W. Sarver, H. L.Wade, Mrs. W. L. Oliver, J. C. Wooten, W. C. Chadwick, J. A. Sharp, J. C. Jones, S. G. Bratton, Lindsey Arrington, J. H. Felts, D. C. Hull, R. G. Mood, R. Scott Fulton, W. J. Fenton, A. K. Higgs, C. M. Woodward, W. A. Palmer, W. H. Nelson, S. A. Ledbetter, Orville Zimmerman, J. S. Ryang, A. M. Ungaretti, Frank M. Long, J. W. Daniel, J. W. Ivey, C. R. Jenkins, C. B. Lewis, C. E. Ruyle, A. M. Guthrie, J. A. Molloy, J. T. Stratton, L. B. Elrod, T. E. Acker, F. S. Onderdonk, B. R. Turnipseed, J. C. Smith, R. T. Waterfield, J. T. Catlin, R. S. Satterfield, W. S. Wolverton, S. H. C. Burgin, C. C. Walsh, J. F. Corbin, H. H. Jordan, G. L. Hackney, C. A. Slaughter, G. Frank Williams.

12. CHURCH RELATIONS AND BIBLE CAUSE.

Paul H. Linn, Chairman; R. H. Wynn, Secretary; A. J. Lamar, Mrs. R. L. Hobdy, H. H. Sherman, C. L. Tait, J. L. Becker, Josue Cardoso D'Affonseca, Jose Ferraz, J. W. Clay, Eugene B. Hawk, G. W. Barcus, John W. Cline, P. S. T. Shih, E. E. Clements, R. E. Dickenson, Roy A. Boyd, D. H. Aston, Orlando Swain, W. A. Cooper, J. H. Therrell, N. M. Watson, J. M. Carter, Curwen Henley, S. W. Barnes, Johnson E. Tiger, W. J. Callahan, W. G. Cram, J. M. Yohn, E. R. Steel, W. R. Boney, J. E. Harrison, Mrs. R. P. Howell, H. H. White, G. W. Hummel, John H. Gilliam, T. W. Lewis, E. Rice, Jackson B. Cox, L. Marroquin, J. T. Leggett, M. M. Satterfield, George Pohlman, E. J. Garrison, H. C. Morrison, Mrs. J. H. Spillman, L. C. Branscomb, F. B. Yeilding, William Sherman, John H. Reynolds, T. N. Ivey, C. S. Wallace, J. H. Eakes, J. S. Candler, R. A. Meek, J. G. McGowen, S. M. Black, P. A. Martin, W. J. Fenton, A. K. Higgs, J. B. Cochran, J. H. Henderson, W. H. Nelson, S. A. Ledbetter, Ivan Lee Holt, Orville Zimmerman, J. S. Ryang, A. M. Ungaretti, Frank M. Long, D. M. McLeod, Leland Moore, T. D. Ellis, J. M. Rogers, J. E. Alexander, A. M. Guthrie, W. M. Cook, Mrs. J. H. McCoy, James Kilgore, Miss Althea Jones, F. S. Onderdonk, J. R. T. Major, J. C. Smith, F. L. Wells, T. S. Southgate, R. E. L. Morgan, L. F. Sensabaugh, D.

Emory Hawk, W. M. Fly, J. F. Corbin, P. T. Durham, J. T. Shinn, A. E. O'Dell, George W. Bright.

13. LAYMEN'S MISSIONARY MOVEMENT.

W. Erskine Williams, Chairman; T. H. Tatum, Secretary; S. H. Blan, J. H. Light, E. D. Newman, J. L. Becker, Josue Cardoso D'Affonseca, Jose Ferraz, J. W. Clay, J. E. Crawford, John W. Cline, P. S. T. Shih, E. E. Clements, R. E. Dickenson, Roy A. Boyd, O. E. Goddard, H. H. Holman, L. P. McCord, J. S. French, G. A. Lambert, Curwen Henley, S. W. Barnes, Johnson E. Tiger, W. J. Callahan, W. G. Cram, J. M. Yohn, W. W. Ball, J. T. Cannon, J. E. Harrison, Mrs. R. P. Howell, G. S. Sexton, R. O. Randle, G. W. Hummel, John H. Gilliam, L. H. Estes, G. L. Morelock, Jackson B. Cox, L. Marroquin, J. R. Jones, W. S. F. Tatum, W. L. Scarborough or V. O. White, M. E. Lawson, W. B. Hays, J. H. Zellner, George R. Stuart, L. M. Stevenson, E. F. Dempsey, Arthur Brooke, J. C. Wooten, C. S. Wallace, D. H. Hall, M. B. Sherwood, C. L. McCausland, V. P. Moses, J. C. Jones, S. G. Bratton, W. H. Nelson, W. H. Walker, W. H. Stubblefield, Luther E. Todd, J. S. Ryang, A. M. Ungaretti, Frank M. Long, Perry S. Rader, R. M. Arnau, J. M. Outler, J. A. Molloy, F. M. Massey, S. R. Hay, J. W. Torbett, F. S. Onderdonk, J. B. Winn, J. F. Rawls, R. E. L. Morgan, L. F. Sensabaugh, Thomas Gregory, M. A. Childers, J. F. Corbin, H. K. Boyer, C. H. Ireland, C. A. Slaughter, G. Frank Williams.

VI. REPORTS OF COMMISSIONS.

REPORT OF THE COMMISSION ON UNIFICATION.

Dear Fathers and Brethren: Your Commission on the Unification of American Methodism, created by the action of the General Conference meeting in Oklahoma City in May, 1914, and continued by the action of the General Conference meeting in Atlanta, Ga., in May, 1918, beg leave to submit the following report:

SECTION I.

The General Conference, meeting in Atlanta, Ga., took action as follows:

Be it resolved: 1. That we express our high appreciation of the faithful and earnest efforts of our Commission, authorized by the last General Conference, to secure unification in accordance with the basic principles of the suggestions for unification framed and proposed by the joint action of the Federal Council of Methodism at its meeting in Chattanooga, May, 1911, and approved in the main by our General Conference in 1914.

2. That we hereby reaffirm the action of the General Conference of 1914 and declare the readiness of the Methodist Episcopal Church, South, to continue negotiations on the basis approved by that action in case the Commission or other duly constituted authorities of the Methodist Episcopal Church signify their desire for the continuance of negotiations upon that basis. We sincerely trust that some feasible plan may yet be found to bring about such unification by reorganization, and we therefore recommend the continuance of a Commission to act in conjunction with the Commission of the Methodist Episcopal Church for the further consideration of this great subject.

3. That we express our hearty approval of the suggestion contained in the report of our Commission that the two Methodisms not only continue to discuss unification, but that they make a practical advance toward it by closer coöperation in their various activities. We agree with the statement in the Episcopal Address that it is our earnest hope that a way may be found for some plan of coöperation among the Methodists of America which shall, as far as possible, eliminate wastage of men and money in the territory in which both Churches have established themselves.

Our Commission is hereby instructed to give most careful consideration to the matter of closer coöperation in order not only to eliminate waste, but to secure the greatest possible results from the efficient adjustment of the workers of both Churches.

The General Conference elected the following persons to compose the Commission on the Unification of Methodism, as provided for by the above action: Bishops W. A. Candler, Collins Denny, E. D. Mouzon, John M. Moore, and James Cannon, Jr.; Revs. F. M. Thomas, W. J. Young, C. M. Bishop, E. B. Chappell, T. N. Ivey, A. F. Watkins, A. J. Lamar, Paul H. Linn, C. C. Selecman, James E. Dickey; Messrs. M. L. Walton, H. N. Snyder, Percy D. Maddin, J. R. Pepper, R. S. Hyer, J. H. Reynolds, R. E. Blackwell, T. D. Samford, H. H. White, J. G. McGowen. Alternates: Bishops H. M. Du Bose and W. N. Ainsworth; Revs. W. D. Bradfield, I. C.

Jenkins, L. E. Todd, and D. H. Kern; Messrs. E. W. Hines, G. T. Fitzhugh, W. P. Few, and C. M. Haw.

The General Conference also authorized the election of an Executive Committee by the Commission on Unification in accordance with the following resolution:

We recommend that an Executive Committee, composed of one bishop, two preachers, and two laymen, be chosen by the Commission from its own number, to whom shall be committed authority to act in all matters preliminary to further negotiations with the Methodist Episcopal Church, the full Commission being called together by said Executive Committee when in their judgment it shall be desirable or worth while.

The Commission met in Atlanta, Ga., during the session of the General Conference of 1918. Edwin D. Mouzon was elected Chairman, and Frank M. Thomas, Secretary. The following were elected members of the Executive Committee: Edwin D. Mouzon, Frank M. Thomas, A. J. Lamar, T. D. Samford, R. S. Hyer.

Since the last General Conference two meetings of the Joint Commission have been held.

The first meeting was in Cleveland, Ohio, July 7-10, 1919. The plan for the unification of Methodism submitted to the General Conference meeting in Atlanta, Ga., came before the Joint Commission for careful consideration. It was referred to a Joint Committee of Reference, consisting of William F. McDowell, Edgar Blake, David G. Downey, John J. Wallace, James R. Joy, Elmer L. Kidney, and A. W. Harris for the Methodist Episcopal Church, and James Cannon, Jr., Frank M. Thomas, W. J. Young, Paul H. Linn, Percy D. Maddin, R. S. Hyer, and H. H. White for the Methodist Episcopal Church, South. This Joint Committee of Reference met in Richmond, Va., November 4-7, 1919.

The second meeting of the Joint Commission was in Louisville, Ky., January 15-20, 1920. The Commission had before it the report agreed upon by the Joint Committee of Reference. After careful consideration, by a majority vote of each Commission voting separately, the following action was taken:

Resolved, That we respectfully transmit to the General Conferences of the two Churches the following draft of a Constitution for the Methodist Church, together with recommendations for methods of procedure, as the best that we have been able to agree upon under the circumstances and under our instructions, and we submit the same for their consideration and decision.

In harmony with the above resolution and acting under the authority of the General Conference, your Commissioners do now transmit the following draft of a constitution for the Methodist Church, together with certain recommendations relating to the organization of the first General Conference and to the coördination and correlation of the various activities of the two Churches.

Preamble.

To the glory of God and for the advancement of his kingdom, we, the ministers and members of the Methodist Church, in accordance with the

established methods of constitutional procedure, do hereby ordain and set forth this Constitution. In the name of the Father, the Son, and the Holy Ghost.

ARTICLE I. NAME.

The name of the Church herein constituted shall be the Methodist Church.

ART. II. PASTORAL CHARGES.

The members of the Church shall be organized into local societies, one or more of which shall constitute a pastoral charge.

ART. III. ANNUAL CONFERENCES.

The Annual Conferences shall be composed of (1) the traveling preachers, including supernumerary and superannuated preachers, and (2) laymen, in such number as may be determined by the General Conference, which shall prescribe their qualifications and the method of their election.

The Annual Conferences shall have such powers and duties as are hereinafter provided for.

ART. IV. REGIONAL CONFERENCES.

Section 1. There shall be the following Regional Jurisdictions, each having its own Regional Conference:

(1) *White Membership in the United States.*

Jurisdiction One.—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, and New Jersey.

Jurisdiction Two.—Delaware, Maryland, District of Columbia, Virginia, West Virginia, Kentucky, North Carolina, and that part of Tennessee now embraced in the Holston Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South.

Jurisdiction Three.—South Carolina, Georgia, Florida, Alabama, Mississippi, and that part of Tennessee not included in Regional Jurisdiction Two.

Jurisdiction Four.—Ohio, Indiana, Illinois, Michigan, and Wisconsin.

Jurisdiction Five.—Minnesota, Iowa, Kansas, Nebraska, South Dakota, North Dakota, Montana, Wyoming, Colorado, Utah, Nevada, Idaho, Washington, Oregon, California, Hawaii, and Alaska.

Jurisdiction Six.—Missouri, Arkansas, Louisiana, Oklahoma, Texas, New Mexico, and Arizona.

(2) *Colored Membership in the United States.*

Jurisdiction Seven.—The Annual Conferences, Mission Conferences, and Missions embracing the work among colored people in the United States.

(3) *Membership in Foreign Countries.*

The number and boundaries of the Regional Jurisdictions in foreign countries shall be determined by the General Conference.

Sec. 2. *Members.*—(1) Each Regional Conference for white membership in the United States shall be composed of the ministerial and lay delegates elected to the General Conference by the Annual Conferences within the Jurisdiction of said Regional Conference.

(2) The Regional Conference for colored membership in the United States shall be composed of one ministerial and one lay delegate from and elected by each Annual Conference, Mission Conference, and Mission of its Jurisdiction for each two thousand Church members in full connection, or fraction of two-thirds thereof; provided, that each Annual Conference, Mission Conference, and Mission shall be entitled to at least one minis-

terial and one lay delegate. The numerical basis of representation in said Regional Conference may be changed by said Regional Conference, subject to approval by the General Conference. The membership of said Regional Conference shall not exceed four hundred and shall be composed of ministers and laymen in equal number.

(3) Each Regional Conference for membership in foreign countries shall be composed of one ministerial and one lay delegate from and elected by each Annual Conference, Mission Conference, and Mission of its Jurisdiction for each two thousand Church members in full connection, or fraction of two-thirds thereof; provided, that each Annual Conference, Mission Conference, and Mission shall be entitled to at least one ministerial and one lay delegate. The numerical basis of representation in any foreign Regional Conference may be changed by said Regional Conference, subject to approval by the General Conference. The membership of a foreign Regional Conference shall not exceed four hundred, and shall be composed of ministers and laymen in equal number.

Sec. 3. *Powers.*—(1) Subject to the limitations and restrictions of this Constitution, each Regional Conference shall have full power over all distinctively Regional affairs within its Jurisdiction, including the power to fix the boundaries of Annual Conferences, Mission Conferences, and Missions, and to provide for the organization of the same; but no new Annual Conference shall be organized in the States of the United States with less than fourteen thousand Church members in full connection.

(2) Each Regional Conference shall have power to receive, own, transfer, and control publishing, educational, benevolent, and charitable institutions of the Church within its Jurisdiction and not otherwise legally provided for, and shall have supervision of all such enterprises, except those which are owned, controlled, and supervised by some other organic agency of the Church.

(3) Each Regional Conference shall have power to elect the number of bishops allotted to it by the General Conference, and said bishops shall be confirmed by the General Conference, and ordained by the bishops, unless two-thirds of the members of the General Conference, present and voting, shall object to their confirmation. The powers, duties, and privileges of a bishop elected by or for a colored or foreign Regional Conference shall be limited to the Regional Jurisdiction by or for which he is elected.

(4) The powers and privileges of a foreign Regional Conference representing less than one hundred and fifty thousand Church members in full connection shall be determined by the General Conference.

(5) No Regional Conference shall, in the exercise of the powers provided herein, make rules or regulations contrary to, or in conflict with, any rule or regulation made by the General Conference for the government and control of the connectional affairs of the Church.

ART. V. THE GENERAL CONFERENCE.

Section 1. *Membership.*—The General Conference shall consist of not less than six hundred and seventy nor more than eight hundred and fifty delegates, ministerial and lay in equal number, as the General Conference may determine, who shall be apportioned to the several Regional Jurisdictions according to a uniform rule to be established by the General Conference, subject to the further limitations and provisions of this Article. It shall be composed of:

(1) Not less than one hundred delegates, ministerial and lay, in equal number, chosen in such manner as the General Conference may determine, from each white Regional Jurisdiction in the United States; provided, that the number of delegates from any white Regional Jurisdiction shall not exceed twenty per cent of the total membership of the General Conference.

(2) Not less than thirty nor more than forty-two delegates, ministerial and lay, in equal number, chosen in such manner as the General Conference may determine, from the colored Regional Jurisdiction in the United States; provided, that the number of delegates from said Regional Jurisdiction shall not exceed five per cent of the total membership of the General Conference.

(3) Not less than ten nor more than forty delegates, ministerial and lay, in equal number, chosen in such manner as the General Conference may determine, from each foreign Regional Jurisdiction; provided, that the number of delegates from any foreign Regional Jurisdiction shall not exceed five per cent of the total membership of the General Conference.

Provided, that the first General Conference shall be composed of four hundred delegates, ministerial and lay in equal number, from the Methodist Episcopal Church, and of four hundred delegates, ministerial and lay, in equal number, from the Methodist Episcopal Church, South; chosen in such a manner as may be determined by their respective General Conferences.

Sec. 2. *Powers.*—The General Conference shall have full legislative power over all matters distinctively connectional, subject to the limitations and restrictions of this Constitution.

In the exercise of said power it shall have authority as follows:

(1) To define and fix the conditions, privileges, and duties of Church membership.

(2) To define and fix the qualifications and duties of elders, deacons, local preachers, exhorters, and deaconesses.

(3) To provide for District, Quarterly, and Church Conferences, and to define and fix their powers and duties.

(4) To define and fix the powers and duties of Annual Conferences, Mission Conferences, and Missions.

(5) To define and fix the powers and duties of those foreign Regional Conferences representing a membership of less than one hundred and fifty thousand in full connection, and to elect the bishops for such Jurisdictions.

(6) To change the boundaries of Regional Jurisdictions; but it shall not take away territory from any Regional Jurisdiction without its consent, except by the concurrent vote of two successive General Conferences; nor change the boundaries of a Regional Jurisdiction without its consent for a period of three quadrenniums succeeding the adoption of this Constitution; nor create any new Regional Jurisdiction in the United States with less than five hundred thousand members in full connection.

(7) To define and fix the powers, duties, and privileges of the episcopacy; to fix the number of bishops to be elected by each of the several Regional Conferences; to confirm their election; by a general rule, to superannuate them upon reaching a determined age; to retire them for inefficiency or unacceptability after due notice and a proper hearing, provided that it shall require a two-thirds vote to retire a bishop without the concurrence of the Regional Conference of the Jurisdiction in which his official residence is fixed.

A bishop shall be assigned by the General Conference for residential supervision to the Regional Jurisdiction by or for which he was elected, but any bishop, except as herein otherwise provided, may be assigned by the general superintendents to any Annual Conference for presidential supervision, if a majority of the resident bishops of the Jurisdiction to which he is assigned shall concur in said assignment; but such concurrence shall not be necessary in the case of assignment to a foreign Regional Jurisdiction.

The General Conference may assign a bishop to any Jurisdiction for residential supervision with the consent of the delegates of the Jurisdictions from which the bishop is to be taken and to which he is to be assigned.

But the consent of the delegates of a foreign Regional Jurisdiction shall not be necessary to the assignment or transfer of a bishop to or from a foreign Regional Jurisdiction.

(8) To alter and change the hymnal and the ritual of the Church, and to regulate all matters relating to the form and mode of worship.

(9) To prescribe the method of acquisition, control, and disposition of the real and personal property of the Church and of all its branches.

(10) To govern the judicial administration of the Church, except as herein otherwise provided.

(11) To review the decisions of the Judicial Council on constitutional questions, provided that no decision of the Judicial Council shall be reversed except by a concurrent vote of two-thirds of the General Conference, present and voting, and three-fourths of the members of the several Annual Conferences, present and voting.

(12) To control and direct all connectional publishing, missionary, benevolent, and educational enterprises of the Church.

(13) To govern any and all other matters of a connectional character.

Restrictions.

(1) The General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

(2) The General Conference shall not change or alter any part or rule of our government so as to do away with episcopacy, or to destroy our itinerant general superintendency.

(3) The General Conference shall not revoke nor change the General Rules of our Church.

(4) The General Conference shall not deprive our ministers of the right of trial by the Annual Conference, or by a selected number thereof, nor of an appeal; nor shall it deprive our members of the right of trial by a committee of members of our Church, nor of an appeal.

(5) The General Conference shall not appropriate the produce of the Publishing House or Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the traveling, supernumerary, and superannuated preachers, their wives, widows, and children.

Sec. 3. *Meetings.*—(1) The General Conference shall meet once in four years at such time and place as shall be fixed by the preceding General Conference, or by a commission to be appointed quadrennially by the General Conference; and the commission shall have power to change the time and place, a majority of the general superintendents concurring.

(2) The general superintendents may, by a two-thirds vote, and shall, when requested by a majority of the Annual Conferences, call a special session of the General Conference.

The general superintendents, before the General Conference convenes, shall elect from their own number one bishop, or more, to preside during the session. The General Conference shall elect such other officers as shall be necessary.

Sec. 4. *Voting.*—(1) The ministerial and lay delegates shall deliberate as one body, and, except as otherwise provided, shall vote as one body; but each delegate shall have the right to his vote, or refusal to vote, recorded by name in the journal.

(2) One-fifth of either order of delegates, present and voting, may require a vote by orders, in which case it shall require the concurrence of the two orders to decide the matter under consideration, except that for changes in the Constitution a vote of two-thirds of the members of the General Conference, present and voting, shall be sufficient, as provided in Article VIII.

(3) One-fifth of those present and voting may require that a yea and nay vote be taken.

(4) Whenever a majority of each of two Regional delegations in the United States shall so request, a vote shall be taken on any pending motion or resolution, including amendments to the Constitution, by Regional delegations, and it shall require the concurrence of two-thirds of the Regional delegates in the United States, the members of each Regional delegation voting as one body, to adopt said motion or resolution; provided, however, that no motion or resolution shall be adopted that does not receive a majority vote of the members of the General Conference present and voting.

Sec. 5. *Quorum.*—Two-thirds of the members elected to the General Conference shall constitute a quorum, but a smaller number may adjourn from day to day, and at the final session may approve the journal, order and record the final roll call, and adjourn.

ART. VI. ASSOCIATE GENERAL CONFERENCES.

Whenever in any colored or foreign Regional Conference the membership in full connection shall exceed 400,000, upon request of said Conference, the General Conference shall organize the membership of said Conference into an Associate General Conference, with the privileges and powers herein provided.

The relation of an Associate General Conference may be granted to other Churches through the constitutional process.

An Associate General Conference shall be represented in the General Conference by ten ministerial and ten lay delegates, who shall have the right to speak and vote on all matters affecting the interests of its Jurisdiction. The General Conference may be represented in any Associate General Conference by ten ministerial and ten lay delegates.

Section 1. *Members.*—An Associate General Conference shall be composed of an equal number of ministers and layman to be chosen in such number and manner as said Associate General Conference may determine.

Sec. 2. *Powers.*—Subject to the restrictions and limitations of this Constitution, each Associate General Conference shall, so far as relates to its Jurisdiction, have the powers of the General Conference, legislative, executive, and judicial, except as herein otherwise provided.

An Associate General Conference shall not prescribe conditions, privileges, or duties of Church membership contrary to, or in conflict with, those prescribed by the General Conference, nor shall it define and fix powers, duties, or privileges of the episcopacy contrary to, or in conflict with, the powers, duties, and privileges of the episcopacy, as defined and fixed by the General Conference.

Sec. 3. *Privileges.*—An Associate General Conference shall be entitled: (1) To have such representation as the General Conference may determine in the connectional boards and societies in which its interests are directly involved. (2) To have such share as the General Conference may determine in the produce of the Book Concern and Publishing House.

Sec. 4. *Meetings.*—An Associate General Conference shall meet quadrennially, and at such other times and at such places as it may determine. It shall be governed by such rules of procedure as it may prescribe.

ART. VII. THE JUDICIAL COUNCIL.

Section 1. There shall be, and hereby is, established a Judicial Council, whose decisions shall be final, except as herein otherwise provided.

Sec. 2. *Membership.*—The Judicial Council shall be composed of fifteen members, ministers and laymen, to be nominated by the general superintendents by a two-thirds vote and elected by the General Conference.

Sec. 3. Members of the Judicial Council shall serve for eight years, or until their successors are elected, and shall be eligible for reëlection. The term of each member, except as provided in Section 9 of this Article, shall expire at the close of the second General Conference succeeding that at which he was elected, except that seven members of the first Judicial Council shall be elected for four years, and thereafter their successors for eight years.

Sec. 4. Members of the Judicial Council shall not be eligible to membership in the General or Regional Conferences, nor shall they hold any other connectional office, nor serve on any connectional board during their term. After the first election no member of the General Conference or of a Regional Conference shall, during his term of service, be eligible to membership in the Judicial Council. No member of the Judicial Council shall hear, review, or determine any case before the Judicial Council to which he may be in any way related, nor shall he sit in the Council while such case is being examined.

Sec. 5. *Organization.*—The members of the Judicial Council shall convene at the close of each General Conference and shall organize by choosing from their number, by ballot, a president and a secretary; provided, that the members of the first Judicial Council shall organize immediately upon their election. The secretary shall keep a record of all proceedings, together with the records and documents in each case, with the decision and reasons for the same, and shall report such decisions to the parties involved and also to the succeeding General Conference. All decisions of the Judicial Council shall be in writing.

Sec. 6. *Powers.*—(1) The Judicial Council shall have full power to review upon appeal on constitutional grounds the acts of the General Conference, the Associate General Conferences, the Regional Conferences, and Annual Conferences; to hear and determine all other appeals and matters coming to it in course of lawful procedure; provided, that no appeal by any Conference shall be entertained unless the same has been taken by at least one-fifth of said Conference, present and voting.

(2) The Judicial Council shall have access to all records and documents which it may call for, or which may be transmitted to it from any Conference.

(3) The Judicial Council shall also have power to arrest an action of a connectional board or other connectional body when such action is brought before it by appeal by one-fifth of the members of said body, present and voting, or by the general superintendents.

(4) In all cases the decision of the Judicial Council shall be final, except as provided in Article V., Section 2, subsection (11).

Sec. 7. The Judicial Council shall prescribe rules and regulations for its government and methods of procedure for the hearing and disposition of appeals, which rules and methods shall be printed in the Discipline, and shall not be changed or altered during the quadrennium, without due notice.

Sec. 8. *Quorum.*—Two-thirds of the Judicial Council shall constitute a quorum. Constitutional matters shall be decided by a majority vote of the entire Judicial Council. All other appeals shall be decided by a majority of those present and voting.

Sec. 9. *Meetings.*—The Judicial Council shall meet at the same time and place as the General Conference and shall continue in session until the final adjournment of the General Conference; provided, that if during the session of a General Conference the appeal of a bishop is pending, the Judicial Council shall defer its time of adjournment until it disposes of said appeal.

The Judicial Council shall convene during each quadrennium at such times and places as it may deem necessary to hear and determine appeals.

Sec. 10. *Vacancies.*—Vacancies in its membership shall be filled by the

Judicial Council from the same order, lay or ministerial, in which the vacancy occurs, until the next meeting of the General Conference, which may then fill the vacancy for the remainder of the unexpired term.

ART. VIII. AMENDMENTS.

Section 1. The recommendation of three-fourths of all the members of the several Annual Conferences, present and voting, shall suffice to authorize the next ensuing General Conference, by a two-thirds vote of those members present and voting, to alter or amend any of the provisions of this Constitution; and also, whenever such alteration or amendment shall have been first recommended by a General Conference, by a two-thirds vote of those members present and voting, then so soon as three-fourths of all the members of the several Annual Conferences present and voting shall have concurred therein, provided that such concurrence shall take place previous to the meeting of the next ensuing General Conference, such alteration or amendment shall take effect; and the result of the vote shall be announced by the general superintendents.

Recommendations.

We recommend that the General Conference make an equitable provision for the financial support of the Colored Methodist Episcopal Church by setting apart a designated amount or a fixed percentage of the total annual offerings of the reorganized Church for the support of work among colored people.

RECOMMENDATIONS FOR METHOD OF PROCEDURE.

1. The Commissioners representing the Methodist Episcopal Church and the Methodist Episcopal Church, South, in submitting the proposed Constitution for the reorganized Church, make the following recommendations to our respective General Conferences, which recommendations shall constitute a part of the agreement for the unification of the two Churches:

That a Joint Commission composed of fifteen members from each of the two Churches be created which shall be authorized and instructed to fix the time and place for the first General Conference of the reorganized Church, and to make any other arrangements necessary to the meeting of that body.

The first General Conference shall be held within eighteen months after the final approval and adoption of the proposed Constitution of the reorganized Church.

When the date has been fixed by the proposed Joint Commission, the bishops of the two Churches shall be notified of the same and they shall issue the official call for the first General Conference in harmony therewith.

2. Pending the meeting of the first General Conference each Church shall be governed by the rules and regulations of its own Discipline except as herein otherwise agreed upon.

3. Annual Conferences having membership in two or more Regional Jurisdictions shall be considered as being a part of and belonging to that Jurisdiction in which the largest number of its members reside; provided that this shall apply only to the first General Conference.

4. The first General Conference shall appoint a commission made up of an equal number of members of the Methodist Episcopal Church and the Methodist Episcopal Church, South, who shall consider and report to the next ensuing General Conference for its action a plan for the coördination and correlation of the publishing interests of the two Churches.

5. Pending the report of said commission and action thereon by the General Conference, the publishing interests shall be continued as at present constituted or as they may be constituted by their respective General Con-

ferences. But those in authority over said publishing interests shall be instructed to make every reasonable effort to correlate and unify their several activities in so far as it may be possible and practicable to do so by administrative measures. Until the General Conference shall have adopted a plan of coördination and correlation, the dividends of the publishing interests of the two Churches shall be distributed according to the plan heretofore in use by the respective Churches.

6. The General Conference at its first session shall appoint a commission made up of an equal number of members of the Methodist Episcopal Church and the Methodist Episcopal Church, South, who shall consider and report to the next ensuing General Conference for its action a plan for the reorganization, coördination, and correlation of the connectional missionary, educational, and benevolent boards and societies of the two Churches.

7. Pending the report of said commission and action thereon by the General Conference, the several boards and societies shall be continued as at present constituted or as they may be constituted by their respective General Conferences.

8. But those in authority over said boards and societies shall be instructed to make every reasonable effort to correlate and unify the activities of those boards and societies having similar objectives, in so far as it may be possible and practicable to do so by administrative measures.

9. The first General Conference shall appoint a commission made up of an equal number of members of the Methodist Episcopal Church and the Methodist Episcopal Church, South, which shall consider and report to the next ensuing General Conference for its action a plan or plans for the proper safeguarding and control of the permanent funds and properties of the two Churches not otherwise provided for.

10. Pending the report of said commission and action thereon by the General Conference, said funds and properties shall be supervised and controlled as at present, or as they may be supervised and controlled by the action of their respective General Conferences.

11. The first General Conference shall appoint a commission made up of an equal number of members of the Methodist Episcopal Church and the Methodist Episcopal Church, South, which shall be authorized and instructed to investigate the matter of Annual Conference boundaries and their proper readjustment, and make recommendations to the Regional Conferences concerning the same.

SECTION II.

The Executive Committee of the Commission on Unification met in joint session with the Business Committee of the Commission on Unification of the Methodist Episcopal Church in Memphis, Tenn., March 7, 1922, for the purpose of receiving from them the official report of the action taken by the General Conference of the Methodist Episcopal Church, in Des Moines, May, 1920, touching the proposed plan for the unification of American Methodism, together with a communication from the Commission of the Methodist Episcopal Church, appointed by said General Conference, addressed to the Commission of the Methodist Episcopal Church, South.

Both these papers are attached hereto.

In view of the action taken by the General Conference of the Methodist Episcopal Church, and in consideration of their desire that negotiations be continued, we make the following recommendations:

1. That in harmony with our entire history touching our relations with our brethren of the Methodist Episcopal Church, we continue our negotiations looking toward the unification of American Methodism.

2. That a Commission of twenty-five members be elected upon the nomination of the Committee on Church Relations to be composed of five bishops, ten elders, and ten laymen.

3. That the Commission herein provided for be instructed to continue negotiations in harmony with the basic principles already agreed upon as feasible and desirable, or upon such other basis as may be determined by our General Conference.

4. That when the Joint Commission, by a two-thirds vote of each Commission, shall have agreed upon a plan to be recommended to the two Churches, authority be given our Commission, whenever two-thirds of its members deem it advisable, to unite with the authorities of the Methodist Episcopal Church in calling a joint convention constituted in accordance with such plans as may be adopted by our General Conference, to which said plan shall be submitted, and if the convention shall, by a two-thirds vote of each delegation, approve a plan, it shall then be submitted to the General Conference for consideration and action.

5. That while negotiations for unification are pending our Commission is hereby instructed to give most careful consideration to the matter of closer coöperation, in order not only to eliminate waste, but to secure the greatest possible results from the efficient adjustment of the workers of both Churches.

E. D. MOUZON, *President*;
A. F. WATKINS, *Secretary*.

COMMUNICATION FROM THE COMMISSION OF THE METHODIST EPISCOPAL CHURCH.

To the Commission on Unification of the Methodist Episcopal Church, South.

Dear Brethren: The General Conference of the Methodist Episcopal Church in session at Des Moines, May, 1920, after long and careful consideration of the report of the Joint Commission on Unification of the Methodist Episcopal Church, South, and the Methodist Episcopal Church, made the following deliverance:

We reaffirm our deep conviction that the Methodist Episcopal Church and the Methodist Episcopal Church, South, should be reunited in one Church. And so earnestly do we desire such a reunion that we declare ourselves ready to accept any equitable plan of union that shall be mutually satisfactory to the membership of both Churches.

In harmony with this declaration it provided for the continuance of a Commission on Unification, and charged that Commission with the duty of transmitting its action with respect to the Report of the Joint Commission to the Commission of the Methodist Episcopal Church, South.

In obedience to the action of the General Conference, we herewith hand to you, and through you to your General Conference, an exact copy of the report adopted at Des Moines by unanimous vote on May 24, 1920. In

doing this we are exceedingly anxious that you should fully understand the circumstances under which the action itself was taken. The Report of the Joint Commission on Unification was presented to the General Conference of the Methodist Episcopal Church on May 3, and in view of its great importance was referred to a special committee of 103 members, which committee was composed of representatives of each of the twenty episcopal areas, elected by said areas.

The earnest, serious, and concentrated attention given to the Report by this representative committee is evidenced by the fact that the committee held five regular meetings each week until May 20, each of said meetings being two or more hours in length. This Commission believes that the question of unification of these two Methodisms received more careful, continued, and prayerful consideration than any other subject before the General Conference. A careful reading of the action will show that the General Conference of 1920 went further in the expression of its desire for unification than any General Conference preceding.

The Commission appointed at Des Moines is under instructions "to act with the Commission from the Methodist Episcopal Church, South, either in arranging for the Convention proposed, or in perfecting the plans already before the two Churches, or in working out new plans of unification for submission, to the Churches." The General Conference further stated "that in committing this important subject to our Commission we do so in fullest confidence in their wisdom and godly judgment and their knowledge of our desire that in all things the will of God may be accomplished. And we pray that they may be divinely guided so as to hasten the answer to the Lord's intercessory prayer 'that they may be one'; that united Methodism, unhampered by State or National lines, unhindered by oceans or mountains, undivided by races or languages, may help give speedy answer to the disciples' prayer, taught them and us by our Lord himself: 'Thy kingdom come; thy will be done, on earth as it is in heaven.'"

Present conditions in our own land and in the foreign missionary enterprises of both Churches strongly emphasize the need and the opportunity of these days. The hope of the world is in Christianity. Elimination of friction and waste is a demand of the age. The nations of the world are feeling after unity if haply they may find it. A divided Methodism is a weakened Methodism. Only as we are united in life and work can we ever hope to meet the crying need of a broken and bleeding world.

Profoundly believing as we do that the unification of these two Methodisms is now feasible and providentially necessary, we devoutly pray to our one Lord and Master that your General Conference may take such action as shall speedily lead to that vital union which we feel is at once the will of God and the earnest desire of the membership of both Churches.

WILLIAM FRASER MCDOWELL, *Chairman;*
ABRAM W. HARRIS, *Secretary,*
Commission on Unification, Methodist Episcopal Church.

COMMISSION OF TWENTY-FIVE ON UNIFICATION.

Bishops: W. F. McDowell, E. H. Hughes, W. F. Anderson, F. J. McConnell, W. P. Thirkield.

General Conference District Representatives: (1) Abram W. Harris, East Maine; (2) D. G. Downey, New York East; (3) W. A. Elliott, Erie; (4) Archibald Moore, West Virginia; (5) Ernest H. Cherrington, Ohio; (6) J. M. Mealer, Holston; (7) P. W. Kinchen, Louisiana; (8) J. W. Abel, Oklahoma; (9) A. N. Jarvis, Iowa; (10) J. N. Van Cleve, Illinois; (11) Loren D. Dickinson, Michigan; (12) E. D. Kohlstedt, Wisconsin; (13) Charles E. Allinger, Central German; (14) E. P. Dennett, California; (15) C. H. White, Idaho.

At Large: F. M. North, D. D. Forsyth, J. H. Race, Alex Simpson, Jr., I. Garland Penn.

ACTION OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

To the General Conference of the Methodist Episcopal Church, South, meeting in Hot Springs, Ark., May, 1922.

Dear Fathers and Brethren: The Report of the Commission on Unification of the Methodist Episcopal Church, incorporating the action of the Joint Commission, was presented to the General Conference at Des Moines, Iowa, May 3, 1920, and was referred to a special committee consisting of one hundred and three members. This committee held five regular meetings, two hours or more in length, each week until May 20, when it unanimously adopted its report.

This report was printed in the *Daily Advocate*, then presented to the General Conference, and was unanimously adopted by that body on May 24.

The report is as follows:

The General Conference of the Methodist Episcopal Church has received with profound interest and has carefully considered the suggested Plan of Unification transmitted by the Joint Commission of the Methodist Episcopal Church and the Methodist Episcopal Church, South. We commend the Joint Commission for its careful and thorough work and express our deep appreciation of its painstaking efforts. While it has brought us face to face with the difficulties involved in the creation of a plan for unification, it has also revealed the imperative need of union and clearly advanced the Church nearer the realization for which we devoutly pray.

In view, however, of the fact that there appear to be in each Church considerable numbers who are not entirely satisfied with the plan suggested for consideration, many of whom would be distressed if it were adopted in its present form; and in order that the members of each Church shall be in full accord when unification is accomplished, it is our conviction that every possible effort should be made to reach an early conclusion that may be acceptable to all members of both Churches at home and abroad.

Realizing the difficulty, and the prolonged delay that must inevitably result from any attempt of the General Conferences of the two Churches meeting in separate sessions, at intervals of two years from each other, to modify or amend any proposed constitution, we believe that such amendment, modification, or substitution as may be necessary, can be best and most satisfactorily accomplished by joint and concurrent action, which can

only be had by a body, in which both Churches are represented, meeting together.

We therefore propose, if agreeable to the Methodist Episcopal Church, South, that a Joint General Convention be called, to be composed of a total membership of not less than two hundred nor more than four hundred members, ministers and laymen in equal numbers from each of the two Churches, chosen in such manner as each General Conference may determine, to which shall be committed the plan submitted by the Joint Commission and any other plan or plans that may be proposed.

We further recommend that the suggested General Convention be authorized and instructed to consider the *whole matter of unification*, and to create and submit any plan of union that may seem to it desirable and possible for such constitutional procedure as the Discipline of each Church may require; provided that no plan shall be submitted that does not have the approval of each delegation and the approval of the Convention as a whole. If the General Convention herein suggested is approved by the General Conference of the Methodist Episcopal Church, South, it shall determine the number of delegates which shall constitute the Convention, and the General Conference of the Methodist Episcopal Church shall be governed accordingly.

We reaffirm our deep conviction that the Methodist Episcopal Church and the Methodist Episcopal Church, South, should be reunited in one Church. And so earnestly do we desire such a reunion that we declare ourselves ready to accept any equitable plan of union that shall be mutually satisfactory to the membership of both Churches. It is our further judgment and conviction that a settlement of the fixed purpose of union will greatly facilitate the preparation of a satisfactory plan of union.

In order to make full provision for further negotiations on whatever basis may be found most desirable, we recommend the continuance of a Commission on Unification composed of five bishops, ten ministers, and ten laymen, appointed as follows: Five bishops appointed by the Board of Bishops, fifteen members from the General Conference Districts, to be elected by and from the delegates of the General Conference Districts, laymen being chosen from each odd numbered and a minister from each even numbered District; and five members at large, three ministers and two laymen chosen by the Board of Bishops after the District Representatives are chosen.

This Commission is hereby authorized and instructed to act with the Commission from the Methodist Episcopal Church, South, either in arranging for the Convention proposed above, or in perfecting the plans already before the two Churches, or in working out new plans of unification for submission to the Churches. It is also directed to communicate this action of the General Conference to the Commission of the Methodist Episcopal Church, South.

We further recommend that this General Conference shall adjourn its session at Des Moines, Iowa, to meet in an adjourned session on the call of the bishops at such time and place as they may determine for the purpose of considering and acting upon any report or recommendations that may be submitted to it by the Joint Convention or the Commission on Unification; and that the Commission on Entertainment of this General Conference be and is hereby authorized and directed to make the arrangements therefor and to provide entertainment for such adjourned session when it shall be called.

And we further declare that in committing this important subject to our Commission we do so in fullest confidence in their wisdom and godly judgment and their knowledge of our desire that in all things the will of God may be accomplished. And we pray that they may be divinely guided, so as to hasten the answer to the Lord's intercessory prayer "that they

may be one;" that united Methodism, unhampered by State or national lines, unhindered by oceans or mountains, undivided by races or languages, may help give speedy answer to the disciples' prayer taught them and us by our Lord himself: "Thy kingdom come; thy will be done on earth as it is in heaven."

The Board of Bishops is hereby anthorized and instructed to appoint the delegates of the Methodist Episcopal Church to the proposed Joint General Convention, provided that such Joint General Convention is agreed to by the Methodist Episcopal Church, South. In the appointment of such delegates the Board of Bishops shall give due regard to a proper geographical distribution of the same, also to an adequate representation of those interests at home and abroad that should have consideration in the Convention.

ATTEST: EDMUND M. MILLS,
Secretary General Conference of the Methodist Episcopal Church.

MAJORITY REPORT.

The Executive Committee of the Commission on Unification met in joint session with the Business Committee of the Commission on Unification of the Methodist Episcopal Church, in Memphis, Tenn., March 7, 1922, for the purpose of receiving from them the official report of the action taken by the General Conference of the Methodist Episcopal Church, in Des Moines, May, 1920, touching the proposed plan for the unification of American Methodism, together with a communication from the Commission of the Methodist Episcopal Church, appointed by said General Conference, addressed to the Commission of the Methodist Episcopal Church, South.

Both these papers are attached hereto.

In view of the action taken by the General Conference of the Methodist Episcopal Church, and in consideration of their desire that negotiations be continued, we make the following recommendations:

1. That in harmony with our entire history touching our relations with our brethren of the Methodist Episcopal Church, we continue our negotiations looking toward the unification of American Methodism.

2. That a Commission of twenty-five members be elected upon the nomination of the Committee on Church Relations to be composed of five bishops, ten elders, and ten laymen.

3. That the Commission herein provided for be instructed to continue negotiations in harmony with the basic principles already agreed upon as feasible and desirable, or upon such other basis as may be determined by our General Conference.

4. That when the Joint Commission, by a two-thirds vote of each Commission, shall have agreed upon a plan to be recommended to the two Churches, authority be given our Commission, whenever two-thirds of its members deem it advisable, to unite with the authorities of the Methodist Episcopal Church in calling a joint convention constituted in accordance with such plans as may be adopted by our General Conference, to which said plan shall be submitted; and if the convention shall, by two-thirds vote of each delegation, approve a plan, it shall then be submitted to the General Conference for consideration and action.

5. That while negotiations for unification are pending our Commission is hereby instructed to give most careful consideration to the matter of closer coöperation, in order not only to eliminate waste, but to secure the greatest possible results from the efficient adjustment of the workers of both Churches.

E. D. MOUZON,
J. M. MOORE,
JAMES CANNON, JR.,
W. J. YOUNG,
E. B. CHAPPELL,*
M. L. WALTON,
R. S. HYER,
R. E. BLACKWELL,
J. R. PEPPER,
J. H. REYNOLDS,
T. N. IVEY,
A. J. LAMAR,
P. H. LINN,
P. D. MADDIN,
M. L. WALTON,
A. F. WATKINS.

MINORITY REPORT.

Officially your Commission on the Unification of Methodism has been informed that the General Conference of the Methodist Episcopal Church in May, 1920, appointed a Commission to continue, should you concur, with a like body from our Church, negotiations touching the unification of Methodism. A Business Committee of that Commission has asked that our Commission, appointed in 1918, shall be the medium of communicating to you the action taken by the General Conference of the Methodist Episcopal Church. It has been a question whether your Commission, with the report to you of its official actions during the quadrennium, has not exhausted the authority and power with which you clothed it; but at the very least in the interest of courtesy and accommodation, waiving that question, the undersigned members of your Commission do not believe they should recommend the appointment of a joint convention to intervene between the Commission, should one be appointed by you, and a future General Conference of our Church. To transmit without recommendation the action of the last General Conference of the Methodist Episcopal Church, an action to which your Commission has had no opportunity to give discussion or even consideration, and to leave to your godly judgment to determine your own action thereupon, seems to us to be all that we can do with propriety.

COLLINS DENNY,
T. D. SAMFORD,
J. E. DICKEY,
J. G. MCGOWAN,
H. H. WHITE,
H. N. SYNDER.

REPORT OF THE CENTENARY COMMISSION.

Dear Fathers and Brethren: Although the task committed to your Centenary Commission is scarcely half completed, we come to report to you in quadrennial session the achievements of the spiritual and financial aims that are unsurpassed in the history of Christian missions. We come, first of all, with thanksgiving to God for his guidance in this Church-wide enterprise for world evangelization. Such a titanic task as is embraced in the

*Dr. Chappell asked that he be recorded as voting against item No. 4, making provision for a general convention.

Centenary program seemingly, humanly speaking, almost impossible could only be accomplished through the guidance of the Holy Spirit. For the General Conference to have attempted the Centenary program in the midst of the greatest World War of history was a courageous adventure in faith. But history repeated itself, for the notable missionary advances in the history of Christian missions have followed in the wake of war and world upheavals. Methodism was the first great Protestant denomination in America to interpret the spirit of the hour and to gird itself to meet the world need and to seize the opportunity for advance which must follow the catastrophe of a World War.

Preceding the General Conference held in Atlanta, Ga., in May, 1918, there was held in the city of Memphis, Tenn., on March 19-21, a meeting of the Committee of One Hundred. This committee was composed of bishops, presiding elders, pastors, and the leading laymen and women of the Church. This meeting was called to discuss plans looking to a proper celebration of the Centennial of Methodist Missions in the United States. Also they scrutinized the needs of the foreign mission fields, as well as the needs of America, for a program of advance and spiritual triumph. This body of men and women, through its Committee on Findings, made the following recommendations:

1. In view of the supernatural element in all this work of world-wide missions in which the aim is to present Jesus Christ, we would recommend that the greatest possible emphasis be placed upon devotional Bible study, the deepening of the spiritual life, and intercession which releases the power of God, without which we cannot do the work of God.

2. These recommendations are made with the full understanding that the most thorough and businesslike financial organization be created by the proper Church authorities and that the raising of the money is to be utilized in the development of the spiritual life of our people, so that they shall be prepared for greater undertakings in every department of Church activity.

With these recommendations before it the General Conference unanimously adopted the Centenary program in the following language:

3. That the Methodist Episcopal Church, South, under the auspices of its Centenary Commission, raise as a Centenary fund a grand total of $35,000,000 as a minimum and that no limit be fixed. [Of this, $25,000,000 was to be new money and $10,000,000 the current income through the regular channel through the five years.]

It is a gigantic task. It is big enough and comprehensive enough to rouse the admiration and enthusiam of the biggest and the least man among us. The time is at hand when the Church must step forth in power and with holy enthusiasm. The task is great, but our great Leader declared all things are possible with God. We therefore recommend: That the world program of the Committee of One Hundred be adopted by this General Conference as the program for the whole Church and we hereby commit into the hands of the Centenary Commission the task of carrying through that program.

With this enabling act from the supreme body of our Church the Centenary Commission undertook the task committed to it, and with full confidence in the leaders and membership attempted to carry out in every detail the work of the General Conference.

CARRYING OUT THE WILL OF THE GENERAL CONFERENCE.

From the above statement of the General Conference authorization it will be noted that emphasis was laid upon three great controlling ideas. First, the Centenary Celebration should be a spiritual movement based upon the conception of the relationship of the Church with Jesus Christ, its divine head. Second, that every detail of the plan was to be based upon business principles and every interest of economy and efficiency was to be conserved. Third, that the great thank offering of $35,000,000 was to be raised and to be the great offering of Christian liberality in behalf of extending the kingdom of God around the world.

We believe that the records will show that your Commission is carrying out in every detail the spirit of these commanding purposes of the General Conference commitment.

As to the first command that we lay stress upon spiritual things, we would call attention to the fact that the Church was called to prayer. The supremacy of Jesus Christ in life and in leadership in the Christian Church was emphasized and the inadequacy of human ability to reconstruct the world was insistently presented to the people. As a result of this effort over 242,000 were enrolled in the League of Intercession, 51,633 pledged themselves to daily Bible-reading and prayer. This meant that these members of our Church definitely signified their intention not only to pray to God for the success of this movement, but to intercede for the deeper enrichment of their own lives. To this intercessory spirit we attribute more than to anything else the loyalty of our people to the cause and purposes of the Centenary. In our judgment it opened the heart of the Church to the leadership of Christ and gave it the courage to undertake the colossal task. Emphasis was also placed upon the establishment of the family altar. In our survey of the Church's spiritual life we found that the family altar was rapidly disappearing from the home life and that there was a decided decline in the religious atmosphere of the home. Under your instruction we definitely attempted to rebuild the family altar, and the record shows that there had been established under this movement 28,565 new family altars and we are convinced that there are thousands of which we have no official record.

As to the second command imposed upon us by the General Conference —namely, "that every detail of the plan was to be based upon business principles and every interest of economy and efficiency was to be conserved"—your Commission endeavored to secure the best advice of our own leadership and expert advice from the outside and to study methods of economy and efficiency in every detail that we might realize the greatest results at minimum cost. As to how successfully this was accomplished we call attention to extracts from the report of a committee appointed August 5, 1920, which was to investigate the plans, expense, and methods of the Commission. This committee consisted of Bishop W. F. McMurry, Chairman, Dr. F. S. Parker, Secretary, and Drs. J. W. Johnson, J. S. Jenkins, and S. H. C. Burgin.

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"As to the organization itself, in our Church there was no precedent. As far as your Committee can judge this organization has been built up with utmost wisdom and care and its vast work of preparation has been conducted with an astounding freedom from mistakes.

"When we came to the Treasury Department we were introduced to a system than which we judge no great corporation could show a better. So fine is the machinery of generalization that large aggregations and classifications can be arrived at on a few moments' notice.

"The care of securities and the deposit system by which both in local banks and in Nashville the vast receipts of the Centenary are kept is such as to leave no loophole either for error or dishonesty. The interest earnings from deposits will probably reach between eighty and ninety thousand dollars a year. At the same time facility for handling large sums received in bonds had been achieved with absolute safety of the bonds and ease of collection of interest.

"It appears that the entire expense for office, field, and campaign work amounted to $977,601.07. Against this, however, should be credited assets in the form of lantern slide property, office furniture and fixtures, and literature on hand amounting to $88,942.46, leaving an actual net cost of $888,658.61, or an amount equivalent to approximately one and one-half per cent of the total amount pledged, plus income credits of .024 upon the amount pledged. This by comparison with the expense of a number of similar campaigns shows the cost of the Centenary campaign to be the lowest on record, and for economy beyond comparison with the great government and eleemosynary drives of recent times."

As to the third commitment of the General Conference at Atlanta—namely, the raising of the great thank offering of $35,000,000—your Commission realized in the midst of seemingly adverse conditions the greatest success. Every Annual Conference in our connection unanimously, and frequently with great enthusiasm, accepted its quota. Since no limit was put upon the amount of money to be raised, many of the Conferences during the eight-day drive went far beyond their quota in money subscribed. Notable among these were the Kentucky, Baltimore, Virginia, Illinois, Tennessee, Western Virginia, Louisville, North Carolina, Florida, Central Texas, Holston, Louisiana, South Carolina, Upper South Carolina, New Mexico, Little Rock, North Alabama, West Oklahoma, East Oklahoma, and South Georgia Conferences. The total amount pledged during the eight-day drive was $36,911,166 as the records of our office show. This is nearly two millions more than the amount asked for both in new money and the regular incomes of the boards for five years, which brings the total amount of income for that period up to about $50,000,000.

This wonderful achievement of our people created in very truth a new Church and stirred every great Protestant denomination in America to similar advance movements for the kingdom of God. The Centenary Commission received from the Sunday School and Epworth League Boards in this great enterprise the most hearty coöperation, and to their enthusiasm and loyal support is due much of its success.

Statement of Funds Collected and Disbursed.

Your Commission has collected to March 31, 1922, $13,590,075.40 on pledges from various sources. Of this sum, $10,187,498.91 has been disbursed to the various causes as set forth below and $1,529,492.55 is in cash securities and equipment in the hands of the Commission.

The disbursements are as follows:

Board of Church Extension	$ 832,769 28
European Reconstruction	1,350,078 96
Foreign Department (Woman's Work)	1,161,704 24
Foreign Department (Board of Missions)	2,770,083 27
Home Department (Board of Missions)	1,677,107 30
Home Department (Woman's Work)	515,887 52
Conference Board, 10 per cent	1,096,050 31
War Work Fund	383,818 03
Mission Building	400,000 00
	$10,187,498 91

In addition to this, on April 1 we made a distribution of $1,000,000 to the departments in the askings. We are in the process now of making another distribution of $1,000,000, which will bring the total distribution to the department in askings, something more than $12,000,000 of new money.

Office and field expense from 1917 through the intensive period of the Campaign	$870,821 37
Office and field expense for 1920	312,310 57
Office and field expense for 1921	232,470 57
Office and field expense for 1922 to March 31	79,959 78
Ten per cent paid to the Sunday School Board	75,508 97

The arrearage on three payments, or 60 per cent, up to April was over $8,000,000. During the month of April the Commission has been seeking to set up the collections in this large arrearage. A complete return has not yet reached this office. We shall, however, probably collect in this period of April and May something like $2,000,000. The last two years marked the most widespread depressed financial conditions across our Church and in fact in the whole nation. It has been particularly serious across that territory occupied by our Church. Collection of money for either commercial or Church purposes has been exceedingly difficult. Your Commission therefore feels that under all the conditions our people have proven their loyalty to this great Centenary task. Recent observation of World Sunday throughout our Church and the fine enthusiasm accompanying this observation have convinced us that our people in no sense are repudiating their pledges, but that they purpose to pay in full, and that the Commission of the Church will be enabled to complete the unfinished task of collecting the balance of these pledges.

Spiritual and Other Results of the Centenary.

Your Commission desires also to call attention of the General Conference to some of the spiritual achievements which have come to our Church as a direct result of the Centenary.

The encouragement of our missionaries who are on the outposts of the world has been one of the notable results. The results of the Centenary

were the fulfillment of their dreams for decades. They saw before them vast and untouched multitudes of people hungering for the gospel, but they were unable fully to discharge their obligation to these multitudes. When the World War came, the missionaries felt that the cause of missions would be eclipsed for an indefinite time and the cause of Christ's kingdom on the "far-flung battle lines" would be hindered. But God took care of his own and gave to them in the midst of most adverse conditions the Centenary with its new hope, new faith, and its magnificent thank offering. To-day the missionaries on our nine fields are equipped for service as missionaries have never been equipped before, and are enspirited with a faith and an enthusiasm that have manifested themselves in unparalleled leadership and in revival results that were beyond our fondest expectations.

The Japan Methodist Church, under the inspiration of our Centenary at home, among its small but faithful membership, asked its Church to celebrate and provide an equipment fund that would be worth while in preserving Methodism in the Japanese Empire. With characteristic efficiency and with almost unanimous coöperation, the Japanese Methodists in their Centenary Movement pledged yen 650,000, or $325,000, as a Centenary fund. We are pleased to get the report that these pledges are well up to date.

In China the advance exchange conditions have hindered our missionaries in carrying forward to the full their building program, but the spiritual phases of the Centenary have been emphasized by a thorough canvass and campaign among the membership of our China Mission which has manifested itself in a genuine and sincere revival of religion. The opportunities for a great revival there are seen on every hand.

In Korea unprecedented results have been manifested in the great Centenary revival which was inaugurated in 1920. During sixteen months of an intensive campaign over 22,000 names have been recorded, and of this number our missionaries report that we were conserving sixty per cent. Two hundred new churches have been organized. Of the 240 old organizations, at least fifty have been made new again. At the last Annual Conference twenty-five new circuits were organized, making a total of sixty-six in all. And because of an intensive presentation of the question of the native Church's responsibility in self-support and a thorough instruction as to stewardship, sixty-two of these sixty-four circuits are pledged to self-support during the coming year. Whereas the forty-one old circuits used $5,000 of subsidy from the Board of Foreign Missions, the whole number, with the exception of four in 1921 and 1922, proposed to carry the budget of their pastor's salaries and local church expense. This proves that a proper and wise investment of money in an evangelistic campaign will bring to the national Church a conviction as to its own responsibility.

In South America the Centenary money has been invested in churches and other buildings in such a way as to endow the cause of Christian missions in Brazil for many years to come.

Through the aid of the Centenary money our Board of Missions has

opened in Europe three missions in Belgium, Poland, and Czecho-Slovakia. In Siberia there has been opened the Siberia-Manchuria Mission. These four missions have been launched with the definite aim of making the spirit of evangelism control in their policies of development. As a continent, the evangelistic opportunity in Europe is one of the greatest that has been witnessed anywhere. In the Siberia-Manchuria Mission in one year there have been organized eighty churches with 3,208 adherents. Viewing these facts from our mission fields, we come to the conclusion that the Centenary is one of the greatest evangelistic movements of the Christian era.

What the Centenary Has Done in the United States.

It has been revealed by definite study and survey that probably the greatest mission task in the world is to Christianize thoroughly our own nation, and for this reason the Home Department of the Board of Missions is committed to an enlarged policy for home missions, rural and city work. So in the Centenary great stress was laid upon an adequate fund to evangelize foreigners in our own land, to take the gospel and Christian education to our mountain people, and to seek to discharge in a more adequate way our responsibility to the millions of negroes in the South. With the funds disbursed to this Department of the Board of Missions, it has inaugurated a campaign in city and country that is somewhat commensurate with the task in hand.

Conference Boards of Missions.

Ten per cent of the money received in each Conference has been disbursed by the Centenary Commission to the Conference Boards of Missions of the several Annual Conferences. This fund was disbursed from the Centenary fund because it was one of the great purposes of the Missionary Centenary to bring to the attention of the Church the fact that her pastors had suffered immeasurably because of the inadequate support they had been receiving during the past years. Their heroic services in the midst of many sacrifices had not been fully or adequately recognized by the Church. It was realized that it was high time that these disciples of Wesley, Asbury, and McKendree should in the heyday of the twentieth century receive a support that was adequate. So in the original survey we stated that one of the great objectives was "to bring about the construction and adoption of a financial plan which the Board of Lay Activities, presiding elders, and stewards can put into operation in bringing pastoral charges to a living support." We further stated in the Centenary survey that it was our aim to raise the salaries of 1,351 men who were receiving only an average of from $400 to $500 to at least $600, and to raise the salaries of 1,405 preachers who were receiving from $600 to $900 to at least $1,000. During the Centenary period this objective of the Centenary has been carried to a triumphant success.

Not only has the Centenary paid ten per cent of the pledges back into the Conference Boards, which these boards used in supplementing the salaries of Conference missionaries, but because of the emphasis placed

upon Christian stewardship and the data revealing the inadequate support of our preachers, the Boards of Stewards throughout the Church, awakened by these appeals, increased the amount paid to the ministry during the Centenary years 1918-21 in the sum of $2,998,527. In 1918 we paid for the support of the ministry the sum of $7,162,972. In 1921 we paid for the support of the ministry the grand total of $10,161,499, an increase during the Centenary period from 1918 to 1921 of $2,998,527. This increase during the Centenary period of three years was greater than the increase for the twelve years previous. The ten per cent of the Centenary fund which went to the Conference Boards helped swell the amount paid for the support of the ministry. This is a remarkable showing and gives to our Church a higher average of pastoral support than many of the great denominations of the country. Thus it will be seen that the Church not only pledged $35,000,000, but it also raised the pastor's support in a creditable way. To-day we are paying an average of $1,662 as against $1,201 in 1918. Not all of this is to be credited to the Centenary, but it is true that Centenary had a large share in this great achievement.

Evangelistic Results.

Not only has there been an enlarged financial program for the Church and a more comprehensive study of Home Missions, but the Centenary Commission, through its Committee on Evangelism, planned, in coöperation with the Secretaries of the Department of Home Missions, a Church-wide evangelistic program. The details of this campaign are well known to the Church at large. During the two years of this campaign, 1920 and 1921, there was a net increase of 174,520 in the membership of the Church. This lacks only 4,038 of being as large an increase as was recorded for the previous six years. The actual results of the campaign in 1920 were 133,000 additions on profession of faith in the home and foreign field and 163,000 in 1921, a grand total of 296,000 people at home and abroad who joined our churches during that period. Approximately 5,000 pastors are to-day following the plan of the comprehensive study and survey of their community according to the evangelistic plan in the revivals which they conduct. This evangelistic campaign of the Centenary also went into the colleges of our Church, and an average of sixty meetings per year have been held in Church and independent schools. In many of these meetings the entire student body has been converted. Many of these students have been saved from rationalism and they have come to believe in the supremacy and authority of the Holy Scriptures and of the power of Christ in their own lives. Through these evangelistic services in the Church colleges our student bodies have become genuinely Christian.

Life Service.

The Centenary also laid great emphasis upon the appeal to young men and women to give themselves to the service of the Church in the ministry, both at home and on the foreign field. In all, 5,300 young men and women have indicated their desire to serve the Church by giving all their time

to its ministries. This is the result of the joint work of the Centenary and the Christian Education Movement. During this period from among these young men and women who have volunteered, there have been sent to the foreign field 241 new missionaries. In the beginning of the Centenary period the Home Department of the Board of Missions was employing 147. At the close of this quadrennium they are employing 587.

Stewardship.

Much emphasis was placed during the whole of the Centenary campaign on the question of Christian stewardship. While prominent place was given to the question of tithing as an expression of stewardship, yet emphasis was placed upon the broader interpretation of stewardship. The idea that man was a trustee of God and that all he had belonged to him aroused the spirit of worship and admiration of the Church. The viewpoint of the Church has been changed. One of the renewed messages, Christian stewardship, has been placed at the very heart center in this Centenary enterprise. Christian stewardship has received a rebirth. Today the Christian stewardship message is being carried by pastor and layman alike. Marked advance giving in the mission fields has followed this stewardship message, as has been the case in the homeland.

The Unfinished Task.

We take into the new quadrennium about twenty-two million dollars of uncollected Centenary pledges. To successfully collect this great sum of money in the coming quadrennium will demand the best thought the leadership of our Church can put into the program and at the same time the sustained and cultivated loyalty of our whole Church to the pledges that have been made. These twenty-two millions of dollars are virtually the one hope of financing the enormously enlarged program of our Church both at home and abroad during this quadrennium.

We shall stress, of course, the Department of Specials, which will be invaluable in helping to collect this money, but there is no hope of any very considerable increase through this agency. We cannot therefore depend upon new specials to carry on our World Program. Neither can we depend upon an increased assessment, even if the General Conference shall decide to make an increased assessment for the Boards involved in the Centenary program. The amount of money secured through a reasonable increase of assessment would scarcely be a factor in financing the plans already adopted by the Boards. Therefore, our whole program as involved in foreign missions, home missions, Church extension, and whatever other askings are involved in the Centenary is dependent upon the successful completion of this task. For instance, the standard income for the Home Department of the Board of Missions is about $140,000 from assessments. The Centenary adds to this income something like $800,000 a year. It becomes at once evident that unless the Centenary carries on its collections the Home Department ceases at once its enlarged program.

The central and primary function now of the Centenary Commission

is to collect these millions of dollars. We enter the new quadrennium with two outstanding facts that greatly encourage us in expecting to successfully complete this unfinished task. First, we believe that business is gradually adjusting itself to the new national and international situation. We shall have better financial conditions in which to work in the next four years than we had during the last two. Second, the interest in the Centenary has in no way abated. The fact is, we now have behind this program the most unified Church that we have had since we commenced this titanic enterprise. The leadership of the Church, the local churches, the membership—all of these factors are more committed to this program than ever before. These two facts will undergird our plans for collection of this Centenary money as we enter this new quadrennium. From the beginning it has been in the thought of the Commission and of the Church that Centenary giving should be standardized, for we can never carry on the world program for missions on the basis of the pre-Centenary giving, or even on our conception of missions in the pre-Centenary period. Again and again laymen have said during this quadrennium, "I expect to continue the amount that I am now giving to the Centenary as the minimum of what I shall give to missions throughout my lifetime." This Centenary giving which has become the standard of not a few of our membership must be cultivated until it becomes the thought of our entire Church.

Perhaps no avenue of developing this ideal of enlarged giving is so immediately promising as the Sunday school. This great organization of our Church, coöperating in this great world program through the quadrennium, has developed already an actual giving power of nearly half a million dollars a year. It is the firm conviction of the leaders of the great Sunday School Department that it will within a few years reach the standard of a contribution of a million dollars per annum for missions. We must therefore so wisely and so efficiently carry on this Centenary Movement that at the completion of another quadrennium we shall find the Church giving as its normal contribution and through the regular boards that which we have developed and are now developing through the extraordinary plans of the Centenary Movement.

Again, we realize the vital importance of the collection of these millions of dollars when we remember that the faith and expectation of our workers in all the foreign fields and in the home field have been built up to look for nothing less than the completion of this task. Nothing worse could happen than to disappoint this faith and expectation of the men on the firing lines and to blast the hopes of the native Church.

We must be mindful of the fact that the integrity of our whole Church is involved in the completion of this task. We have said to the whole world by the subscription of thirty-seven million dollars to be paid in a period of five years that this is our pledge, the pledge of a great Church, to carry out the great commission given us by our Lord. It must also be remembered that to fail to collect the Centenary pledges at once jeopardizes the pledges to the Educational Campaign or to any other program that will call for large pledges in the future. We cannot afford for one moment to allow

ourselves even to think of anything less than making good that which we have pledged. In order, therefore, most assuredly to complete this unfinished task, we must maintain a morale adequate for such a gigantic task. We cannot collect these millions of dollars simply by presenting to subscribers a statement of how much they owe. We must carry on a well-defined and compelling cultural program. Of course this cultural program will be determined by this one fact—namely, that it looks to the collection of the Centenary pledges. The function of a cultural program is to create and increase the morale of a great movement. For at last we cannot collect pledges of any sort unless we have in the Church a great spirit, or morale, which will vitalize the whole Church and shall at the same time make the methods of collection effective and make the payment of the money as joyous as was the pledging of this money.

Throughout the Centenary period we have laid great emphasis upon Christian stewardship. We must carry on this program of stewardship until the teaching of Jesus concerning money has become the practical creed of our entire Church.

During the coming quadrennium we believe that the emphasis of the cultural program of our Church must be on stewardship. The spiritual values involved in this great movement have alwaysbeen in the foreground. We cannot now, nor ought we desire to, separate them from the financial part of the program.

To carry on effectively and to secure these pledges demands the cooperation of all the factors that constitute our denomination. The measure of success in the completion of this task will be determined by the measure of coöperation that we can secure both from the leadership of our Church and from the membership of our Church.

Doubtless in a task so great as this, mistakes have been made. But the best we can do with mistakes is to profit by them and go on to the completion of the task.

One of our great by-products of this World Movement of our Church has been the notable increase of laymen who have awakened to their responsibility for larger service to the Church and to the kingdom of God. This great forward movement has stirred a deeper consciousness of the responsibility of the laymen to the kingdom. We must learn how more completely to use this great lay force for service in this crucial hour. Perhaps no group in the Church can contribute more directly and more widely to the success of the Centenary Movement and plans in the coming quadrennium than the lay-organization of our denomination. From the beginning of this great Church-wide enterprise for world salvation we have leaned heavily upon their leadership. We shall more certainly carry this task to completion with this great lay-organization firmly supporting, leading, and coöperating.

We feel confident that there is no desire on the part of our great Church to turn backward, but rather to go on to yet greater things. In the providence of God Methodism in America was given the place of leadership in these great world movements of our generation. Methodism sounded

the note of advance and enlargement for all the rest of American Protestantism. No outstanding Protestant denomination in America has failed to follow the example of Methodism in her great advance for world evangelization. A distinguished Presbyterian said a few months ago to one of our leaders of the Methodist Episcopal Church, "We cannot state the result to us as a denomination if we fail to carry on successfully our movement; but Methodism in America must not fail in her task, for if American Methodism cannot carry on successfully this forward movement, no other denomination can succeed." As in the beginning Methodism led the way in the great movements of American Protestantism, so now Methodism must carry victoriously, not alone for the success of our own denominational program, but as well for the encouragement of all other denominations in America who have followed our example in putting on an enlarged program. American Protestantism is the one organization in the world which can carry on the great missionary task which Christ committed to his Church. All the rest of the world is either a mission field or so chaotic that it can contribute at this time only in a small measure to the supreme task of the Church of God—world evangelization. In the very forefront of American Protestantism stands American Methodism. One of the most tragic hours in the history of Christian civilization was that hour when our nation refused her responsibility in world leadership. The world has not yet recovered from that event. The failure of national leadership for the world lays still greater responsibility on the Church of Christ in America to carry on. There is only one thing that the Church can do and be loyal to Christ. The Church must advance. Surely with this chaotic world situation before us the Methodist Episcopal Church, South, will carry on this Centenary program, so providentially led thus far, until the task has been gloriously completed.

RESOLUTION.

Therefore, in view of these considerations the Centenary Commission memorializes the General Conference to continue a Centenary Commission for the coming quadrennium "for the purpose of carrying through," as planned by the last General Conference, the Centenary task.

JAMES ATKINS, *Chairman;*
W. B. BEAUCHAMP, *Secretary.*

REPORT OF THE BOARD OF EDUCATION ON THE CHRISTIAN EDUCATION MOVEMENT.

The General Conference of 1918 "authorized and ordered" two campaigns for education—one for the schools and colleges for $13,000,000; the other for the two universities for $10,000,000. The Conference directed that the campaign for the schools and colleges "shall be conducted under the general supervision and direction of the General Conference Board of Education in coöperation with the Conference Boards of Education and college trustees," and that "the campaign for the two universities shall be conducted by the Board of Trustees of the respective universities."

However, definite provision was made for coöperation between the Board of Education and the universities in conducting the campaign for the universities. It was further provided that the campaign for the $13,000,000 for the schools and colleges "shall be a Church-wide popular campaign, gathering into itself the complete organization and full power of the Church —during the intensive period covering the second two years of the quadrennium. On the other hand, the General Conference gave permission to the trustees of the universities to carry on the campaign for $10,000,000 during the whole of the quadrennium, since the campaign for the universities was not to be a Church-wide, organized, popular campaign.

Early in the quadrennium negotiations began between the trustees of the universities and the Board of Education for the purpose of uniting the two campaigns. These negotiations were successful. As a result, in the Church-wide intensive campaign, which began with the third year of the quadrennium, both groups of institutions, the universities on the one hand and the schools and colleges on the other, were represented.

The amount sought to be raised during the two-year period for the universities was $5,000,000 to be divided equally between the two universities. It was definitely stipulated that the whole amount raised for the universities in the united campaign should be used for the theological and graduate schools. It was further agreed that, "in view of the purpose and promise of the Centenary Commission to appropriate $250,000 to each university for the establishment and maintenance of a school of missions," of the amount raised for the universities, $250,000 should be used by each institution for the maintenance of a graduate school of missions.

The duty of actually conducting the united campaign was placed by the Board of Education in the hands of a Commission consisting of eighteen members.

In organizing for the campaign it became necessary to make a very careful survey of the needs of all the institutions of the Church. As a result of this survey the Commission became convinced that the thirteen million dollars approved by the General Conference for the schools and colleges was a sum far below the amount necessary to meet their pressing needs. When the amount approved by the General Conference was apportioned to the several Annual Conferences in the fall of 1920, each Annual Conference, with one or two exceptions, added to the amount apportioned to it by the Commission a sum equal to forty per cent of the "approved askings," it being understood that the funds realized from the added forty per cent in any Conference shall be applied exclusively to the institutions of the Conference.

A request was presented to the Commission by the proper officials of the Woman's Council that five of the schools of the Council be included in the united campaign, with askings totaling $425,000. This request was granted.

The campaign which the Board of Education had been conducting for a Ministerial Loan Fund was merged with the united campaign with askings amounting to $1,000,000.

The total amount, therefore, sought to be secured in the united campaign was $33,580,300.

Those charged with the responsibility of leadership in the Christian Education Movement never for a moment conceived the task as merely a "drive for money." The objectives of the campaign are stated as follows:

1. To develop in the mind of the Church an adequate conception of the place of Christian education in the life of the Church, of the nation, and of the world.
2. To promote the cause of religious education by bringing about a closer and more effective coöperation between our institutions of learning and the Sunday school, and by establishing strong departments of religious education in our colleges and universities.
3. To lead at least five thousand young men and women to pledge themselves to devote their lives to the ministry, to missions, or to some other form of Christian service, and to seek a Christian education as a preparation for effective service.
4. To raise for our schools, colleges, and universities at least $33,000,000, the minimum sum necessary to enable them to send out the constantly increasing stream of educated Christian leaders required to carry forward the Christian work of the world, and to secure $1,000,000 to aid worthy students who are looking to some form of Christian service in their efforts to obtain an education.
5. To deepen the moral and spiritual life of our people and to promote the spirit of Christian liberality in all of the efforts put forth to realize these objectives.

The most intensive period of the Movement covered thirteen months, from June 1, 1920, to July 1, 1921. Dr. J. H. Reynolds, president of Hendrix College, was elected Director General for this period, with headquarters at Nashville.

An admirable account of the intensive period of the Movement is given in the report made to the Commission and to the Board of Education June 21 and 22, 1921, by Dr. Reynolds, which report is as follows:

The Christian Education Movement, though only a part of a general Movement, will take its place among the notable campaigns of Church history. In this brief report I will merely sketch the outline facts as a basis for considering with you the program for the future.

General Conference Action.

The group of college presidents who in Birmingham, early in 1917, surveyed our educational situation and discussed how they would bring the Church to face squarely its duty respecting the Christian Education Movement was moved by a spirit that later gripped millions of Christians all over the nation and that produced one of the epoch-making movements of Protestant Christianity. The General Board of Education became the organized agency through which the thought was presented to the General Conference at Atlanta.

The latter body gave the idea a legal basis by ordering a campaign for the schools and colleges of the Church to be conducted under the supervision of the General Board of Education, and a campaign for the two universities to be conducted by their respective Boards of Trustees, and, if they chose to do so, in coöperation with the General Board of Education. The General Conference directed that the campaign for missions should occupy the first two years, and that for education the last two years of the quadrennium. This legislation gave the appeal for Christian Edu-

cation a Church-wide basis with the undivided attention and power of the Church back of it.

The Christian Education Commission.

In February, 1919, the Education Association of our Church, at its annual meeting in Memphis, suggested that the organization for conducting the campaign be broadened so as to include representatives from the Board of Education, and the schools and colleges as organized in the Association.

At its annual meeting the following spring the Board of Education acted favorably upon this suggestion, and elected five of its members, who, with five from the Educational Association, were to constitute the Campaign Commission. To this Commission was given the power to conduct the campaign and in doing so were authorized to add others to its membership. This was later done by adding three from the two universities and Dr. W. B. Beauchamp, of the Centenary Commission, Mrs. J. H. McCoy, of the Woman's Council, Dr. E. B. Chappell, of the Sunday School Board, and Dr. F. S. Parker, of the Epworth League Board.

As thus constituted, the Commission is a body of eighteen members. They elected Bishop James Cannon, Jr., Chairman; J. H. Reynolds, Vice Chairman; and H. N. Snyder, Secretary. It will thus be seen that the Commission is a creature and agent of the Board of Education in the latter's efforts to carry out the orders of the General Conference. The Educational Association was given representation in order to afford a popular basis.

The Universities.

As the first two years of the quadrennium were given to the Centenary, the educational forces kept their cause in the background during that time and gave whole-hearted support to the Centenary campaign. During the year 1919-20 preliminary organization was carried out quietly. One of the problems which the Commission early faced was whether the two universities and the superannuate endowment cause should be included in the campaign. The Commission invited both interests to consider with it the question of merging all three causes into one campaign. The negotiations resulted favorably in the case of the universities, but failed to discover a basis for merging the superannuate cause into the campaign.

Distribution of Quotas.

One of the perplexing problems that almost baffled solution was the distribution of quotas among several beneficiary institutions. It was decided early that the distribution must take place before, not after, the campaign. The distribution of the money to be raised among more than ninety institutions of all grades and classes, scattered over the entire South, each with its own constituency, its pressing needs and often conflicting interests, presented almost insuperable difficulties and endless opportunities for friction and explosion.

There was dynamite in the situation. That it was satisfactorily solved is little less than a miracle. It required patience, tact, and judgment. Indeed the problem was so well solved that the ninety schools, colleges, and universities of our Church were welded into a unit, all forgetting self and throwing their full power into the campaign for the common cause of Christian education. This is a notable achievement, is indicative of the bigness of the men at the head of our schools, and should be a matter of pride to our Church.

Financing the Movement.

Financing the Movement presented another difficult problem, one further complicated by the financial depression. Here the statesmanship

of the Commission was equal to the problem. But the solution is as complimentary to the schools themselves as it is to the Commission. The fact that our schools, in the midst of the heaviest financial losses in history, put up adequate security and in addition kept the Commission's treasury so well supplied that at no time during the year has it been embarrassed in meeting bills, is another miracle. The thanks of the Commission should be sent to the institutions that have made this possible.

ORGANIZATION.

In this, as in all campaigns, it became necessary to create small working bodies. Accordingly, the Commission created an Executive Committee of eleven members and a Campaign Committee of seven members. The latter proved to be the active body, the steering committee that really conducted the campaign on behalf of the Commission and the Church. This committee is composed of Bishop James Cannon, Chairman; Dr. Stonewall Anderson; W. E. Hogan, Secretary; Dr. W. B. Beauchamp, Mrs. J. H. McCoy, J. H. Reynolds, and H. N. Snyder.

Originally, Bishop Cannon located in Nashville in order that he might give leadership to the Movement; but later, when the College of Bishops assigned to him the presidency of the Alabama Conferences, he felt it his duty to move to Birmingham. This fact deprived the Movement of his active leadership. Fortunately, in Dr. A. J. Lamar the Commission had a strong Vice Chairman for its Campaign Committee. As active Chairman Dr. Lamar brought loyalty to the Church ideals, profound interest in the cause, and a sound judgment born of ripe experience. The Commission owes much to Dr. Lamar. Bishop Cannon attended some meetings of the Committee and gave conspicuous leadership in Alabama.

Each of the three men on the staff of the Board of Education devoted his entire time to the campaign. Dr. Stonewall Anderson made a permanent contribution to the thought of our Church on the subject through the interpretation of the objectives of the Movement. Mr. W. E. Hogan has been an invaluable office manager and general business manager of the Movement. Dr. R. H. Bennett has been a power on the platform and he has written ably.

HEADQUARTERS' STAFF.

The Campaign Committee created a Headquarters' Staff consisting of the Director-General; Dr. Stonewall Anderson, Treasurer; Mr. W. E. Hogan, Office Manager; Dr. Henry N. Snyder, Associate Director General; Mr. A. C. Marts, Advisory Director; Dr. R. H. Bennett, Head of the Department of Life Service; Dr. Elmer T. Clark, Head of the Department of Publicity, with Dr. J. S. Chadwick in charge of the Church Press Division and Henry Ahrens in charge of the Secular Press Division. In addition our committee joined the Centenary people in calling Dr. P. L. Cobb to the Department of Spiritual Resources. We rented offices in the Centenary Building for the use of the staff and bought from the Centenary most of the office furniture required.

Every department has been ably manned. There has been perfect harmony and teamwork throughout the staff. The clerks and stenographers have caught the spirit of the Movement and all alike have given themselves without stint to making the Movement a success; there have been no union rules in our office. It had been a work of love; enthusiasm has pervaded the entire office.

In each Annual Conference the Bishop was asked to appoint an Educational Secretary, who became the agent of the Commission to head up the cultural program locally. In addition about five field men were appointed who represented the Commission in keeping close touch with the field.

Name and Objectives.

The staff recognized that the name of the campaign was important. Much thought was given to the subject. The name finally settled upon —namely, the Christian Education Movement—was happy indeed. It needs no explanation. It carries its own message. The name, reënforced by the symbol, the cross with the inscription, "By this sign educate," has gone into the consciousness of our people. It accurately names our cause and it has educated millions outside of Methodism in the cause of Christian Education. It has put the term "Christian Education" into the thinking of the entire South. The name is now an asset which we must preserve.

No more important piece of work has been done than the clear, concise, comprehensive statement of the Objectives of the Movement. The success of the campaign is in part measured by the clearness and force with which their issues are defined. Certainly our Movement was fortunate in focusing the thinking of our people upon such a definite, clear-cut statement of the principles involved. Many thousands of sermons and addresses have been delivered on the Objectives of the Movement. The objectives challenged the admiration of the Church's leaders and their able interpretations of them have gripped the minds of the Church with their bigness and scope. It is doubtful whether the objectives of any campaign ever seized the imagination of its leaders with the force that the Objectives of the Christian Education Movement gripped the imagination of the leaders of our Church.

Problems in Popular Dynamics.

The problem of the Commission was one of popular dynamics. Our task was spiritual: to conquer the mind of the Church with the ideals of Christian Education, to create in the Church a mind, a public opinion on the subject, to bring the Church to see that Christian Education is an essential part of the work of the Church, as much so as evangelism. To do this our first task was to reach the mind of the readers of the Church, and through them the mind of the Church at large. In doing this we used Annual Conferences, setting-up meetings, and literature. In August we called the connectional leaders of the Church to a conference at Blue Ridge, N.C., and the presiding elders, heads of educational institutions, and other outstanding leaders to conferences at Little Rock, Ark., and Lake Junaluska, N. C., for the territory west and east of the Mississippi River, respectively. In the fall we were given a day at all Annual Conferences. To each of these gatherings we sent a team of four or five speakers to interpret the Movement from the different angles.

The Campaign Committee set apart January to emphasize prayer, February, life service, and March, stewardship, and manuals containing outlines of sermons and addresses on Christian Education were furnished pastors and workers for April and May. Your committee felt that every cause that claims the attention of the Church should be presented in such a manner as to deepen the spiritual life of the Church, that there was real need of connecting up education in the mind of our people with prayer, the family altar, life service, and stewardship, and that our people must be led to see that Christian Education should permeate all the work of the Church. This period of spiritual cultivation was attended with marked success. Some eighteen thousand altars were established, and over four thousand young people volunteered for life service. In these fields Drs. Cobb, Bennett, and Stowe did excellent service.

Publicity.

From the beginning we recognized that our task was a difficult one, that the people were tired of campaigns, that Centenary pledges were un-

paid, and that our people were not educated in the cause of Christian Education. Later on a new difficulty developed in the form of the unprecedented economic depression. This condition made it necessary for us to do the extraordinary thing in order to arrest the attention and to get the sympathy of the public. We felt that our cause was great enough that if adequately presented it would do just this thing. Ours, therefore, was a problem of publicity. The three men in the field—Dr. Elmer T. Clark, Dr. J. S. Chadwick, and Mr. Henry Ahrens—proved themselves real masters. As head of the Department, Dr. Clark has shown himself brilliant.

From the beginning we emphasized quality rather than quantity. Moreover, it was the judgment of the staff that the mechanical workmanship would have to be excellent; otherwise the literature would not be read. The Educational Survey set the pace, and almost every piece of literature has been a model, both in thought and in the printer's art. Ours marks an epoch in campaign literature. We have broken new ground in the field of Christian education. Within the twelve months our Church has pushed out farther than any other Church in the domain of thought on Christian Education. We have clarified our thinking and have redefined the subject. We have wrought in the mind of the Church that Christian Education is an essential part of the program of the kingdom. This process had gone on in the mind of our college faculties as well as in the ministry and laity. We have emphasized over and over that this education of the Church in the cause of Christian Education was far more important than the financial objectives.

From the Publicity Department went the materials for the sermons every Sunday in January, February, March, April, and May. On all hands we hear that the people have had better preaching these five months than usual. This material for sermons has presented the best thought of the world on prayer, life service, stewardship, and Christian education. Moreover, the Publicity Department has presented our message through the stereopticon and the film. While perfection in these fields has not been attained, we have produced the best message on the subject up to date. Our Church is uow the best educated Church in the nation on the subject of Christian Education.

Time.

One of the most perplexing questions for decision was the time for the Every-Member Canvass. The General Conference had prescribed the general period within which it must come. The financial depression made the question of the exact date important. Upon its determination we invited the best judgment of the Church, including the advice of business and professional men. The date finally fixed by the Commission at Memphis, February 1, represented, therefore, the collective judgment of the Church.

Big Gifts.

Early in our councils it was felt that our cause would make a strong appeal to the people of means. Accordingly, serious thought was given to working out effective plans of getting our case before the people. We were never able to find a satisfactory man to head up this effort. Hence we organized the effort without a single full-time directing head. The fact is, there is no clearly defined principle of securing big gifts. Our efforts were, therefore, explorations in an uncharted field. A special body of literature was prepared for this class of constituency, the first of its kind so far as I know.

Our plans were evidently faulty. They never produced the results desired. About two and a half millions in large gifts was realized, seven of $100,000 each, and one of a quarter of a million. However, in assembling

our efforts in this field we should bear in mind that our Southern people have never given in large sums, and that people of means in some respects were more embarrassed by the financial depression than any other class.

Financial Organization.

We built up a lay financial organization in the Conferences, districts, and charges, similar to that in the Centenary. In some places it did not function well because they could not get men of ability and influence to serve. However, this cannot be said of the Conference Directors. They are strong men. Reports from some sections indicate that boards of stewards were unfriendly. On the contrary, in many charges the lay organization functioned well.

Expenses.

The campaign has cost more than we estimated at the beginning. The books show that up to June 15 it had cost in round numbers $600,000. This is approximately $100,000 more than our earlier estimate. The reasons for this excess cost are:

1. The increase in passenger and Pullman rates.
2. The increase in the cost of printing.
3. The extension of the time of the campaign.

We originally planned that the campaign close between the first and fifteenth of April. On account of the financial depression business men advised that the Every-Member Canvass be postponed to the latest possible date in the spring. This fact added almost two months to the most expensive part of the campaign. Expenses were kept to the minimum, consistent with efficiency.

Results.

While it will be years before the results of the campaign in their larger relations can be measured, even at this close range we may see imperfectly some of the results. With some reluctance some results are hereby stated:

(a) Our educational institutions have learned that, instead of being rivals, they are coworkers in a common cause, that only through coöperation can they create a public opinion in the Church strong enough to solve their physical as well as spiritual problems.

(b) For a year, two and a quarter million Southern Methodists, and to a degree the whole South, have gone to school in the cause of Christian education. In this school the leaders have learned well and the masses imperfectly that Christian Education is an integral part of the program of the kingdom, that it is fundamental to all other activities of the Church, that it is the only force that can salvage our civilization, and to it we must look to stabilize and undergird our civil and industrial institutions.

(c) From reports we have raised about eighteen million dollars and have sowed seeds which, if they receive proper attention, will produce within five years that much more. While the immediate financial results may be disappointing, marvelous results have been achieved. The Church has gone forward upon its knees and in faith subscribed only what it can pay this year and other thousands felt it unwise to subscribe at this time. Churches that have never known failure have not yet reached their quotas. Many of these people and Churches assure us that later on they will do their part.

(d) Our preachers and leading laymen have been forcibly impressed and the mass of our members imperfectly impressed that it will require large sums of money to equip our schools adequately. For the first time the Christian college as a field of investment has been laid clearly before

our people of means. Some of them have responded liberally and others are seriously considering large investments in our educational institutions. If the work thus begun can be continued, our institutions will be the object of growing philanthropy.

At its annual session, June 22, 1921, the Board reorganized and enlarged the headquarters staff. This was necessary, in order to carry on the normal work of the Board, to conserve the valuable results already secured by the Educational Movement, and to complete the campaign. The organization maintained by the Board at the present time consists of the General Staff with headquarters at Nashville and Conference Secretary-Treasurers for practically all the Annual Conferences. The Headquarters Staff is made up of the Corresponding Secretary, the Associate Secretary, the Secretary of the Department of Life Service, the Treasurer, the Editorial Secretary, and the Secretary of Spiritual Resources.

Funds for maintaining the Headquarters' Staff are furnished by the Board of Education, the salaries and expenses of the Conference Secretary-Treasurer are paid out of the proceeds of the campaign, each beneficiary institution paying its *pro rata*.

Final Statement of Results.

A final brief statement of results of the campaign may be made as follows:

1. The educational institutions of the Church have been drawn closer together. In this respect a marvelous change has been wrought. Only a little while ago in some quarters the relation between schools of the same Conference, as well as that between the Conference and connectional institutions, was not at all harmonious. In some places there existed hurtful competition and unseemly rivalry. This condition has been changed entirely. Our school men are all working together now in trustful comradeship, shoulder to shoulder and heart to heart, at their great common task. They have learned well the lesson that, in general, the interest of one institution is the interest of all—that the conviction and interest and loyalty of the Church which support one will support all.

2. The Church in its relation to its institutions of learning has been unified. From the beginning Methodism has had her schools. For the most part in the past they have been supported by the conviction and sacrifices of the few. In this Movement our whole Church has seriously faced for the first time the responsibility of maintaining adequately its schools and colleges. The leaders of the Church, from the bishops down, are a unit in earnest support of our institutions. It would be too much to say that the loyalty of our people has been won for this great cause. But it is true that the attitude of the Church as a whole has been greatly changed for the better. A very great many more of our people than ever before are loyal to our schools and are supporting them, and will continue to do so, with their sympathy and prayers and means.

3. The Church has been brought to a profound conviction of the importance of a genuinely Christian education. It sees clearly that the education which the Church, and which the country and world for that mat-

ter, needs is something more than the acquisition of knowledge and skill. Our people have reached a clear understanding of the truth that a man may have a developed brain, skillful hands, and a disciplined mind, and still be cold and selfish, a pagan at heart, and a menace to society. They have learned that Christian education seeks by all proper means to realize in life the ideals and the character of the Christ; and that at the foundation of all the work of the Church is this process of building childhood and youth in his image and after his likeness. Also that the responsibility of the education of this nation in Biblical religion and in Biblical morality is upon the Church of Christ, and may not be shifted to other shoulders.

4. The moral and spiritual life of the Church has been deepened and enriched by the Movement. Our people have been led to a higher plane of living relative to the great truth of the trusteeship of life and of property. Many of them have been brought into closer fellowship with God through prayer and a deeper consecration of their substance and lives. During the year beginning with the Annual Conferences of 1920 the Movement sought by every means available to seize and to hold the mind of the Church in the interest of Christian education. During this period our people, as far as it was possible to do so, were put to school, the subject matter of instruction being the facts and principles of Christian culture. Some expressed fears that such exclusive devotion to the cause would detract from the Church's one work of soul-saving. It is with profound gratitude, therefore, that I call you to note that our Church received the largest annual addition to its membership in its history during the year beginning with November, 1920, which was the most intensive period of the Movement. The campaign was in the interest of the Christian culture of the soul, and sought to develop the soul life of our people. It, therefore, lent itself to the evangelistic appeal, to consecrate the life to God.

5. The Church has been led to see with clearness of vision and enlarged appreciation the place of essential importance of Christian education in the work of human redemption. Our people are convinced that it is impossible for the work of the Church to go forward with any large success without making strong and efficient its institutions of learning. They are giving their thought and sympathy and prayers and loyalty and means to their schools more generously than ever before. Out of this new conviction, enlarged appreciation, greater devotion, finer loyalty, and larger liberality, this new attitude of the Church toward education, there is certain to arise increasingly an insistent demand for a well-educated, thoroughly trained leadership. The fine response which the young life of the Church has made to the Christian Life-Service appeal and the vigor with which these young people, who have pledged themselves to such service, are striving to secure adequate preparation for their work, tell that, in the matter of educational equipment for leadership, a new day has dawned upon our Methodism.

6. The Movement has laid a solid foundation upon which the Church may build an adequate and enduring educational structure. It was necessary to accomplish the things which have been accomplished before the

Church could hope to achieve large and permanent success in an educational way. With the leadership of the Church of one mind and heart, with our schools, colleges, and universities working together harmoniously, and with loyal and united and consecrated people facing the educational task with a growing conviction of the essential place of Christian education in building the nation and the kingdom of God, we face the future with faith and courage and the confident expectation of ever-increasing achievement in the field of education.

7. The results of the campaign are further indicated by the following figures:

(1) Number of Life Service pledges, 5,300.

(2) Number of family altars established, 21,440.

(3) Number pledged to daily Bible-reading, 51,583.

(4) Number of tithers secured, 76,547.

(5) Amount of money pledged to education since the adjournment of the General Conference of 1918, $23,677,902.

VII. ADDRESSES OF FRATERNAL DELEGATES.

ADDRESS OF DR. DAVID G. DOWNEY, OF THE METHODIST EPISCOPAL CHURCH.

Dear Fathers and Brethren: "Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ."

To speak these hallowed words of greeting in the name of the Methodist Episcopal Church, whose friendly messenger I am, is the crowning joy and honor of my life. Whatever differences exist in the minor matters of polity and ecclesiastical administration, it is none the less true that in the deeper things of Christian experience and purpose we are one. The word of John Wesley still stands—"If thy heart be as my heart, give me thy hand." And in the warmth and wealth of this assurance we, the sons and daughters of Wesley, to-day join hearts and hands and sing,

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The quadrennium now closing has been for you a period of unusual prosperity. The record of the year just ended discloses a substantial increase in every important department of your work. The ministry of your pulpits and your pews has been signally blessed of God, and in this prosperity and in this evidence of divine favor we rejoice greatly. That God has been mindful of us and blessed us will, we are sure, be cause of thanksgiving to you even as it is to us. While it is not my purpose to enter into any detail as to the items that might be listed in evidence of the growth and prosperity of both these Churches, this occasion cannot be allowed to pass without mention of the truly marvelous achievements of the Centenary Movement.

That this celebration of our common missionary anniversary was providentially timed of God to meet a world need and to match a world opportunity will not be denied by any competent interpreter of world conditions. That success has not been complete, that achievement has not been all that was hoped for, is doubtless true; but it is also true that the obstacles surmounted, the difficulties overcome, the mounts of vision attained have so far advanced the thinking and acting of both Churches that recession to the previous standards of Church thinking and living is utterly inconceivable. Methodist leaders in every age have been men of superb faith and far-reaching vision. Conscious of their providential

call, they dared to follow where it led. First among the Churches of the modern day, American Methodism sensed a world situation and planned to meet it. While the World War was encircling the nations in its fiery arms Methodist leaders, South and North, had the spiritual audacity to chart the moral need of humanity and to plan their program to meet that need. The response of Methodism everywhere was instant and inspiring. Other Churches caught the contagion, speedily overtook, and now keep step with their comrades in world service. What the Centenary Movement has accomplished in widening the horizons, in stimulating the thought, in enlarging the generosity, and in quickening the zeal of Methodism is simply an earnest of the greater days that with God's help are yet to come. To-day we are consolidating our gains and bringing up reënforcements in preparation for the next advance. In virtue of the idealisms and the enthusiasms of the Centenary the Son of God is to-day the leader of the most splendid crusade for the kingdom that the world has ever seen, and we are realizing as never before that

"The toppling crags of duty scaled
Are close upon the shining table-lands
To which our God himself is moon and sun."

The Sense of God.

It will be agreed, I think, that the realization of the kingdom of God in the earth is the business of the Church. For this the Church exists; and in proportion to its success in this respect, and only so, is it meeting its responsibility and opportunity. Now, the idea of God, by which is meant the sense of God in humanity, is basic to the kingdom. Fortunate it is that the Church does not have to create this sense of God. God himself does that. It is his work. Jesus never attempted to create it. He assumed it. It has been well said that man is incurably religious. Indeed it is man's religiousness that sets him apart and differentiates him from other forms of animal life. No nation, and hardly an individual, has been found without some yearning, some aspirations for God. So true is this that without exaggeration it may be said that the hunger for God is universal.

"We sow the glebe, we reap the corn,
We build the house where we may rest.
And then at moments suddenly
We look up into the great wide sky
Inquiring wherefore we were born,
For earnest or for jest?"

To that inquiry there is only one answer—God.

Religion as Related to the Living God.

All great religious epochs have been coincident with the clear consciousness of a living God. When the sense of God has been dim and dull the world has dropped into the lowlands of materialism, and, per contra, when

the consciousness of God as present and working in human life has been clear and definite the world has risen to the table-lands of the Spirit.

Take for purpose of illustration the Old Testament epoch. Read its literature. Of course this literature has its hollows as well as its hills, its moods of depression as of exaltation, its times of hesitancy and doubt as well as its periods of sublime faith; but the significant thing is that it is shot through and through with the sense of God, with the consciousness of God as a living, present factor in the affairs of men. At its best, as in Jeremiah, Isaiah, and the spiritual Psalms, it rises to a consciousness of personal communion and fellowship surpassed only by the sayings and the life of Christ.

No argument is needed to prove that at the heart of the New Testament era there is this renaissance of the sense of God. That is the explanation of the New Testament life and literature. After centuries of wandering in the wilderness of scribal comments, interpretations, and interpolations, Christ appeared, and once again put men in touch with a living God. "Moses said," he declared, "but I say unto you." He taught not as the Scribes and Pharisees, but as one with authority—one who was in touch with the source. It was the breath of spring after the frost and hardness of winter. It was the bubbling up of the water of life. Van Dyke speaks simple truth when he says that Christ "drew out of fallen, neglected hearts, by some celestial attraction, spontaneous, gentle, irresistible, a new efflorescence of faith and hope and love. Where he came a spiritual springtide flowed over the landscape of the inner life. Blossoms appeared in the earth, and the time for the singing of birds was come." It was the renaissance of the sense of a living God.

What is the religious lesson and warning of what we are wont to call the Dark Ages? Is it not just this—the poverty and religious feebleness of an age that is out of touch with God? The Dark Ages had a vivid sense of ecclesiastical orders, creeds, formularies, confessions, and Churches, but for the most part the time had lost original first-hand contact with a living God. Just here we find both the need and the meaning of the Lutheran reformation or revival. It was the partially successful attempt to get back to the source—to God.

Unless I greatly err, Methodism was the instrument in the hands of God for carrying forward the work so well begun by Luther and his coworkers. Some one has defined religion as "the life of God in the soul of a man," and when John Wesley on that May morning in 1739, after the strange warming of his heart the night before, walked out among the English hedgerows he not only enjoyed the songs of the birds and the odors of the spring flowers, but he knew the power of the indwelling life of God in his soul. He was now in conscious contact with the source. The impacts of the divine will met a ready response in him; and when that sort of thing happens with any man, and especially when it happens with a man of parts, God only knows what will be the result. The result in that instance was Methodism! And that is why we are here to-day. And I think it fitting, before passing to a more intimate consideration of our

common Methodism, to pause just long enough to pay a tribute to that little man whom God on that May morning ordained to a wider bishopric than was ever bestowed through human hands and councils. The foundations of Methodism in America, South and North, were laid by men and women who had come under the influence of John Wesley. It was his wisdom and vision that sent us Francis Asbury, Thomas Coke, and their compeers. It was his work and that of his fellows, as the historian Green tells us, that saved England in the time of the French Revolution "from the redfool fury on the banks of the Seine"; and it was an American poet, Richard Watson Gilder, son and nephew of Methodist preachers, grandson of a Methodist class leader, touched with the same fervor for righteousness that burned in Wesley's breast, who sings and who exhorts us while he sings:

"Let not that image fade
Ever, O God! from out the minds of men,
Of him thy messenger and stainless priest,
In a brute, sodden, and unfaithful time,
Early and late, o'er land and sea, on-driven;
In youth, in eager manhood, age extreme—
Driven on forever, back and forth the world,
By that divine, omnipotent desire—
The hunger and the passion for men's souls!

Let kindle, as before, O heavenly light!
New messengers of righteousness, and hope,
And courage for our day! So shall the world
That ever, surely, climbs to thy desire
Grow swifter toward thy purpose and intent."

Methodism and a Living God.

We are fond of saying that Methodism is an experience. Very good, but an experience of what? "Of religion," you say. Again, very good, but what is meant by religion? Recalling that religion has been defined as the life of God in the soul, we come near to the true meaning of Methodist experience. It is not experience of a creed or a ritual or a book, but it is an experience of God. That is what Wesley had that night in Aldersgate Street, and that was what he kept through all the years. So Methodist experiences mean an original first-hand contact with God. In a word, it mediates the life of God to the individual. It asserts the possibility of the soul's touch with God and insists that this is the test of real religion.

Methodism has been charged with being subjective, introspective, and too much concerned with the individual. Doubtless the criticism has a basis in truth. None the less, the individual is first in the kingdom, though not the last or the whole. But the very charge proves the claim, to-wit: that Methodism mediates a living God and expects the individual to be motivated by the divine indwelling.

It has been said that our hymns are too individualistic and introspective. Possibly true, but Methodists are apt to sing what they believe. And since they believe in and have an experience of God in their hearts, a God

who meets with and ministers to men in their poverty or wealth, their sorrow or joy, their sin or holiness, they are quite likely to sing about it. We will doubtless broaden the range of our hymnology to include more songs of the social order, but I have no idea that we shall ever cease singing

"My God is reconciled;
His pardoning voice I hear;
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And, 'Father, Abba, Father,' cry."

Methodism, however, is not wholly subjective. It is objective and aggressive. Some one has defined it as Christianity in earnest. That is, Methodism mediates not only the life of God as an experience, but also that life in action. God is ever a worker. In the beginning God created, and there has been no cessation of his energy or activity. What man cannot do, God does. What man can do, God will not do for him. For the doing of the world's work there is needed God and man in coöperation. This is what George Eliot meant when she said:

"'Tis God gives skill,
But not without men's hand. He could not make
Antonio Stradivari's violins
Without Antonio."

And when we think a minute we see that this is true. All God does is to make the raw material and gift Antonio with genius, but the genius of Antonio must play upon the crude material before we can have the musical instrument. Doubtless we can imagine the material, mental, and moral universe as coming complete and perfect in every point from God, but experience teaches us that nothing of that sort has been done, and reason reveals that it ought not to have been done. The late President Hyde, of Bowdoin College, expressed God's plan and man's right relation thereto when he said:

"O Lord, we most of all give thanks
That this, thy world, is incomplete;
That battle calls our marshaled ranks,
That work awaits our hands and feet.

Beyond the present sin and shame,
Wrong's bitter, cruel, scorching blight,
We see the end at which we aim,
The blessed kingdom of the right.

What though its coming long delay;
With haughty foes it still must cope.
It gives us that for which to pray,
A field for toil and faith and hope."

And Methodism—Christianity in earnest—all at it and always at it, is one of God's agencies for building a complete world.

No greater compliment has ever been paid to Methodism than the un-

conscious compliment of those who sneeringly say that the Eighteenth Amendment is Methodistic. That shows that Methodism has not spent all its time in hymn-singing and in introspective testimonies. It makes it clear that Methodism has linked up with a righteous God who has a passion for righteous ends. Methodism saw the waste, the devastation, and the death wrought by intoxicating liquors, and in common with other mediating agencies of God it threw itself whole-heartedly into the fight for a dry America and won! We share your just pride that in that great battle the Methodist Episcopal Church, South, under the superb leadership of your Bishop Cannon, held the right of the line and forced the fighting. And those who are seeking to overthrow the law by circumventing it, by making it ridiculous, by disobeying it, by maliciously and mendaciously discrediting it might just as well understand that back of the Eighteenth Amendment there is a body of Methodist sentiment—a sentiment representing the ideals of millions of Methodists who will not brook any infraction or infringement of the law. Methodistic!—Yes, thank God it is, but it is much more than that—it is nothing less than the life of God going forth in the service of humanity. It is God in touch with human life, and Methodism rejoices that in the day of opportunity it was able to come to the help of the Lord, to the help of the Lord against the mighty!

Methodism has not been slow to note that individual Christians, when united in financial, industrial, or political organizations, often announce unchristian principles and do unchristian deeds. Here again, through a vital contact with a living God, it learns the truth and becomes an agency of God for mediating that truth and transmuting it into action. It does not hesitate to say that what is unchristian in an individual is unchristian in an organization. It declares that moral sanctions and moral obligations hold in corporate as in individual life. So we place the Social Creed of the Churches in both our Disciplines and send it out as part of God's truth and plan for this present workaday world. And we will not be stopped from declaring that truth and pushing that plan by any pious exhortations to preach the simple gospel, by which is meant a flabby sentimentality without any actual relation to present-day life and work. Methodism well knows that the word of God is sharper than a two-edged sword and a discerner of the thoughts and intents not merely of individuals but of corporations as well. So long as men and women toil under intolerable conditions Methodism will not content itself with academic discussions about creeds and ancient formularies from which the spirit has long since fled. And it will insist that

> "The crest and crowning of all good,
> Life's final star, is brotherhood;
> And till it come, we men are slaves,
> And travel downward to the dust of graves."

Methodism is optimistic. It believes in goodness and in man. It holds to a latent goodness in every man and seeks to develop it. In this it is

again revealing and mediating the optimism and enthusiastic love of the living God, of whom the Psalmist said: "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." God has so much confidence in and so much love and enthusiasm for the goodness latent in his lowest child that he came in Christ and was crucified that the thief on the cross and all other sinners who repentantly come to him might one day be with him in Paradise. Even so Methodism. It holds fast the belief in the salvability of each man and of all men and of all the agencies and organizations of men. As your College of Bishops truly said in communication to your last General Conference, "Methodism, almost alone of the many branches of the Church, has proclaimed in her doctrinal standards as well as in her pulpit ministrations the precious truth of the universal atonement of our Lord." Methodism never dreams that if "right be worsted wrong will triumph." It never for a moment imagines that God is fighting a losing battle. Over the din and noise of strife and through the smoke of conflict it hears the heartening assurance: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

This spirit is illustrated by the legend to the effect that somewhere on the walls of some house in Florence there was a fine portrait of the poet Dante. No one had ever seen the picture; it was just a dim and musty tradition. But one day a lover of the old poet heard the tradition, and after long and patient searching found the supposed house. There was not a sign of a portrait anywhere. The walls were covered with whitewash and the floors littered with the *débris* of neglect. But the seeker was not discouraged; he had the floors swept and cleaned and then patiently began to have the whitewash taken from the walls. At last on one of the panels he had the joy of seeing the sad, strong face of the old poet of the Middle Ages. So Methodism believes that beneath all the litter and *débris* of life, beneath all incrustations of sin, misery, squalor, wretchedness, and crime—at the heart of the lowest man there may be found the image and likeness of the divine. It believes that

> "'Tis not in the high stars alone,
> Nor in the cups of budding flowers,
> Nor in the redbreast's mellow tone,
> Nor in the bow that smiles in showers,
> But in the mud and scum of things
> There alway, alway something sings."

And the purpose of Methodism's evangelism, of its revival services, is just to touch that singing something latent in the soul of the lowest man, evoke it, give it wings, so that like the lark "it may sing hymns at heaven's gate."

Greatly do we rejoice in the evangelistic emphasis which has been so characteristic a note in your Church, and most heartily do we congratulate you upon the large success that has crowned your evangelistic services during this quadrennium. God forbid that the fires of evangelism should

ever smolder on Methodist altars, and God grant that our hearts may be continuously cheered with the gladness of the redeemed as they sing:

"O happy day, that fixed my choice,
On thee, my Saviour and my God!
Well may this glowing heart rejoice
And tell its raptures all abroad."

But Methodism knows that it is not enough to rescue the perishing. It must mediate the life of God to the child in the cradle and hold him Godward from the cradle to the grave. God plans a Christian world, and that means Christian citizenship from start to finish. No chapters are more luminous than those chapters in the Discipline of both Churches that deal with the religious nurture and instruction of the child, and none are more important. Religious Education is the watchword of the modern day. We need not be afraid of the term. It is biblical. "Culture thy heart with all culturing, for out of it are the issues of life." Jesus was taught in the best Christian home the world then knew. Later he himself became a teacher of religion. How often it is recorded: "He opened his mouth and taught them." Placing all possible emphasis upon the value of reclamatory evangelism, it is none the less true that the supreme opportunity of Methodism is with the children in her homes and Sunday schools. These millions are in the plastic, impressionable period of life, and it is for parents and pastors and teachers to fire their imagination with visions of the kingdom and fix their purpose to realize that kingdom. For a generation and a half Germany filled the minds of her children with the idea of world conquest and came near achieving her unrighteous purpose. What she did out of a wrong motive and to a wrong end Methodism must do out of a pure motive and to a right end—the establishment of the kingdom of God in the earth. The wars of the world are fought by youth. The armies will not take grayheads like you and me. They want our sons and our grandsons. The armies of the King of Righteousness must be recruited from the ranks of childhood and youth. Let us cease describing righteousness in terms of negation and begin to set it forth affirmatively. In home, Sunday school, and week day schools of religion let us set forth in glowing terms the joy of righteous conquest as more than the moral equivalent for war.

Too much we have told our young people what they must not do. The time has come to show them what they may do. Let them see that Christianity means the life of God in society, literature, politics, and trade. Train them religiously and say to them: "Go out into society and lift it out of its inanity and weakness into something of sanity and strength; touch literature and lift it out of decadence and sensuality into sweetness and light; go into political life and let it be seen that it is not an opportunity for selfish aggrandizement, but a chance for high and unselfish service. Go into business with the purpose not merely of enriching yourself, but of establishing relations and contacts that shall be world-wide and mutually helpful and beneficial!"

This is Methodism's supreme opportunity. She has the theory, she has the childhood and youth by millions. Let her put her theory into practice; and these joyous, idealistic, altruistic, sacrificial, resilient hosts will crowd to her standards. They will girdle the globe with a song of gladness, will march across it with the step of conquest, will lift it in the arms of their faith, love, and prayer, swing it in its divinely appointed moral orbit, and ultimately bind it as "with chains of gold about the feet of God."

Methodism envisages the world. Its thought ranges the universe. Its message is to all peoples. Here again it is simply mediating the mind of God who so loved the world as to come into it and die for it. It was the world vision that enabled Wesley to say: "The world is my parish." It brought him and Whitefield to these shores as missionaries to a strange land. Later it brought Asbury and Coke, sent Coke on long voyagings, your Lambuth and our Taylor and Bashford to Africa and India and China, and to-day keeps our workers in all lands and explains the marvelous achievements of our missionary movements. It was the sense of world message and mission that caused your leaders to designate March 26 last as World Sunday—a day for the matching of your marvelous resources against your world obligations and opportunities. Methodism feels that the consciousness it has of God, the work it does in coöperation with God, the vision it has of God and God's plans—all this is a sacred trust. It is under the compulsion of an inner urge for the discharge of this trust. It is in haste to proclaim the experience, to extend the work, and to widen the vision in the hope that it may at least be "a bugle at the lip to scatter a divine contagion on mankind."

Methodism and the World Situation.

Every thoughtful person must necessarily be concerned about present-day religious conditions. A prominent educator recently declared that a marked characteristic of our day is the absence of the sense of God. Is he right? Does the world to-day believe in God? and does it make that belief a controlling factor in world affairs?

Note the situation. Recall the marvelous advance of physical science with the consequent and unfortunate intrusion of scientists into the realms of philosophy and religion, and the equally unfortunate intrusion of would-be theologians into the domain of science. Note, again, the materialistic tendency of the last half century, the growing sense of the value of things and the vast accumulations of wealth, especially in connection with the World War. And last of all, the war itself, with its appalling wastage, its wanton destruction of things most valuable and sacred; while life, God's most precious and priceless gift, was sacrificed on the altar of materialism with a prodigality and recklessness unsurpassed and hitherto inconceivable.

In view of all this can it be wondered that the sense of God—living, present, vital, and active—has been dimmed and has well-nigh lost its compelling power?

Of course I know that the world repeats its creeds, says its prayers, sings its hymns, and performs its ritual observances. I make no doubt that it believes in a God who was very close to Assyria, Egypt, Babylon, and Palestine. That is far enough away to be innocuous. To-day the world is a good deal like those ancients of whom it was said that

"They did not abolish the gods,
But they sent them well out of the way,
With the rarest of nectar to drink
And the blue halls of nothing to sway."

O no; the world does not abolish God. It is not quite ready for that. But it relegates him to the dim, distant past—a God who used to do things and who used to be interested in places and people—largely the old deistic notion of an absentee God. Now, a dim, vague, and hazy recognition of God is doubtless better than no recognition at all, and yet it is of very little value as a solvent of present-day conditions and difficulties. To be of real value the old-time belief in a living, speaking, acting God must come back to us with all its old-time sanction and virility.

Right here is Methodism's mission and opportunity. Methodist doctrine and teaching, first, in respect of God in experience—that is, a living God in vital contact with the individual soul, guiding and controlling the life; then of God as a working force, manifesting himself through individuals and institutions and peculiarly through his Church, in the interest of righteuosness—flaming forth in wrath against all ungodliness and flaming forth in love and power toward all righteousness of life and contact; and finally, its conception of God as a world power—guiding, controlling, undergirding, overruling—until that day when all men everywhere shall gladly own his sway and triumphantly acclaim him King of kings and Lord of lords—all this is precisely what the world needs to-day. Methodism has the message, the doctrine, the ideal, as no other Church has. In the providence of God she has been intrusted with these truths. Will she meet the expectation of her Lord and the need of humanity, or will she prove recreant to her trust and let another take her crown?

In our connectionalism is our strength. The forces of evil rightly fear a connectional Church. An institution that can mobilize its forces for united action, that can throw in its reserves at the point and time of immediate need, is a power to be reckoned with. One of the most dangerous tendencies of our American life is the disregard of law. This disregard is not confined to one law nor to any section. While it is just now most evident in regard to the Eighteenth Amendment, it is in fact a revolt against all law and threatens the very existence of democratic institutions. This flouting of the law is not confined to overt acts. If it were, it would be less dangerous. But the foes of democracy have enlisted the power of the press—daily and periodical—in this propaganda. One of these organs recently, in praising a leader among the new intellectuals of our day, says: "He has had the fearlessness to avoid the respectable and the whole-

some, these two devils, which so often betray in the end even the most intelligent of Americans." Nothing could be clearer—whatever is wholesome and respectable is marked for slaughter; only the indecent and the unwholesome are fit to live.

Now, Methodism, not only by its doctrine, but also by reason of its organization, has an opportunity to serve America as no other Church now on the horizon possibly can. In point of fact, when we consider our connectional bond; when we remember our Quarterly, District, Annual, and General Conferences; when we think of the presence of our ministry and laity, now or soon to be, in every one of these Conferences; when we know that we are strategically placed in every State and Territory of the nation—it must be apparent to all who think constructively that the opportunity of Methodism to be in fact the American Church for the carrying out of American democratic ideals in morals and religion is an opportunity that can be forfeited only by Methodism itself.

Brothers, thus far I have not said anything about unification, and yet it has been implicit in all my thinking and speaking. The doctrines that have been emphasized, the ideals that have been set forth, the achieved results that have been declared, the opportunities just presented, are common to Methodism. They are yours and mine—ours. They are a common inheritance and represent a common task. We are in debt to our forbears, and all we are and have and do bespeaks a common ancestry.

I love the Methodist Episcopal Church. I have a right to love her. All I am under God and godly parents I owe to her. She found me at her altars a lad of tender years, she trained me in her schools, she admitted me to her ministry, and now she has crowned me with honor in sending me to you to tell of her love and to pledge anew her unfaltering fealty to the ideals and tasks that are common to us both.

It is not fitting that I should argue the question of unification; but this much is fitting, and my Church would hold me recreant did I not speak this word of interpretation. The action of our last General Conference at Des Moines was an action taken in the interest of unification and with an intense desire therefor; a unification that will bring us together on a basis of equality, with every right and interest of all minorities amply protected and guaranteed. It is a word from the heart uttered in all sincerity by men of good will to men of good will, an action that looks expectantly, eagerly, longingly for the speedy coming of the day when the total impact of a united and closely knit connectional Methodism shall once again be against everything hostile to the best in national and international life, and for everything everywhere that makes for the swift coming of the kingdom of truth and righteousness.

So far as the Methodist Episcopal Church is concerned nothing is closed, everything is open. The present plan, any other plan—present proposals, past proposals, new proposals—all open! For the emphatic official declaration is, first—

We reaffirm our deep conviction that the Methodist Episcopal Church and the Methodist Episcopal Church, South, should be reunited in one

Church. And so earnestly do we desire such a reunion that we declare ourselves ready to accept any equitable plan of union that shall be mutually satisfactory to the membership of both Churches.

And second, after arranging for the personnel of its Commission, the declaration is:

This Commission is hereby authorized and instructed to act with the Commission from the Methodist Episcopal Church, South, either in arranging for the Convention proposed above, or in perfecting the plans already before the two Churches, or in working out new plans of unification for submission to the Churches.

As I stand here, facing with you this day of humanity's need, this hour of national and international opportunity for our beloved Methodism, I am thinking of those who have gone before and who are watching us with eager and expectant hearts. I am thinking of Wesley and Asbury; of Philip Embury, Barbara Heck, and Robert Strawbridge; of William McKendree and Joshua Soule; of Atticus Haygood and Matthew Simpson; of Elijah Hoss and Wilson Lewis; of Alpheus Wilson, Walter Lambuth, and James Bashford—and my heart cry is, "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the beginner and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The way of the cross leads home, for Churches as for individuals.

Brothers, it is not sunset; it is sunrise! "Not yet broad day, but day's white birth which promiseth, and blesseth, promising." I believe in God Emmanuel, God with us!

"God works in all things; all obey
His first propulsion from the night:
Wake thou and watch! The world is gray
With morning light!"

ADDRESS OF BISHOP H. H. FOUT, OF THE CHURCH OF THE UNITED BRETHREN IN CHRIST.

Deär Brethren: My colleagues have assigned to me the pleasant duty of bringing to you their cordial greetings, and of expressing to you the brotherly love and hearty good will of the Church of the United Brethren in Christ. Grace to you and peace be multiplied in the knowledge of God and of Jesus Christ our Lord.

Our General Conference which convened in Indianapolis, Ind., a year ago was deeply complimented by your fraternal and assuring salutations conveyed by two of your distingushied leaders, Bishop Warren A. Candler and Dr. E. B. Chappell, the former addressing us by letter and the latter delivering his message in person. They brought to us great messages. We rejoiced in what they told us of your activities and your evangelistic victories. As they set forth these high matters—matters of deep interest

to us as well as of great honor to you—we felt as never before that we were one with you in the Lord, brethren and companions in the kingdom and patience of Jesus Christ. When we remember your consecration to the gospel of the Son of God, your power of continued production of distinguished leaders, your religious affability and courtesy, your firm hold on the divine verities, your work of faith and labor of love, we are "bound to give thanks always for you, making mention of you in our prayers."

Owing to differences of languages which existed at the time of our origin, we differ in name. It is probable that the founders never thought of living and laboring in two separate connections. But doubtless the Holy Spirit guided them into this course, that wider and higher ends of the kingdom of God might be accomplished through them as separate organizations than could have been achieved otherwise. But, my brethren, there are at this time unmistakable evidences that the same Divine Spirit is leading your people and ours into relations more intimate and affectionate than any of which we have dared to dream since the days of Asbury and Otterbein. It was this conviction that prompted my colleagues, the bishops of the Church of the United Brethren in Christ, to send me to you to say that ties between us were strengthened by your charming fraternal message of a year ago, and that every sentiment expressed in that message is most sincerely reciprocated. The good angels only know what may be the final outcome, but we have a dream that some day we are going to be one.

Providence indicates the present age as the time of union. Later I may take a moment to speak of why this tendency is so marked in our time, and to express the hope that the tendency may increase more and more until at least practical unity of all who have named the name of Christ is included in that divine event toward which the whole creation moves, and which, in spite of all that may seem to the contrary, is happily not so far off as we first believed.

But at this moment I wish to speak not of any proposed union in itself, but rather of those kindred principles which flow with equal fullness from the historic sources of your great Church and the company of believers I represent and with whom I have my task and place, principles so identical that they make us essentially one even though we should be forever twain.

As denominations we are united in a very similar origin. Asbury and Otterbein, both prophets of God, both pioneers in American Christianity, the one the largest factor in early American Methodism, and the other the human founder of the Church of the United Brethren in Christ, were not only contemporaries: they were personal friends. Expressing this friendship, Asbury gave this warm testimony concerning Otterbein: "Forty years have I known this retiring man of God, towering above his fellows in learning, wisdom, and grace, and yet seeking to be known only to God and to the people of God." At the special request of Asbury, Otterbein assisted in his ordination to the episcopal office; and at the special request of Otterbein before his departure, Asbury officiated at his funeral. Surely they were brethren. Although the records may add

nothing to the probability, it is scarcely to be doubted that, in the warmth of personal friendship and in the sense of the oneness and greatness of their task in early taking America for Christ, Asbury and Otterbein more than once greeted each other as the former did when moved by the eloquence and unction of Martin Boehm, and said: "We are brethren." A friendship thus existing between the fathers should be perpetuated by the sons.

These prophets of God emphasized the same evangelical truths. They preached with the same emphasis the nature and power of sin, and the sufficient grace of God for the complete and instant forgiveness for the vilest sinner, and the result was a multitude of twice-born men. They taught with the same emphasis the necessity of regeneration and the sanctifying power of the Holy Spirit. The powerful declaration of these doctrines by Asbury and Otterbein and others who had drunk from the same spring created an epoch. They had the same power of God, used similar methods, were both mighty men of God, and held steadfastly to the same great purpose. While with the progress of the years we have caught new concepts of duty and had new visions of service, while our heartbeat has quickened with the quickening tide of modern life and our sympathies have widened and deepened, we are still engaged in the old-time mission of carrying the gospel of the crucified Christ to erring men and women. The passion of a race is still in our blood, and the spring-time of the gospel is still in our hearts. Our ministry is for mankind. Equality in the love of God and in the sight of God and in duty to the world is our bewildering evangel. We stand by the ancient faith. We still believe in the existence of a triune God, in a personal Saviour, in the deity of Christ, in the redemptive power of his shed blood, and in the immortality of the soul. We are still convinced that the only effective way of saving a man's soul is by conversion. There can be no substitute for personal religion. That is why a real seer has uttered the eminently wise words: "Christianity would sacrifice its divinity if it abandoned its missionary character." When the power of reclaiming the lost dies out in the Church, it ceases to be a Church. When that power remains there, whatever else is wanting, it may still be said that the tabernacle of God is with men.

Another kindred principle which flows with equal fullness from the historic sources of these two denominations, and a sacred possession to both, is that sacred flame which our fathers taught us to call experimental religion, that divine impulse kindled in the heart by the Holy Spirit and manifested in all the highways and all the byways of human life. When Israel was carried into captivity they were willing, if need be, to forsake all the outward symbols of worship. But they guarded with anxious zeal the sacred fire from off the altar of the holy of holies, that was kept forever burning, as a challenge at once to the power of iniquity and to the high places of idolatry. In our path of progress toward union, it matters little whether we carry with us the old candlesticks of the fathers, but it is a matter of the most vital importance that we shall guard safely the light that led their hallowed footsteps. We can do without the relics

of the martyrs; we can do without the graves of the prophets; we can do without the wells of the prophets. But, men and brethren, we cannot do without the tongues of flame. The miracle of regeneration is the one continuous miracle by which God would save at once the man and the multitude, with every caravan of commerce, and every circle of society, and every throne of power.

In the forty-fourth chapter of Ecclesiasticus, a work little known and seldom read, there is a beautiful hymn to the men of old, beginning with the lines: "Let us praise famous men and our fathers that begat us." No, we must not forget our debt to the past and to the men who made the achievements of the century possible. All honor to the pioneers. They braved the dangers of the forest and storms of winter, fording icy rivers, sleeping often beneath the silent stars with saddlebags for a pillow, preaching wherever they could find a hearing. They were the true nation builders. This country was not made by statesmen; it was made by prophets of God. It was the circuit riders who turned mob leaders into class leaders and recreated the State. We applaud earthly heroes and build memorials in order that they shall not die. But when we have traced the moral heroes of the world as they have fought the battles of faith, all military glory pales and grows dim in the comparison. God grant that we may face our world as the fathers faced theirs, that we may advance upon our work with the same fullness of high life and resolution with which they walked into the Western wilderness and claimed it for the kingdom of God!

If time would permit, it would no doubt be of interest to you to hear something of our history since the days of our fathers—something of the life we are living to-day and our plans for the future. Some one has very wisely said: "We can understand human history aright only as we come to know that it is His history." It is from this point of view that the work of a Church can be correctly interpreted and appreciated. Otterbein was not permitted to close his life work without the satisfying provision of abiding results. A short time before his death, in conversation with two of his personal friends, he remarked: "The Lord has been pleased graciously to satisfy me fully that the work will abide." That, indeed, the labors of Otterbein and his associates were not to be in vain, the accumulated results of more than a century testify. Would that they were more abundant!

We count our forces not by multitudes of membership, but rather by the invisible transforming power of the lamp of gospel truth, which we have been endeavoring to send forth to scatter the darkness of the world. Permit me to call attention to the following facts that retarded our early progress in numerical growth. The organization and official naming of the Church did not occur until thirty-three years after that memorable Whitsuntide meeting when Otterbein threw his arms about Boehm and tenderly said: "We are brethren." During that period Otterbein and his colaborers gave themselves exclusively to the promotion of the great religious movement that characterized the closing years of the eighteenth century with little or perhaps no thought of organization or of founding

a denomination. The call of the Church was originally to the German-speaking people. The field, therefore, to which Otterbein devoted his energies was limited as compared to that larger field to which the heroic work of Asbury was given. The language of the law, the government, the literature, and the schools being English, rapid encroachments upon the German tongue were inevitable. Moreover, the denomination, being American in its origin, was at no time strengthened by reënforcements from the mother country. From the viewpoint of American-born Churches the Church of the United Brethren in Christ stands second in numerical strength.

But, my brethren, all these years we have been together in labor. Your labors have been extended very much more widely than ours, but we have been working at the same task and along the same lines. All the while we have felt the quick contact of sympathy and unaffected friendship between us. We believe that the message the Church was called and commissioned to proclaim a hundred and more years ago is as urgent and compelling to-day as it was in the days of Asbury and Otterbein. It is as new as the sunbeams that kiss our cheeks and as fresh as the waters that gush from the rocks. Our Church has never sent its commission back for revision or amendment. It has entered into a diversity of operations, but it is moved by the same spirit, and as devoutly acknowledges the same Lord, who worketh all in all.

While the Church I come to represent is small in numerical strength if compared with some of the tribes that compose the kingdom of our Lord, it is probably not delinquent in the comparative service it is rendering the world. Its membership of about 400,000, with a Sunday school enrollment of 427,000, contributed during the year 1921, for all purposes, $6,037,109. Our United Enlistment Movement of two years ago was the most significant and far-reaching ever planned or achieved by our denomination for the extension of the kingdom of Christ in the earth.

Missionary spirit and endeavor have taken a decided step in advance. As the result of the rapid spread of missionary intelligence missionary offerings have been multiplied fourfold during the last five years. We have missions in Porto Rico, the Philippines, China, Japan, and Africa. Our Publishing House has an invested capital of $1,250,000. Our church houses are valued at above $20,000,000. We have eight institutions of learning in the homeland, with training schools in Africa and China. We are now celebrating the diamond jubilee of educational work with a program that looks toward the doubling of its equipment and endowment. Our Sunday schools, with an enrollment twenty per cent above the membership of the Church, are a significant section of our educational Church work. The best life of the Church is found employed in instructing its youth and fitting them for the larger leadership which the coming generation will inevitably demand.

The present year is registering the largest evangelistic results of any single year in our history. Forty thousand have been added to the Church during the past six months. With a full faith in God, who has led us in

the past, we are facing the future and the tremendous challenge of our new day with a program more worthy of our strength and possibilities as a denomination.

Cynic voices assail the Church now as always. It is charged with failure and with being the champion of the obsolete. But it is here. It is the world's only hope. We thank God for the new demonstration which the war has brought of the unshakable foundation upon which our faith is laid; for the clear revelation of the central place which religion holds in the life of man. We have a new appreciation of the adequacy of Christ's program to heal the world's hurt. In all the upheaval and world crash, no truth of Christ has been invalidated. Not one principle of his when tried has failed. The Church does not need to change its creed to cure the world. It has always had enough resources to save. Its failure to use them has brought defeat. The gospel of Jesus Christ needed no revision to meet the needs of our boys in the trenches, in the hospitals, or on the gray solitude of the seas. As unchanging as the needs of the human soul are the saving principles of Jesus Christ. He is not exhausted. He has not failed in a world crisis. The race lies prone with cruel wounds because he was not allowed to help.

It is the hour of man's extremity, but the hour of man's extremity is God's opportunity. Conspicuous world leaders voice their alarm in this critical hour and look to the Church for help. The tragic events of recent years have shaken the very foundations of our civilization and thrown the whole world into social and economic chaos. If a war-broken world is lifted into new life and enduring peace, it will be accomplished through the Church. England's greatest statesman declares that "the only institution that stands between society and chaos is the Church." No one can in any measure appreciate the tremendous significance of the years just before us without a profound conviction that the measure of service the Church gives to the world during the next five years may determine a century of the world's life and character.

And, brothers, it is because we are seeing as never before what a task we have, how much opposition and inertia we have to meet and move, how big the world is and how helpless it is, that you and I, my Church and your Church, and all the Churches are coming together into a blessed fellowship and laying down our little prejudices and nonessential matters, our shibboleths, and clasping hands to give Jesus Christ a chance. It is the task that makes allies. It is the task that binds us in more than a grip of steel.

Great as the tasks that confront us, our grounds for confidence are greater still. Instead of bowing down to worship the tempter when offered all the kingdoms of the world Jesus dreamed a diviner dream whereby those kingdoms should become the kingdom of God. Many great dreams have haunted the human mind—the ideal republic of Plato, the Augustinian city of God—written when the Eternal City was reeling to its downfall, and modern Utopias not a few; but all of them are dwarfed by the mighty dreams of the kingdom of heaven as it shone in the mind of Jesus. The

Church be judged and appraised in the light of that sovereign vision. The kingdom is higher than any denomination. The Church does not exist for itself, but to promote the kingdom of heaven, to bring the reign of Christ to realization throughout the whole earth. And in the face of that fact the nonessentials that often divide and the rites that make for debate sink into insignificance.

The kingdoms of the world must become the kingdoms of Christ. All the crowns must be placed on his head, and all the trophies must be cast at his feet. But those who occupy positions of leadership have a deepening conviction that if the campaign is to be most successful and the final victory hastened, there must be one roadway of coöperation upon which the Christian forces shall march. We are coming to see the folly of fighting in independent and unsupported detachments, without concerted action and unity of direction. Coöperation and concentration are in the very air we breathe. The very times complot for its encouragement. There is scarcely a note in the music of the age that does not emphasize it. The cry of to-day is not "To your tents, O Israel," but rather "To the field, O Israel." We who have one Lord have also one enemy. Our enemy is united, compact, aggressive. Shall we not be as wise as he?

While the providential trend of the hour is toward closer coöperation, it is also toward the merging of certain bodies that are one in doctrine, method, and spirit, and are differentiated only by the name. That such mergers would be for the glory of God and the larger interests of his kingdom, there can be no doubt. It would be especially true in case of a union between the Methodist Episcopal Church, South, and the Church of the United Brethren in Christ. I am wondering in these days how Churches like ours are going to answer to God for remaining apart.

Truly we have a common faith and a common fellowship in the Lord Jesus Christ. Union would make possible a new emphasis on the essential factors and sterling principles of doctrine and personal practice for which the fathers of each Church have stood and so splendidly emphasized in their lives. We would at once have national representation with a combined force that would be unexcelled in its strength and possibility of achievement.

I wish to say that if, in your wisdom and official capacity, in response to the sincere words which I now speak, and speak with the authority of the Board of Bishops of the Church of the United Brethren in Christ, you should take any steps toward a closer federation or union with that branch of the Church of Jesus Christ which I have the honor, however unworthy, to represent, you will find a hearty and brotherly response.

The relations between us always have been most cordial, but they have been greatly strengthened during the past year. I am not without the hope that the time is not far distant when the springs which were so near to each other in their origin and so like in the healing character of their waters may flow together in a river which shall make glad the city of God.

ADDRESS OF REV. SALEM G. BLAND, D.D., OF THE METHODIST CHURCH OF CANADA.

Mr. Bishop, Fathers, and Brethren: I feel it a very great honor, and it is to me a great joy to be the bearer of fraternal greetings from the Methodist Church of Canada to this great sister Church.

Fraternal delegates from our Canadian Methodism go with their message of affection to no country so physically unlike their own. We come from the land of the broad-spreading maple and the pointed fir, a land of summers lovely but brief, and of long and, in the greater part of our country, sharp, though bracing, winters, a land familiar with the ghostly dances of the shimmering Northern Lights.

We come to the land of the live oak, the magnolia, and the palm, where sings the only American song bird that dare challenge comparison with that bird of enchantment, the nightingale. All the more piquant is it, therefore, to find a people so closely kin to the majority of Canadians; for the majority of Canadians are of British stock, and while we would not claim all excellences for that stock nor deny to any other its valued contributions to the composite races evolving on this continent, it is perhaps pardonable to find oneself peculiarly at home among a people of such pure British stock as the white people of the Southern States.

The great Civil War took place in my young childhood, but like many Canadians of my generation I became fascinated with the history of that struggle; and while Canadians were divided in their sympathies they were one in their admiration of the superb generalship and the devotion and courage and almost superhuman tenacity of the Southern armies in that mighty and long uncertain conflict.

And in that most tremendous of all wars in which the United States entered more deliberately than some of us who trusted her had hoped, but with an unrivaled majesty of massed power and to play a part though brief yet decisive, we know that there was no section of the Union where that entrance was more heartily welcomed or more loyally sustained than in the section this Conference represents.

I said, Mr. Bishop, a decisive part. I believe since by the blessing of God that great struggle terminated in victory for the allies there have been controversies as to which nation won the war. In my judgment it was gallant little Belgium that won the war when she did the maddest and most splendid thing in history by flinging her thousands before the German millions and holding them back for that decisive fortnight till France and Britain were ready.

And it was France who won the war in that decisive battle of the Marne when, as Kitchener reverently and wonderingly exclaimed, "Some one must have been praying," and again at Verdun when she made good her glorious boast, "They shall not pass."

And it was Britain and the overseas Dominions that won the war by sweeping the seas clean of German warships, shutting them up in their well-protected harbors, holding the long line to Flanders and France,

and carrying defeat into Germany's ally, Turkey, by Allenby's magnificent crusade in Palestine.

And let us not forget it was Russia who won the war by the heroic way in which her ill-equipped and it may be ill-led battalions broke into the eastern regions of Prussia and Austria and held on the eastern frontier forces that might have made Germany's onset irresistible on her western frontier.

And in that dark hour when British and French were fighting with their backs to the wall, it was the United States that won the war as she flung with superb prodigality her inexhaustible resources of men and munitions into the scale.

A sentence of Gibbon's in his stately but melancholy narrative of the capture of Constantinople has haunted me since I read it as a boy. Despite the seemingly overwhelming attack of the Turks, their progress was various and doubtful, and after a conflict of two hours the Greeks still maintained and improved their advantage. "In that fateful moment the Janizaries arose, fresh, vigorous, invincible." In a still more fateful hour another force arose "fresh, vigorous, invincible," but on the right side of this struggle. Wars will pass, but God forbid that these English-speaking nations should ever forget the tragic but glorious comradeship of that great war of God!

Nor can I turn from these great memories without paying as a Canadian my tribute to that great statesman who so greatly led his country and who journeyed to Europe with such high and unselfish ideals for the peace and good of the world. Perhaps his wisdom as to methods was not so great as his wisdom in regard to ideals and aims, perhaps the many battles he had fought and won almost single-handed had disposed him to a magnificent but unwise self-reliance, but he fell like the soldiers on the field of battle, broken in a great cause, and when contemporary dust and clamor have passed his high place in history will be found secure.

I must reluctantly check myself, however, for you have accorded me this place in your crowded program that I might tell you of your sister Church in the north.

Yet let me pause here to assure you of the pleasure which your fraternal delegate, the Rev. Dr. Prettyman, gave to our General Conference in October, 1918. I do not know how I can better tell this Conference how ably he represented this Conference and how cordially he was received than by quoting from a resolution moved and seconded by two of the leading members of our Conference which declared "That the members of the Methodist Church of Canada have listened with unwonted delight to the masterly and eloquent address of the Rev. Forrest J. Prettyman, M.A., D.D., the fraternal delegate of the Methodist Episcopal Church, South, of the United States. We have been charmed by the speaker, challenged by his optimistic outlook, and led to rejoice mightily in the splendid progress of the Church so adequately set forth by its gifted representative. We assure our brethren in the Southland of our increasing interest in all their great and growing tasks, of our re-

joicing on every occasion that bears to us tidings that they do well in the Lord, and of the intensity of that spirit of brotherhood which all have long felt for them, and which has been made a more vital reality by reason of the inspiring words of him whose address of matchless power has brought to us the message of their sympathy and love."

The total membership of the Canadian Methodist Church last May—the figures for the present year not yet having been compiled—was 400,789, an increase over the preceding year of 5,136. The ministers and probationers numbered 2,536. At the same date we had in our Sunday schools 427,000 pupils, 42,399 teachers and officers, and in our Young People's Societies 61,086 over eighteen years of age. Our Church is one of the leading Protestant Churches of the Dominion, the other two being the Church of England and the Presbyterian, the three being not very different in numbers and each with adherents numbering probably over 1,500,000, or rather more than one-fifth of the total population.

We have twelve Annual Conferences, which include not only the nine Provinces of the Dominion and the Yukon Territory, but Newfoundland, the most ancient British colony, and the Bermudas.

We carry on missions in Japan and in West China and among the pioneer communities of Canada, also among the Indians and the Orientals in Canada and the Ruthenian immigrants. The missionary revenue for 1920-21 was $1,092,811.

Canadian Methodism has from the first pursued a vigorous educational policy. Her leading college, Victoria, in Toronto, was the first institution to receive a university charter in Upper Canada, now Ontario; and in those days of poverty, when the Methodist circuit riders received a bare subsistence, they agreed to give to the infant institution their wedding fees, which proves, perhaps, rather the devotion of those ministers' wives.

We have now one university, two colleges doing arts work in affiliation with provincial universities, five theological colleges, nine colleges in secondary education, music, commercial courses, etc., and three ladies' colleges.

In 1919, not, I think, without some inspiration from the magnificent undertakings of United States Methodism, we entered on the Methodist National Campaign, aiming originally at $4,000,000. Nearly $5,000,000, however, was subscribed — $4,875,000 — of which, despite the business depression of the last year and a half, nearly $4,000,000 has been paid, of which $1,500,000 has been allocated to the Missionary Society for extension work, an equal amount to the Superannuation Fund, and $750,000 to the Educational Society. Largely as a result of this enterprise the annuity of the superannuated ministers has been raised within the last four years from $12 for each year of active service to $18, with the prospect at no distant date of being raised to $20.

This, I suppose, is the fifth General Conference of your Church in which it has been the duty of the fraternal delegate from my own Church to tell you of the progress of that great Church union scheme in which our Church has been participating since 1902.

The marriage between the Presbyterian and Congregationalist Churches of Canada and our own, if I may use the word "marriage" of such a polygamous union, has not yet been celebrated. We are still courting.

In a city of Eastern Canada many years ago, I have been informed and with apparent veraciousness, a young man and a young woman loved each other; and they would have promptly proceeded to the natural sequence of courtship, but filial piety seemed to impose delay. He was the chief support of a widowed mother and young brothers and sisters. Her parents were old and infirm and seemed to need her care. With great devotion the lovers agreed to postpone their marriage. He spent every evening in her home. Courtship has its own joys and compensations. Swiftly the years passed. The old parents died and the young brothers and sisters grew up, but the lovers had grown accustomed to the relationship. They had been engaged for twenty-five or thirty years when some one, so the story runs, asked the faithful but, perhaps, no longer passionate lover why he did not get married. "Why," he answered, surprised at the unfamiliar idea, "where should I spend my evenings?"

When our long ecclesiastical courtship and the long union debates terminate one may, perhaps, wonder how we shall find business enough for our Conferences and Assemblies.

Our Methodist people have never wavered. Recognizing the movement as the work of the Spirit of Christ, they have marched straight forward. The Congregationalists have shown the same constancy, and the same spirit has inspired the majority of the Presbyterians. But a minority of the Presbyterian Church has been reluctant to merge the old name and the old traditions. And we Methodists, who have never seen reason to doubt that the movement was of God, and who for that reason were willing to lay aside cherished and venerated associations and loyalties, can freely acknowledge that it was harder to give up the old name and to some extent the old institutions and associations when the bond was not merely a religious but a national one and more closely intertwined with great historical memories than in the case of our own younger Church.

The minority in the Presbyterian Church threatening a division in the event of the consummation of union, the majority in that Church have naturally exercised a great patience and consideration and have moved slowly in the hope that time and public opinion and the growing spirit of unity which is so dominant a factor in this age would gradually weaken the opposition. How far that hope has been or may be realized, I do not feel myself qualified to say. But I do feel warranted in saying that, however cautiously and considerately the Presbyterian Church moves toward the legal consummation of union, that consummation is assured. The vote taken at the Presbyteran General Assembly in Toronto last June left no doubt on that point.

Those of us in all the negotiating Churches who have felt from the first that this was a divine movement regret, of course, the delay. Something of the enthusiasm, the joy, the glory has been lost.

These patient, faithful lovers of whom I spoke did eventually marry

despite the puzzling question of the occupations for the evenings and, it is said, feelingly regretted that they had so long lingered outside the gate of Eden. But the wedding after twenty-five to thirty years of courtship would scarcely have the rapture that might once have been associated with it. But also, probably, the uncertainties, the disappointments, the temporary misunderstandings, the "ructions" sometimes incidental to very youthful and precipitate unions would also be wanting. There would be a very solid and secure confidence and understanding and peace. So it may be with our delayed union.

Moreover, some of the solid advantages of union have already been secured. We have a larger measure of coöperation in our theological colleges and in our social institutions and a growing measure in our publishing enterprises. There has been much consolidation in weaker self-sustaining Churches, especially in what is known as New Ontario and in the western Provinces, with most solid and valuable results. There are not to be found between Montreal and Victoria ten places where Presbyterian or Methodist or Congregational Churches supported by missionary money are in competition with each other. Self-sustaining Churches, of course, are self-governing and may, at present, accept an immediate union with a Church of another denomination or not. But these union negotiations and the spirit which originated them and has been strengthened by them has put a stop to the waste of missionary money as far as these Churches are concerned.

So the date when the Methodist Church will lose its identity in the United Church of Canada is still uncertain, but when it does arrive let me assure this Conference that we shall carry enough of Methodism into the United Church to preserve the cherished friendship and interchange of greetings which have so long existed between the Methodist Church of Canada and her great sisters in the Republic.

The catholic spirit which our Methodist Church has shown in the union idea from the time that it was launched by a distinguished Presbyterian, the late Principal Patrick, of Manitoba College, Winnipeg, on the floor of our General Conference in that city in September, 1902, is the natural inheritance of a Church of which so gloriously a catholic spirit as John Wesley was the human founder.

In many ways that great saint was a century or two in advance of his age; and in nothing more markedly or more illustriously than in his desire to enter into the most cordial coöperation with all who loved the Lord Jesus Christ.

The same catholicity and liberality of spirit I rejoice to be able to tell you prevail in our Church in its internal relations. We do not all think alike in the Canadian Methodist Church. The time when a hearer who did not wish to be disturbed could be comfortably sure that no Methodist preacher would tell him anything that other preachers had not already told him about any religious question has passed away, if it ever existed, which I strongly doubt, despite regrets as to its disappearance.

We do not all think alike in the Church I have the honor to-day to

represent. I fancy there is scarcely a doctrine in regard to which wide differences of opinion are not held and preached among us. Our views on the inspiration of the Bible and its infallibility vary, our views of the atonement, on eschatological questions. Some of us are post-millennialists, some pre-millennialists, and some are not millennialists at all. But as Wesley said of the Methodists of this day, we "think and let think." In fact, I think I am warranted in saying that there is room in the Methodist Church of Canada for every opinion that can find reasonable support in the Bible and which is not out of harmony with complete and supreme loyalty to the Lord Jesus Christ as the Son of God and the Lord and Saviour of men.

We live in peace and good will in the Methodist Church, not anxious to cast a brother out because he does not agree with us. We have grown strongly averse to heresy hunts. Of course we have animated discussions occasionally and wonder that truths so clear to us are not equally clear to every one else. But there is a large and gracious tolerance among us, as I doubt not in other branches of Methodism to-day, such as I fancy never existed in preceding periods of Methodist history except in the great and wise and loving soul of John Wesley himself, and we have learned, I think, to be tolerant and catholic because we have seen the glory of God in the face of Jesus Christ and have learned that where the soul has that vision it is not likely to fall into serious error. I do think, after a fairly wide experience of Canadian Methodism, that it cares very much for the absolute and unqualified preëminence of Christ Jesus and, where it is satisfied men are anchored to that, it is disposed to think it is right and wise and safe that they should swing as widely as they see fit.

I do not know whether eschatological questions are arousing as keen interest in the Southern States as they are in the Northern and in Canada. The question as to whether the kingdom of God is to be established on the earth by the spiritual forces that found their full incarnation in Jesus of Nazareth and have been perpetuated on the earth by his Spirit or by an irruption of celestio-military forces from without, is obviously a vital one for our faith and our program. Obviously room must be allowed for all varieties of opinion on this question even where the view of cataclysmic coming is followed out to its logical sequence of an indifference, or even a kind of hostility, to all efforts to establish the reign of righteousness by social and political reforms.

But some of us at any rate feel thankful that in the Methodist Church of Canada there are few whose conception of the end or of the final triumph of the kingdom of God involves any depreciation of any of the evangelizing and reformative agencies which the Churches of Christ have in these latter days been led to undertake. No millenarian conception that carries with it a pessimistic or fatalistic forecast of human history has much foothold among us. There, again, John Wesley, by the Spirit of God, infused into his followers a broad and practical conception of the duty of the Church which has pretty effectually safeguarded them against all fantastic and quietistic thinking in the eschatological field.

There is an old story, probably as familiar to you as to us, of how an early Methodist preacher took as his text, "These that have turned the world upside down are come hither also," and divided it in orthodox fashion under three heads: (1) The world is wrong side up; (2) the world must be turned right side up; (3) and we are the boys to do it. Which, I think, after all, was but putting in homely fashion what one of your poets has so nobly said:

> "He is breaking down the barriers, he is casting up the way;
> He is calling for his angels to build up the gates of day:
> But his angels here are human, not the shining hosts above;
> For the drum beats of his army are the heart beats of our love."

With this robust and deeply spiritual faith very slightly, if at all, affected among our people by the rather weird and sometimes intolerant millenarian expectations which have been the subject in late years of an energetic propaganda, it is not surprising that Methodists have not been indifferent to the social and economic questions which are at the heart of much discontent and unrest in all civilized nations to-day, especially in those in which modern industrialism has developed.

In our last General Conference, at Hamilton in October, 1918, a report was submitted on these questions, and after a deeply serious debate with a few minor changes adopted, which stated—and I shall give only the salient and controversial statements—

1. The present economic system stands revealed as one of the roots of the war. . . .

2. The war has made more clearly manifest the moral perils inherent in the system of production for profits. Condemnation of special individuals seems often unjust and always futile. The system rather than the individual calls for change.

3. The war is the coronation of democracy.. No profounder interpretation of the issue has been made than the great phrase of President Wilson's that the allies are fighting to "make the world safe for democracy." It is clearly impossible for the champions of democracy to set limits to its recognition. The last century democratized politics; the twentieth century has found that political democracy means little without economic democracy. The democratic control of industry is just and inevitable.

4. Under the shock and strain of this tremendous struggle, accepted commercial and industrial methods based on individualism and competition have gone down like mud walls in a flood. National organization, national control, extraordinary approximations of national equality have been found essential to efficiency. . . .

The conclusion seems irresistible. The war is a sterner teacher than Jesus and uses far other methods, but it teaches the same lesson. The social development which it has so unexpectedly accelerated has the same goal as Christianity. That common goal is a nation of comrade workers, as now at the trenches fights so gloriously—a nation of comrade fighters.

With the earthquake shocks of the war thundering so tremendous a reaffirmation to the principles of Jesus, it would be the most inexcusable dereliction of duty on the part of the Church not to restate her program in modern terms and redefine her divinely appointed goal.

The triumph of democracy, the demand of the educated workers for human conditions of life, the deep condemnation this war has passed on

the competitive struggle, the revelation of the superior efficiency of national organization and coöperation, combine with the unfulfilled, the often forgotton, but the undying ethics of Jesus, to demand nothing less than a transference of the whole economic life from a basis of competition and profits to one of coöperation and service.

Perhaps no General Conference report ever aroused greater interest in not only Canadian Methodism, but in the Dominion generally. It was warmly praised and strongly censured, but the approval, in my judgment, was much more widespread than the dissent.

Another interesting indication of the mind of Canadian Methodism on these questions was furnished by the Toronto Methodist Ministers' Meeting in March, 1921. As a result of a number of keen discussions on these questions, a committee was appointed to prepare a report on the relation of the Church to social conditions. The Toronto Methodist Ministers' Meeting, though having no constitutional place in our economy, is one of the most representative bodies of our Church as far as the ministry is concerned. It is composed of some one hundred and forty ministers, active and superannuated, including most of the General Conference officers. Moreover, it includes all shades of opinion in regard to social questions that exist in the Church. A committee was appointed expressly to represent what might be designated as the center and the right and left wings, and the task specifically assigned to it was to determine how far the three schools of thought, or perhaps, as might be said, the three temperaments could agree in what should be the attitude of the Church. The committee after some weeks of discussion drew up a report which it submitted as its unanimous finding. This report was carefully considered by the whole meeting and unanimously adopted. The significance of this report is, therefore, that it shows how far the most conservative section of our ministry is prepared to go in the application of Christianity to social and industrial questions. I think there is no doubt that the report would meet with the same unanimous indorsation in every gathering of Methodist ministers all over Canada.

This Conference may be interested in comparing the main conclusions of this report, of which unanimity was an essential prerequisite, with the parallel findings of the General Conference Report of 1918:

Your committee believes that the progress of Christianity, and of that offspring of Christianity, the modern democratic movement, has brought the nations into a further stage of social reconstruction, and it is convinced that the frank and full recognition of the vastness, the difficulty, and the beneficence of this reconstruction is essential to the thoughtfulness, steadiness, and, above all, to the courage and devotion which alone can realize the purpose of God in these changes.

The two great perils to which in such a crisis we are exposed seem to us to be: (1) The inconsiderateness which, failing to grasp the complexity of the problem, seeks to foster a demand for sudden and violent overturnings; and (2) that attachment to the present social order which opposes even just and necessary changes.

Your committee doubts if it is given, even to the wisest, to foresee the precise economic and industrial readjustments which may eventually be

found proper and necessary, but we believe that it is our duty and our safety to follow great moral principles as far as they can be discerned, and we venture to commend the following principles as in our judgment true and natural expressions of the Christian spirit:

1. Human welfare must become the supreme and universal objective of commerce and industry. A just and proper livelihood for all engaged should be secured; for service without livelihood, and livelihood without service, should both be regarded as intolerable. . . .

2. Brotherhood must be recognized as a working principle. This involves: (a) That constructive coöperation in all forms of industry and commerce should, as speedily as possible, be substituted for destructive competition; (b) that natural resources, such as mineral wealth, timber, fisheries, water power, etc., should be conserved and developed so as to serve most effectively the common good.

3. The democratic principle, any open denial of which is no longer tolerated in our political institutions, should be established in industry. There should be the frankest recognition of the right of the workers to organize and to act through their chosen representatives, and the right of such representation in the government of the industry as may be in harmony with the just interests of all concerned. In this participation in the management, it seems to us, are to be found that expression of the worker's self-respect that is essential to right relations and the recovery of that interest in his work which the specialization of modern industry has disastrously impaired.

The Church I have the honor to represent has great reason for thankfulness and hope.

The generosity of our people was never so great, their intellectual and moral level never so high. Never, I think, was her ministry so free from indolence and moral reproach. One could scarcely ask for a purer spirit of devotion than leads young men into the ministry to-day.

And yet, I believe, there are few thoughtful people among us in pulpit or pew who are satisfied with the condition of the Church. Nor is our Church alone in this sense of dissatisfaction. Perhaps no one sees quite clearly what is wrong, and those who think they see are not agreed. But, I suppose, no one would claim that, mighty and manifold and far-reaching as is the influence of the Christian Church in these western lands, it is as powerful a force in guiding and reconciling and inspiring our divided and distracted Christendom as it ought to be in view of its numbers, its financial, intellectual, social, and moral strength.

Furthermore, while no student of history would deny, I think, to the Church of to-day a better understanding of Christianity and a fuller measure of the Christian character than at any other period, yet I think it would be equally impossible to deny that there has been in the Church at great epochs in the past something not so markedly present to-day; something very precious without which Christianity is not Christianity, and that is a great enthusiasm. All would agree that for the Christian Church of to-day in these Christian lands, exalted and energized by a great enthusiasm, there could be no task too bold or too hard. May it be that nothing will arouse that great passion but a high and hard task?

The Christian Church is called to make war impossible between Christian nations. She is called to put an end to industrial strife. She is called

to bring about a social order in which no man shall be condemned to seek his gain in another's loss. She is called to show that in hearts controlled by the Spirit of Christ devotion to the common good may be a more masterful impulse than devotion to one's private good.

By the fidelity and devotion of those who have gone before us these lands have been raised to such a level as makes imperative an advance to heights never attempted before, for Christianity lives only in the struggle for the unattained.

There is a strange expectancy in the Churches. They are conscious of powers that are not in play. They wait for the issue, the leadership that will show the path. Where will the new Paul, the new Luther, the new Wesley appear? Or in this greatest rebirth of Christianity, this wondrous outbreak of brotherhood, will it be found that a Christian democracy no longer needs a great leader? The taller the leader the greater the shadow he casts.

At least the highest prayer I can offer for your own Church and mine is that they may, at least, be among the first to know the fellowship and the rapture that will break out in the Church when she unreservedly commits herself to the immediate realization of the full program of Jesus Christ.

ADDRESS OF REV. J. WILLIAMS BUTCHER, OF THE WESLEYAN METHODIST CHURCH.

Fathers and Brethren: It would be difficult for me to overstate my deep sense of the dual honor conferred on me when I was chosen to represent the Mother Conference of Methodism at this august assembly. It is no slight honor to speak to you who represent the vigorous and aggressive work of Methodism over so vast a territory; it is also no slight honor to be the mouthpiece of my brethren across the Atlantic. We realize that the world over Methodism is one at heart, and that in these troubled days, when certain irresponsible newspapers would strain, almost to the breaking point, the friendship of the two great English-speaking nations, the Methodist Church on this side of the Atlantic has done much to preserve and intensify our mutual regard and friendship. Every word that tells of your increased prosperity fills us with gladness, and we venture to believe that you rejoice when things go well with us.

When I left England our Church was under the shadow of a great loss. Our President-designate, than whom no brother seemed to possess more robust health, was suddenly called to his eternal rest, and on the morning that I left England I attended his funeral service. Rev. William Goudie was our senior Missionary Secretary. He was gifted with extraordinary powers of organization, and it was largely owing to his advocacy that the Centenary Fund of our foreign missions was such a success. His gift of oratory was even greater than that of organization, and he might well have been termed the "silver-tongued." A thorough grasp of the intricate problems of Indian thought, a deep passion for world-wide evangelism, a copious vocabulary coupled with a gift of happy phrasing and a melo-

dious voice, placed him in the very front rank of our pulpit and platform orators. His loss is great, but in some other sphere he will continue to serve and obey.

You will want something to know of our national attitude toward religion, for it has been greatly changed by the influences of the war. Much that had been taken for granted, a religious habit that was more or less of a convention lacking depth and reality, was during those fateful days subjected to a severe testing; reality was demanded, and nothing was taken for granted. This temper, which has affected every phase of thought, has had its marked influence upon our Church life. Our young men are asking: "What is the good of it all?" This may be illustrated by that which happens every day to those who travel forward and backward to their business. Holding a season ticket, it used to be quite sufficient in those happy days of long ago to nod to the official at the barrier and breathe the magic word "Season." Now this obtains no longer. He will look sternly at you and say: "Show it, please." Apply the illustration, and you have the attitude of our young men and women toward the ordinary life of the Church.

Further, there has come a very marked change in the temper of the proletariat toward the Christian Church. I recall during my Glasgow pastorates that much socialistic oratory was common at our street corners and in our parks. It was not, however, violently anti-Christian. To-day the communistic spirit is unhappily spreading. It is not only revolutionary, but bitterly opposed toward all organized religion. Unhappily, much of the uneducated youth of the land listens to this pernicious teaching and gives to the Churches a wide berth.

Yet again, we are confronted with a changed estimate of the sanctity of the Lord's Day. To refer again to Glasgow, where I spent some ten years of my ministry. When I first went there, twenty-five years ago, it was a Sabbath-keeping city, the churches were well attended, and a hush of quiet brooded over its streets. This obtains no longer, and what is true of Glasgow is even more true of our English towns. The automobile, Sunday golf, and a pernicious system of "week-ending" are doing very much to take from Britain the treasure of the Lord's Day. It is significant that in one of our saner daily papers a writer who signed himself the "Headmaster of a Public School" advocated that the boys should play games and organize picnics, etc., as on any other day, simply attending a brief service in the early morning.

So far the picture has seemed gloomy. If I have massed the shadows, I must not forget the lights, or the picture will be false. There is a very distinct movement that is beginning to make itself felt throughout the land and that has in it the promise of a revived consciousness of God and of spiritual realities. Materialism is failing to satisfy. God has sent one of those who from time to time are his great gifts to the Church. Mr. Douglas Brown, of Lowestoft, is exerting an influence that has spread throughout the whole of East Anglia westward and is touching every section of the Christian Church. Free from over-accentuated emotion-

alism, his message is producing deep conviction and leading very many in penitence to seek their Saviour. Simultaneously, a great work has broken out in that region of revivals, the Moray Firth. The story of Methodism in Scotland is very largely the story of periodical revivals in this particular neighborhood. Here God has called a rugged fisherman to stir the hearts of his fellow toilers of the deep, and as the fisher folks of the Firth go to most of the eastern English fishing centers, the work is spreading.

It has been suggested that I should say a word concerning labor conditions. This is dangerous ground. There are many laymen present, and it seems to be a settled conviction with them that when the Lord calls a man to the ministry he deprives him of any little business gift he might otherwise have possessed. We know and smile, for when a layman undertakes the business of the Church he generally finds his way to a minister for suggestion and advice. Labor has been and is somewhat unreasonable in its demand. It is the inevitable recoil from the temper that regards the workingman as a necessary part of the machinery of production, to be cast on the scrap heap when of no further use. During the war labor made its own terms. It does not yet understand that the nation was living on its capital and that that is a venture that must find an end. But privation and starvation are hard taskmasters, and under their tuition saner counsels are being listened to. Labor will still guard its rights, but it will come to recognize that the employer also has rights and that it is for the best interests of both to work together hand in hand, rather than to fight a mutually destructive war.

You will want to know something about the special outlook of Methodism. There are five points I would like to mention:

1. Our great missions. These are now founded in all of our big cities, and the hold they have upon the population is very marked. They vary in kind. For instance, Mr. Dinsdale Young, who has probably the largest congregation in Great Britain, and Mr. Wilfred Hannam, of Edinburgh, gather audiences not to be greatly distinguished from the ordinary congregation of the Church. On the other hand, at Bradford Mr. Gilbert Muir, at Liverpool Mr. T. Turney, and at Nottingham Mr. Ira Goldhawk fill their buildings with a congregation that would, as a rule, fail to be attracted by the ordinary services of the Church. I have mentioned a few of our missions. There are many such, and perhaps they may be described as "Institutional Churches."

2. There is amongst our younger men a spirit of rare and glorious enthusiasm. The accusation, "We'll do it in a more-or-less kind of a way," can certainly not be urged against these men. An organization known as the "Fellowship of the Kingdom" is binding them to the pursuit of high ideals through sacrificial service. Here I would like to acknowledge how much we owe by way of inspiration to one of your own countryman, Dr. Fosdick, of New York.

3. Our Sunday school work is full of encouragement. This being my own particular task, I could speak at great length concerning recent

developments. However, I remember the word of a little girl who, when the pastor paid a visit that she thought to be far too lengthly, cried pathetically, "O, mammy, hasn't he brought his Amen with him to-day?" I will, therefore, simply say that the flowing tide is with us, the serious losses of the war are being recovered, a new and better spirit is manifest amongst our workers, and the general cry is: "Help us how to do our work so that we may build the kingdom of God."

4. We look with admiration upon your country in that you have led the world in prohibition. Britain will need much education before it can stand side by side with you, but Methodism has inaugurated an educational campaign and, led by the President of the Conference, Rev. J. A. Sharp, the Church is raising a campaign fund of ten thousand pounds per annum for seven years.

5. There is a new consciousness concerning industrial and economic conditions. The Church is realizing that it is not sufficient to make good use of your money when you have secured it; it is also necessary to let the teaching of Jesus control the methods by which the money is gained. At present thirty per cent of the population are below the poverty line. This is a disgrace to a Christian community.

Something must be said about Methodist union, for this is our burning question. In Canada I was told that union was urged by the people and retarded by the leaders of the Church. In our land the very opposite conditions obtain. Some of our leaders are using all the powers they possess to hasten union. Sir Robert Perks and Mr. E. A. French are leading this movement, and they are leading it with marked ability, courtesy, and devotion. Undoubtedly union will come, but I venture to question if it will come as quickly as its advocates desire. The people are not ready for it. Some time must be spent in an educative process. A false marriage rarely turns out a success. A colleague of mine told me that once he was marrying a couple and the bridegroom evidently knew very little of the Church ceremony, for when he asked him the formal question, "Wilt thou have this woman to be thy wedded wife?" he looked at him in blank surprise and said, "Of course I will, sir; that is what I came here for." The people, whether they be Wesleyans, Primitives, or Uniteds, are not quite as convinced as this good bridegroom was. Many of us are sure that the movement is of God. Others do not share that conviction, and among these I recognize many of my oldest and dearest friends whose piety and sincerity is beyond all question. Therefore I may, I think, safely prophesy that it will be a matter of at least ten years before Methodist union is an accomplished fact.

Our problems, whether they be national or ecclesiastical, can be solved. But the solution must be by way of a renewal God-consciousness, a new understanding of Jesus, a fresh enthusiasm of obedience. It is no use for us to wring our hands and mourn the degenerate days. There is still a glorious possibility in humanity, and God has not yet abdicated his throne. We must pray for a spirit of understanding and of adaptability.

"O, ships sail east and ships sail west,
By the very same winds that blow;
'Tis the set of the sail and not the gale
That determines whither they go."

May we know how to "set the sail" so that these winds may be the breath of the Spirit of God!

We Englishmen are proud of our birthright and of much, not all, of our history. We can sing:

"England, dear England, our fathers before us
Fought for thy freedom and left us thy fame.
England, our darling, our mothers that bore us
Gave us their blessing entwined with thy name.
Ours be the glory to better thy story;
Lofty and pure be thy banner unfurled:
If great we receive thee, still greater we'd leave thee,
England, dear England, the joy of the world."

But if this song is to be sung by our children, we need your help in solving the problems left us by the war. America and Britain, hand in hand! what cannot they do? Let this be and the prophecy of Addington Symonds shall be realized:

"Nation with nation, man with man
Inarmed shall walk as comrades free,
Through every heart and brain shall throb
The pulse of one fraternity."

ADDRESS OF REV. NAMIO YANAGIHARA, OF THE JAPAN METHODIST CHURCH.

To the Bishops and Members of the General Conference, Fathers and Brethren: It is a high privilege and an exceeding pleasure to me to attend this great General Conference of our beloved Mother Church, and to speak on behalf of the Japan Methodist Church. I have no suitable words with which to express my gratitude for God's precious guidance and abundant blessing. It will be, indeed, a great inspiration to our Japan Methodist Church, and to myself personally, to be a witness of the wonderful results of your work in different parts of the world, as reported during the session of this Conference.

Before I speak of the general state of the work of the Japan Methodist Church, as a son in the gospel of the Methodist Episcopal Church, South, I must first of all express my hearty thanks for the good will and deep interest which you have manifested toward us for the past thirty-six years, since you sent the late Bishop W. R. Lambuth, who began, as your first missionary to us, our work in such important places as Osaka, Kobe, Kyoto, Hiroshima, Oita, Matsuyama, Uwajima, and many other large places on the coast around the Inland Sea. The work thus founded is growing steadily and with bright hope for the future. We also appreciate your continued attitude of sympathy and helpfulness toward us after the union of the three Methodist bodies. We pray with all our

hearts that you will continue to show hereafter just the same interest without any abatement, so that your valuable help in the past may be carried to full realization and that we may see a strong Methodism established in Japan.

Now allow me briefly to speak of our Taisei Dendo, or Forward Movement, following upon your Centenary Campaign. It was a great opportunity, just after the World War closed, when the Methodist Church in the United States began the Centenary Campaign for the propagation of the gospel of peace and spiritual freedom through our Lord Jesus Christ. You rendered a most noble service for the whole of humanity and a service well pleasing to the Heavenly Father. Did such a great and influential campaign stop within the bounds of the American continent without reaching across the wide seas?

The Japan Methodist Church took up the battle cry. It gives me great pleasure to state to you that the watchword was taken up first in Japan in our West Annual Conference. It is in this Conference that our Southern Methodist work is carried on. In March, 1919, the West Annual Conference met at Hiroshima. A resolution was passed calling for preparation for a campaign. It is a privilege for me to be able to say that I was the Chairman of that committee. As for the steps taken by the other two missions, the Mission of the Methodist Episcopal Church and of the Methodist Church, Canada, though later in starting, these bodies entered heartily into the movement. A preliminary campaign was conducted within the territory occupied by the Southern Methodist work, until the General Conference of the Japan Methodist Church met in October, when united action was taken and a plan was adopted for the entire field. At that General Conference a committee was appointed composed of all the presiding elders of the West and East Conferences and of representative laymen of the whole Church. The committee met at Kamakura, a famous and historic place, in December of the same year.

Three main objects of the Campaign were decided upon and were as follows: First, a big drive for subscription of funds; secondly, the doubling of our Church membership; and, thirdly, scriptural living among all our preachers and people. In order to set a good example and to show our thanks the preachers and laymen present at Kamakura subscribed a pretty large sum, on the principle of tithing, before the meeting adjourned.

The year 1919 was a year of preparation for our Centenary campaign in Japan. During the next year, in 1920, we put on a big drive to get subscriptions. We set the goal at 600,000 yen. This was indeed the very first trial of the Japan Methodist Church since it was established. No other body in Japan had ever undertaken such a campaign. Hence other Churches looked upon our enterprise with rather critical eyes. But we all stood up to the task and stood together and entered upon that holy service with the strong conviction that there is nothing which faith in God cannot accomplish. And behold the result was wonderful! A miracle, so we thought, had been wrought for us. The prayer of the whole Church had been literally fulfilled. We actually raised 610,000 yen. Our hopes

became greater and brighter than ever before. The Church received much more than she gave. She received a spiritual uplift from on high.

In 1921 the double membership campaign, which we call the Baika Undo, was undertaken as we had planned. We all thought that this movement would be much more difficult than the big financial drive. The money would be contributed, even in large amounts, by those who had a surplus, according to their own wills. But in dealing with souls, it is different. We cannot do as we like with the souls of others. There likewise had never been any such task as this undertaken by other Churches. Again we were looked upon by others with great curiosity. However, we are now boldly pressing forward our campaign for the doubling of our membership. The statistics of the past year will show what results have followed.

The net increase in membership was 2,094. The net increase the year before was only 667. Hence the gain of the double-membership movement was a little over three times the gain during the year when the financial drive was being conducted. Our membership in 1918, when the plans were first made, was 15,852. It was this membership we set out to see doubled. The first year, as we have said, was given to preparation. The second year was devoted to the financial campaign. Only last year were we able to take up the membership campaign. The results the first year have been very encouraging.

I have said that this movement was the first trial or test to which the Japan Methodist Church had been subjected. The trial of our faith has brought to life a devotion to Christ and a faithfulness to the Church, on the part of our people, which has been a surprise to us all. We scarcely had the courage to believe that our people would respond with such heartiness, self-denial, and unity of spirit. We now look forward to the future with confidence, and we face our task with enthusiasm and hopefulness. And what is that future? And what is the nature of the task before us?

I stand before you not only as a representative of the Japan Methodist Church, but also as an example of the saving power of Christ. If others of our ministry and membership could be here, they would bear witness to you likewise of the blessings we desire others of our countrymen to share with us in the Gospel.

Near Oita, where I was born and converted, there stands by a tree a rough stone in which it is belived a sacred god abides. It was placed there by my grandmother. Thousands from far and near have come to touch the stone in order to be healed of diseases in their hands or feet. In the good mercy of God, I have found the light after which my grandmother groped her way in darkness. I know of the true healing fountain. I have been engaged in the ministry for more than thirty years. My father was a stern Samurai and often put his foot on the cross of Christ and spoke against the Christian religion. I had the pleasure of seeing him come into the Church with my mother, who is still living, and of seeing him lie down to rest cheered as he did so by the hope of Christian immortality. My brother has long been with me in the Methodist minis-

try. My son is preparing for the ministry in Emory University. There is great contrast between what my grandmother sought after and what we now enjoy.

This personal reference will give you an understanding of our task. Japan has made great progress in education and material civilization. But the multitude still grope in darkness. Methodism has a great task to perform by the faithful preaching of the gospel. Pray for us that we may be found faithful. Continue to help us, for we need your help. May the God who raised up Methodism as a religion of earnestness and spiritual power preserve Methodism as a religion of experience and mighty faith for the work to be done in the world at the present time!

ADDRESS OF H. NAKAMURA, OF THE JAPAN METHODIST CHURCH.

Mr. Chairman, Bishops, and Members of the General Conference of Our Mother Church: I stand here overwhelmed with feelings of gratitude for what you have done for the Japan Methodist Church, which I have the privilege to represent, and also for me personally enjoying so much of your courtesy and attention, and I am at a loss to find adequate words to express my appreciation.

The committee of the forward movement in Japan has prepared a pamphlet which I will have distributed to each of you. This pamphlet and the report of Brother Yanagihara will give you the gist of the present conditions of the Japan Methodist Church from the statistical standpoint; and so I shall tell you about the Japan Methodist Church from the standpoint of her personnel.

We have a man named Taro Ando, Tokyo. He was a consul general to Hawaii. He saw the Japanese farmers were making good money, but hard-earned money. It was mostly spent in drinking and otherwise. On the other hand, those few who were under the influence of missionaries were behaving quite differently. So out of well-meant policy he offered himself and his wife to join the Mission Church carried by the Methodist Episcopal brethren. Toward the end of that year he got a present of two barrels of Japanese wine from a friend who occupied a higher office than his. Mr. Ando, partly from the thirst for the good wine and partly from the courtesy to his friend in Japan, wanted to keep the barrels and enjoy the contents. One day when he came back home, however, he found that the barrels were gone, and on inquiry he learned that they were emptied by Mrs. Ando and the contents thrown into the drainage. Presently Mrs. Ando came out and threw herself at his feet, ready to receive whatever chastisement he might inflict. After a few moments of struggle, Mr. Ando not only forgave her impolite action, but thanked her for her courage in doing so. This incident led him to be a true Christian instead of a policy Christian. He came back some thirty odd years ago, and until this day he is the head of the temperance movement in Japan. A few years ago Mrs. Ando died without any children, and Mr. Ando gave all

he had to the Japan Methodist Church, using a part of his house as a place of worship, calling it "Ando Memorial Church."

Then we have a man named Hon. Sho Nemoto. He was converted in America and joined the M. E. Church a long time ago. From the very first session of the Imperial Diet he has kept his seat in the House of Commons. He started a crusade against tobacco and wine. He proposed a bill prohibiting minors from smoking and drinking. After several years of persistent efforts he got the tobacco bill passed by both houses. Many shouted "Amen" in way of derision. Some years ago he succeeded in passing the bill in the House of Commons, but a similar coldness was shown in the Upper House, until a few months ago both houses passed the bill, and the minors cannot drink wine since the first of April last. Our goal is total prohibition, and we know that such goal is very far, but we know that we have made a good start. Am I wrong in assuming that Japan is the second country in the world looking for the entire prohibition of the intoxicating drink? And mind you that the initiative was taken by a Methodist and by his friends. May God hasten the time of total prohibition of wine in Japan!

Then we have Hon. Soroku Ebara in the house of peers, and who is even more esteemed in the eyes of the public than the gentlemen I mentioned above. We have Prof. Sho Sato, the President of the Sapporo Agricultural University and exchange professor to the American Universities. I should not dwell upon them, except that I had the privilege of associating with them in several of the General Conferences of the Japan Methodist Church.

They are all Tokyo people, born either in the M. E. or Canadian field, and you will naturally ask me whether we have anything to show.

Yes, brethren; we Southerners have also good things to show. Before I tell you about them I like you to remember that we are away from the center of learning, and you began your mission about twenty years later than your sister mission, occupying only three districts out of eighteen districts in the Japan Methodist Church.

In the first place, our present bishop, Bishop Usaki, is your man. We have a group of many active and promising preachers of Brother Yanagihara's type and age. In the four General Conferences since the organization of the Japan Methodist Church the number of our men exceeds the third of the whole number, while our size as to the number of districts is the sixth part. The Kobe Central Church is the strongest in finance and commands the largest congregation, excepting those Churches whereto the students of the mission schools go. The Kobe Central is the only Church doing the mission work. The self-supporting Church of Hirano enjoys the result of such mission work, and now we are doing mission work in Suma, the western part of the city of Kobe.

This wholesome growth is mainly the result of the wise foresight of the late Bishop W. R. Lambuth, who laid the foundation of your mission work along the coast of the Inland Sea.

Now let me change my topic and speak a few words as a sort of expla-

nation of the pamphlet I am distributing. The first three items are the endowment funds, the interest of which only shall be used for the respective purposes, and the other seven items are the money to be used as it comes in. It may look strange to you to see the third and fourth items, and more so if I tell you that only about one-twentieth of the yen 150,000 goes to the Southern field, while we pay more than one-fifth of yen 600,000, but this we did for the general good of the Japan Methodist Church.

Another thing I want to add is that the money to be used for the building of an individual church is not counted in the yen 600,000; for instance, the Kobe Central raises yen 150,000, yen 100,000 of which is to be used for the building of our own building, and the balance is to go to the central fund; and this yen 50,000 only is counted in the yen 600,000. Such uncounted money figures up to yen 270,000, making the aggregate amount yen 870,000, or $435,000.

I shall pass on to the future need of Japan. The great problem which confronts the Church is its missionary work. Her progress in the intellectual line and in that of Arts and Government are mysterious in the eyes of the world. She has come out victorious in the wars with neighboring countries. Where is the secret of her success? Can these be gotten by imitating instinct of Japanese? Can these be attained without any moral backing deep in the heart of the people?

If there must be moral backing, what must such backing be?

The most important cause is our "Bushido" delivered from the teachings of Confucianism.

There is a very interesting book about "Bushido" written by Dr. Nitobe, an exchange professor from Japan to the American Universities, who renders it as "Soul of Japan." This book is written in English and was published in New York, and I would ask you who are interested in the affairs of Japan to read it.

In a word "Bushido" teaches the need of loyalty to one's cause. Loyalty is a fine thing when it is high. One can be loyal to his family only, or to his city, or to his country, or to the cause of humanity at large. The "Bushido" of Japan has taught our people to be loyal to our country and to our Emperor, so far and not any farther. This sense of loyalty has raised our country to the present state of civilization, and made her strong in fighting. But the same limited level of loyalty has led her to make several mistakes in her dealings with her neighboring countries and often brought a criticism to her as the Germany in the Far East.

But times have changed; and unless the Japanese sense of loyalty is brought to the highest level of humanity, the future of Japan will have many misunderstandings and may be the stumblingblock to the whole Orient.

What is the remedy? Who has the keys to such remedy? You will all agree with me that the salvation from such curse can only be gotten from the gospel of Jesus, who came to us not to be ministered unto, but to minister, and to give his life a ransom for many.

Yes, my dear brethren and sisters, Japan has never needed Christ as keenly as she does now. No other country in the world needs Christ so desperately as Japan does at present. The Japanese Christians and missionaries are conscious of such need and are doing their best to fight out the issue, but the adverse tide in the form of militarism, materialism, and a dozen other isms are oftentimes too strong for them. Brethren, who has the keys for such remedy?

In a big battle there is always what we call a strategic point. In the storming of Port Arthur, some eighteen years ago, General Nogi concentrated his force to capture a hill called the 203 meter hill, irrespective of very, very heavy losses of his men, besides losing his only two sons. Once he got it, the whole stronghold went down in no time, and all the Russian fighting boats were sunk in the harbor. This curtailed the strength of the Baltic squadron which was on the way, and later arrived in the Sea of Japan to meet the fate of total loss. This enabled General Nogi to go up North to join the other forces.

You can very easily see, brethren and sisters, that Japan is the 203 meter hill of the whole Orient. You must reduce it under the banner of the cross of Jesus Christ, irrespective of heavy loss if need be.

Only your picked men and women can face the battle. Japanese are noted for their heroism, and your heroes and heroines can have the sympathy of the people. Our late Bishop Lambuth stood in the highest rank of heroes even in the secular history of true manhood. The favorite hymn of his father, Rev. J. W. Lambuth, was

"Am I a soldier of the cross,
A follower of the Lamb;
And shall I fear to own his cause
Or blush to speak his name?

Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain
Supported by thy word."

This hymn, I remember, we sang at the funeral ceremony of the veteran saint.

Your heroes and heroines are fighting side by side with our men, but the number is not sufficient.

Brethren, don't forget that Japan is the most important strategic point, of the Orient. Send more of your heroes and heriones. Now is the time, send more.

ADDRESS OF W. A. BELL, M.A., OF THE C. M. E. CHURCH.

Mr. Chairman, Bishops, Members of the Nineteenth Session of the General Conference of the Methodist Episcopal Church, South, Ladies, and Gentlemen: The Colored Methodist Episcopal Church which sprang from your virile loins in 1870 commissions me to bear to you greetings, congratulations, expressions of our thanks, and assurances of earnest solicitude

for your continued prosperity and divine leading in all the proceedings of this quadrennial session. To be chosen as the fraternal messenger from my Church to yours, though not unmindful of my limitations under the responsibility imposed and the opportunity presented, is particularly gratifying, as it affords the privilege of expressing to you my deep personal appreciation of what your Church has done for me. I stand before you a product of Paine College, the institution which represents more than any other your splendid missionary service and fine accomplishments in sympathetic coöperation with my Church and people for the larger life and progress of both. It was my good fortune to be a student of the immortal George Williams Walker, a son of South Carolina and one of the greatest souls ever sent forth by Southern Methodism. His teachings shall abide with me forever; and the influence of his noble, impelling personality shall follow me through eternity.

The Colored Methodist Episcopal Church has watched with increasing gratitude and hopefulness the magnificent achievements which have characterized your steady upward and outward progress during the quadrennium just closed. The magnitude of your attainments heartens and inspires us as we review in profound thanksgiving the remarkable enlargement of your membership, the phenomenal success of your financial efforts as conducted through the Centenary campaign, the wonderful results which signalize your departmental activities, the development and expansion of your home mission service, the unbroken evolution of your ministry in the foreign mission field, the extension of your missionary frontiers to include all the heathen lands of earth; especially grateful are we for the establishment of your Congo Mission, the effective work already wrought there, and the promise which it gives of a continental Christian service to the millions of our people in that dark land who for centuries have been severely neglected spiritually and who for ages have been the victims of a heartless economic exploitation.

We rejoice with you in the abounding evidences all about us of a deepening consciousness of and quickening response to the insistent need of a really vitalized and aggressive international Christian Church with a world outlook, a world sympathy, and a world program inspired to ever-increasing service by a constantly enlarging vision and understanding of the Christ mission to the world.

In all the manifold fulfillment of your labors, material, numerical, and spiritual, we give thanks and congratulate you and pray that our common Father will give to you wisdom for the larger tasks of to-morrow and through his abiding presence and direction in the future lead you on to heights of glorious achievements to which the hopes and dreams of the present do not penetrate.

Your enlarged program of world service has nobly and fittingly brought you into larger and more effectual coöperation with the Colored Methodist Episcopal Church, embodying increased financial assistance to us, affording us a greater measure of counsel in the planning and prosecution of our work than we have enjoyed heretofore, and above all resulting

here and there in helpful and inspirational contacts and associations surpassing all estimate and such as in their constancy and steadfast unfoldment are essential to the orderly development of the unity and oneness which is the aim of the Church of Christ.

To us is not permitted language adequate to the expression of our gratitude for the liberal appropriations you have made to all phases of our connectional activities, and especially our school work. Laboring as we are under the tremendous handicaps of an unequal and insufficient public school system and the economic inability of our people to supply the funds necessary to offset the deficiencies of such a system, and having out of our penury to undertake the establishment and support of schools for the higher and technical education of our youth, your munificence in connection with our educational institutions has wrought more largely than you know in securing to hundreds of our unfortunate sons and daughters the opportunity and facilities of Christian education; and trained for nobler living, they have gone out to a life of service to other hundreds toiling under intellectual necessities equally as urgent.

If to-day our schools and colleges look upward and forward with greater hope and confidence than ever before, it is because of increased efficiency and facilities acquired through your liberality in recent years and the promise of the enlargement of their service through the improvement and expansion of their work to be made possible by the larger program of helpfulness which your great Church has just inaugurated.

In directing your most generous help to our most outstanding need aid fundamental and far-reaching in the successive process of our striving for the attainment of substantial and worthy growth is afforded us. Certainly in these days of blighting skepticism, of wild vagaries, freak cults, sharp schisms, of adroit and deluding presentation of what is called "honest doubt" and of that "free thought" which goes wandering into realms of uncertainty, with the final and inevitable issue in dreadful confusion and dismal unbelief, it is imperative that our children shall be nurtured in homes dedicated to Christ and taught in schools where the curricula are founded upon the fundamentals of Christianity and where the whole scheme of education is vitalized by a deep spiritual atmosphere, with an unrestricted acceptance of the inescapable fact of God and the complete realization of the ultimate application of the Christ teachings to attain the noblest and most useful living.

But as mindful as we are of your kindly, sympathetic coöperation in all the manifold demands and necessities of our connectional work and as deeply appreciative as we are of every assistance, financial and otherwise, there still abides with us a consciousness of lack, a great spiritual lack, a something for which we yearn with a passion that beggars description, a something desired with an earnestness of sincerity that yields not to definite lines of narration, a something which we call fellowship. We crave that friendly intercourse and Christian comradeship which, to our minds, servants of the same God and followers of the Christ should enjoy.

In expressing this longing we do not forget the great question of race

nor the established practices and the customs which have gone into your making. We would not have you ignore fundamental principles of race nor tear yourselves violently from cherished traditions. We know that all about you exist relationships, social surroundings, powerful influences, civic plans and practices, hereditary and historical antecedents which have entered subtly and powerfully into the building of your personality and the shaping of your attitudes. We appreciate the grip and for the time being the mastery of such conditions, but we are fully aware of the great power inherent in your racial position, your ability to use that power for the good of others, and the corresponding obligation which it places upon you. We need more than your philanthropy; we need and desire your spiritual friendship. The extent of your doing for us will be measured by what you are to us; for in the final analysis, you can do no more for us spiritually than you are willing to be to us. And so in endeavoring to speak to the soul of your Church I know I am speaking from the soul of mine when I tell you that in increasing measure we need your sympathy and coöperation in the finer and higher things of the spirit. In order that our belief in humanity may not wane, that our hope of a brighter and better day may live, that our faith may persist and intensify and our halting and sometimes doubting hearts may be encouraged and made buoyant, we must have more of spiritual friendship and a deeper spiritual fellowship than we have known before. This we are confident of receiving, for we know the bigness of your soul and already we are blessed beyond naming by your deep, vibrant desire for service.

Within the quadrennium just closed two of our chief pastors passed to their reward. The going of Lucius H. Holsey removed from among us the great hero of our Methodism, the leader who more than any other kept our connectional society alive and growing during the trying days of its youth, and who lived to see it a flourishing and influential member of the fraternity of Churches. Possessed of great spiritual deeps, a wide range of information, a unique and compelling oratory, a peculiar attraction and inspiration for the young, and a consuming desire for service, he was the joy and glory of his Church. Upon the occasion of his funeral exercises no word more eloquent nor eulogy more impassioned was spoken than the brilliant tribute pronounced by the representative of Southern Methodism.

Despite losses which have deeply grieved us, the Church has made progress in every direction. Our membership has made a net increase or fourteen per cent, an achievement made possible by a connectional-wide effort to follow up those members migrating from the South and by vigorous evangelistic campaigns. Four years ago we were almost wholly confined to the South; now we are a national organization, with aspiration for foreign service, hoping that four years hence will witness our firm establishment for service among our people in benighted Africa.

The financial response of the membership has been encouraging. We have conducted no great coördinated financial campaign. Special independent efforts in episcopal districts have had gratifying results. The

general financial situation of the past two years has affected us adversely, so that we are without an adequate income to meet the demands imposed by our membership growth.

Our official organ, the *Christian Index*, grows in circulation and is rendering the Church a service vital to its democratic management and spiritual growth. Progress has been made in the preparation for the building of a publishing house commensurate to the requirements of the Church. In the General Conference now sitting we expect measures to be adopted and changes effected which will give us a young people's organization functioning in all departments of the Church, developing and emphasizing the spirit of service. Our schools and colleges, far too few in number and sadly inadequate in equipment to meet the demands upon them, are struggling valiantly to meet the educational need of our youth. Over three thousand students are crowded within their walls, more than one hundred of them are preparing for the ministry, and in one of our colleges 111 ex-service men are pursuing various courses in vocational training. The physical collapse of the editor of our Sunday school literature deprived the Church of a much-needed service. We solicit your continued coöperation in the development of this department. Larger provision is being attempted for the care of our superannuated preachers, widows, and orphans of preachers, and to increase the facilities and service of the Departments of Missions and Church Extension.

In 1882 Bishop L. H. Holsey, as fraternal messenger from the C. M. E. Church to your General Conference meeting that year, presented an urgent plea for assistance in the educational work of his Church. In response to his plea, the M. E. Church, South, authorized the appointment of a Commissioner of Education to solicit financial aid for the establishment of an education fund for the C. M. E. Church. From that action resulted the founding of Paine Institute, in Augusta, Ga., for the training of teachers, preachers, and leaders for the C. M. E. Church. The institution subsequently became Paine College. In that undertaking of helpful coöperation, so wisely begun, your great Church entered upon, according to our thinking, the most sublime service ever attempted in the whole course of its history.

From the beginning, representatives of your highest achievement in training, character, and spiritual power, possessing a wide range of adaptability and the spirit of brotherhood, entered that new and difficult field. And through the succeeding years you have contributed of your treasury and talent to the making of the leadership of the C. M. E. Church, a Church unequal to the accomplishments it has wrought but for your splendid vision and liberality. From Paine College have gone hundreds of teachers, preachers, and other leaders to a life of worthy service among their people, taking with them the training, the inspiration, and the ideals secured from the great men who have served in that institution, thus endlessly multiplying in fields nation-wide the spirit of good will and sympathetic coöperation so consistently and emphatically exhibited by

the great souls who have been patiently, conscientiously, and hopefully at work in that unique institution.

The location of Paine College, at first deemed advantageous because of its distance from the center of urban life, has, of late years, presented disadvantage. The institution is to-day completely enveloped by a community of white citizens, and consequently suffers in its detachment from immediate touch with the negro community life of the city and is adversely affected by the disabilities and embarrassments which inhere in such a situation. It is natural, under the circumstances, that you hesitate to enter upon any very extended program of enlargement of the college because of the neutralizing and antagonistic influences which must receive definite consideration. For several years your attitude of seeming uncertainty of method and extent of procedure has influenced the policy and program of our Church in its relations to the institution, therefore for some time the school has not prospered and profited as it should. This work, so nobly begun and which has yielded such brilliant fruition, must not longer suffer. The higher interests of the kingdom require its continuation and development.

At present you are engaged upon the development of a world program of service. Your missionaries and benevolences are going out in increasing numbers to strange lands and unknown peoples with whom you have no such ties and relationships as exist between your people and mine. You are rich in men and money, rich in the vision of service and responsiveness to world needs; and we cannot believe that in the midst of your far-flung intensified missionary efforts, when you are building and promoting great institutions of learning for alien races, you will fail in generous provision for Paine College, the institution which stands as the most brilliant opportunity in the homeland for effective missionary helpfulness to a people bound to you by ties too numerous to mention. In view of existing conditions, we would suggest the removal of Paine College and its reëstablishment in one of the largest of our Southern cities. This done, we are confident you would coöperate with us in building a great institution competent to fulfill the original mission and perpetuate the fine spirit and tradition of Paine College. We hope for and need an institution equipped for the best educational service in training teachers, social workers, preachers, and leaders for our Church, an institution possessing facilities and accommodations equal to the needs of the present and with such definite systematic support as will insure continuous growth to meet the increasing demands of the future. The institution should include on its faculty men and women from among the best-prepared members of Southern Methodism. Such an opportunity and responsibility would command your best, and none would be too big for a work so grand in the infinitude of its possibilities. A Paine College of this character would instantly command our connection-wide support and soon attain the eminence in our educational system which it would richly deserve.

We do not presume now to recommend a definite location for the re-

moved Paine College we desire; but, if permitted a suggestion on this occasion, would say that in our judgment it would be most fortunate for our Church if Paine College should be reëstablished sufficiently near your great Emory University as to afford the college the service, the practical helpfulness, the intercourse, the counsel and inspiration which the Chancellor and faculty of that marvelously growing institution could give. A really big, outstanding, thoroughly efficient training school and college is, O Southern Methodism, the prayer and appeal of Colored Methodism. If given, you grant a boon that will transcend all other ministry; if denied, there will result the most unfortunate tragedy which could befall our efforts at interchurch coöperation.

We have not fully the consciousness of war. But yesterday the embattled nations engaged in deathly conflict for the realization and preservation of definite social and national ideals. Victory of arms failed to bring victory of ideals. The realization is now upon us that the issues fought for from 1914 through 1918 are still being fiercely contested for. Not yet have the nations of earth, singly or in combination, arrived at and adopted a working plan of righteous government presenting a universal hope of a fair, a just, and a permanent solution of the social confusion, the class struggles, the racial antagonisms, and the civic injustices which to-day menace all government and threaten revolution in all the great centers of the world. Whether from one point of the compass or another, whether from one type of people or races of sharp dissent, wherever we turn, there confronts us the cry of the people for social transformation and reconstruction. The power and pathos of their appeal uniformly bulk in the world-wide passionate demand for justice, brotherhood, liberty, the chance for a human way of life.

It is significant that, despite the destructive ravages of the war, the deep longings of the nations and races turn to the things of the spirit. It is generally agreed that America, of all countries, is preëminent in her opportunity and ability to help the cause of the world most through moral and spiritual leadership. But America will never lead any further in this direction than the Church of God points the way; yea, the Church must blaze the way. In this aftermath of war, faced with the problems of reconstruction and the adjustment of war's dislocations, the Church faces its highest test, the supreme crisis of its task of world redemption. When battles raged and the passions of men were inflamed, their imaginations were exaggerated, and their thought was laborious, the Church was accused of weakness and failure. We know that the Church of Christ did not fail. But now with the roar of that beastly conflict hushed and the world waiting for the word to be spoken that shall revitalize its faith and make effective, upon a universal basis, its sacred and essential ideals of life and government upon a platform of service vaster than ever proposed before, vast enough to include all the divergent races of men; now when is presented the opportunity of bringing into one mighty unit the Christian sentiment of the world and organizing it for generous unselfish service to a world brotherhood; if now the Church seriously hesitates or hedges or falters

or temporizes or compromises in the full application of the great fundamentals of Christianity, then indeed the Church will have failed. But the Church of God cannot fail. Into the constitution of the universe in creation's dawn was written the edict of God's ultimate rulership in the affairs of men, and the Almighty's promises shall finally and completely prevail. In this supreme hour of world need and world opportunity we have faith that Southern Methodism will show the nations how under God's leadership a mighty, world-conquering Church meets the mightiest task the world imposes.

In this presence and with this exalted and far-reaching opportunity I am convinced that I should be unfaithful in my duty to my Church and people if no word should be spoken in interest of the larger freedom of the race of which I am a member.

When our national security was threatened by a foreign foe and no honorable choice was left the government but to enter the late world war, men spoke much of national destiny, of world security for democracy, and of the right of self-determination for all peoples. Here in our own country, in the glorious republic of the West, in America, where the millions of her citizens possess no common lineage and language and tradition, where the streets are a babel of tongues and the homes a medley of memories running back through the centuries to alien pasts and into strange lands, we heard on every hand and from the lips of our white neighbors the prophecy that out of the terrific cataclysm of war our country would achieve a national oneness and a national brotherhood founded upon liberty and truth and in which love and justice would hold undisputed reign. Those prophecies sprang from a temporary spiritual feeling of unity evolved by impending national peril and the patriotic exaltation of the times. With the cessation of war came the inevitable bitter reactions of war, and so the hope of my people for liberty and brotherhood received a backset impossible for you to realize. That hope has, however, been strengthened by the work of the Commission on Interracial Cooperation, a movement which seeks to bring together the intelligent Christian sentiment of the two races through conferences for mutual understanding and the working out of a program of social improvement and community uplift. The movement, as we understand it, aims to develop a condition and an attitude which will permit us the largest development of our selfhood in kinship with our fellow man. A big soul from your own Church is directing the Commission, and we hope that your great Church will contribute to this movement your utmost support. It is our ray of hope, the rising star of promise in an otherwise darkened outlook.

We know the attempt to build in this country a bi-racial citizenship of distinct races each possessing equal rights is the first of its kind in history. We are not unmindful of the difficulties to be mastered. We believe, however, that if God is given a fair chance he will shape our human affairs in equity and truth and love for all. We know we deserve justice and liberty. We have met every test of duty applied by the government,

and by every token of loyalty and unselfish service we have demonstrated our right to be included in the nation's charter of freedom. No son of the nation, whether of her soil born or hers by adoption, loves America more or has served her more willingly than the negro. Especially has he served the South. And if we appeal to you, our friends of the beloved Southland, more than to any others for human sympathy, good will, and a fair chance to develop our powers and to achieve for ourselves happiness; if we ask this oftener of you, it is because we have served you most and possess a deep faith in your sense of justice.

Our strong arm has felled the country's wide-extended forests; our sinewy back is the mudsill upon which the Southland has builded the magnificent proportions of its agricultural, industrial, and commercial structures; the sweat of our brow and the tears of our soul have moistened and made fertile these sweeping plains; while our plantation melodies reverberated among the hills and blended with the soft rhythm of Southern breezes. Here our noblest womanhood of the yesteryears folded upon their bosoms and took to their faithful hearts the white infants of the South and breathed into their young souls a new sense of virtue and loyalty as they crooned them to sleep to the rhythmical lilt of their sorrow songs. We have never faltered in any crisis of the nation's history. In every martial conflict we have hastened to lay our life and treasure upon the nation's altars. All the way from State Street, in Boston, to the seared sands of Mexico, and thence across the mighty deep to the far-flung battle lines in Europe, negro soldiery has bled from countless wounds in defense of the nation's honor and security. And now, my friends, the millions of my people wait expectant. With hope in their souls and with faith in you and trust in God, they lift their eyes and from hearts brave and true and longing there rises a mighty united cry: "How long, O knightly America, how long; how long, O Southern Methodism, thou Zion of God, how long shall we be denied a freeman's place in the nation's civilization?" And we have faith that that cry is not lifted in vain.

"In years that have been I have bound man closer to man
And closer woman to woman;
And the stranger hath seen in a stranger his brother at last,
And a sister in eyes that were strange.
In the years that shall be I will bind me nation to nation
And shore unto shore," saith our God.
"Lo! I am the burster of bonds and the breaker of barriers,
I am he that shall free," saith the Lord.
"For the lingering battle, the contest of ages is ending,
And victory followeth me."

VIII. REPORTS OF BISHOPS.

BISHOP WARREN A. CANDLER.

Dear Brethren: The General Conference of 1918 recommended that "each bishop shall make to the next General Conference a full report of the work in his district, giving statistics of Church membership, gains and losses, new enterprises, and especially the spiritual outlook of his district." In conformity with this recommendation I beg to submit the following report of the district composed of the North Georgia, South Georgia, and Florida Conferences:

At the close of the year 1917 the Church membership in these Conferences was reported as follows:

North Georgia	124,373
South Georgia	95,719
Florida	42,300
Total	262,392

At the end of the year 1921 the membership in these Conferences was as follows:

North Georgia	137,259
South Georgia	114,609
Florida	46,950
Total	298,818

The increase of members in the district is therefore as follows:

North Georgia	12,886
South Georgia	18,890
Florida	4,650
Total	36,426

During the same period the total number of local preachers in the district decreased by twelve, North Georgia showing an increase of nine, South Georgia a decrease of seventeen, and Florida a decrease of four.

During the same period the number of traveling preachers in the district increased by twenty-four, North Georgia showing a decrease of fifteen, South Georgia an increase of twenty-three, and Florida an increase of sixteen.

In 1917 the value of churches was reported as follows:

North Georgia	$3,318,434
South Georgia	2,443,600
Florida	1,472,175
Total	$7,234,209

During the quadrennium the value of churches and parsonages rose to $12,439,899, or an increase of $3,788,926, of which total increase there was in North Georgia an increase of $1,466,191; in South Georgia, $1,130,076; and in Florida, $1,192,769.

The contributions for ministerial support, including preachers in charge, presiding elders, and bishops, showed a corresponding increase, the total for 1917 being $793,896 and that for 1921 being $998,870.

The schools and colleges of the Church located within the district have advanced both in resources and patronage, but the increase of students enrolled has been far greater than the growth in resources. The reports of the Board of Education and the Board of Trustees of Emory University, submitted to the General Conference, will show in detail the progress made during the quadrennium by the educational institutions of the Church located within this district.

A new Wesley Memorial Hospital is in process of erection on the campus of Emory University. It will be coördinated with the School of Medicine of the University, and will serve both humane and scientific ends.

Each of the Annual Conferences which have composed during the last four years this episcopal district owns and conducts an admirable Orphanage. The Orphanage of the North Georgia Conference, located at Decatur, Ga., and the Orphanage of the South Georgia Conference, located at Macon, Ga., were founded many years ago, and they are now firmly established and very successful.

The Orphanage of the Florida Conference is more recent and is developing rapidly and satisfactorily. The property consists of twenty-eight acres of land, with the buildings upon the same, and is valued at $35,000. The institution has other assets estimated to be worth above $10,000.

A forecast of "the spiritual outlook of the district" must rest in the main upon what has been achieved during the last four years, and from the progress made during that perod it is reasonable to predict continued success in all the work of the Church.

BISHOP JAMES ATKINS.

The Third Episcopal District at the beginning of the quadrennium consisted of the Memphis, Tennessee, and North Alabama Conferences and of our Mission in Europe. At the end of two years the North Alabama Conference was taken off, and the Cuba Mission Conference attached.

The European Mission was opened after the last session of the General Conference. There is, therefore, not much to submit in the way of the usual statistics.

In conference with Bishops Anderson and Henderson and Dr. F. M. North as representatives of the M. E. Church it was agreed that the M. E. Church, South, should have, as its fields of work in Europe, Belgium, Poland, and Czecho-Slovakia, with other territory to be agreed upon later. We already have successful plants in Brussels, Warsaw, and Prague, in all of which places there is an open door for Protestant Christianity and very

great need of it. No details are here offered, because a full statement will be found in the report of the Foreign Secretary in charge of that field. Inasmuch as all detailed statistics of the Church have been printed in the Journals of the various Annual Conferences, I assume that what the General Conference desires is only such general statistics as will give a correct view of the state of the work within the district.

The following are the figures for the Cuba Mission Conference: Missionaries, 17; Church members, 5,150; gain for the quadrennium, more than 22 per cent; members in Epworth League, 49; Sunday school scholars, 3,136; total paid by the mission, $24,288. Total amount from the Centenary for schools, churches, and parsonages, $398,500. The Woman's work in Cuba is worthy of special mention. The schools in Matanzas and Cienfuegos are full to overflowing and are exerting a most gracious influence upon the best people of the island. They have laid plans for a new school building in Cienfuegos which will greatly enlarge the influence of our Church.

Memphis Conference.

The figures of the Memphis Annual Conference are as follows: Preachers admitted on trial, 23; discontinued, 3; admitted into full connection, 19; also received in orders from other Churches, 3; total, 22. Transferred in, 18; transferred out, 15; net gain by transfer, 3. Died, 20. Traveling preachers elected, 15; ordained deacons, 13; local preachers, 17; traveling preachers elected elders, 15; ordained, 13; local preachers, 2. Number of supernumeraries, 9; superannuates, 30. Districts, 8; pastoral charges, 189; churches, 580. Licensed to preach, 55; local preachers, 179.

Church members, 82,155; net gain, 4,669. Adults baptized, 10,438; infants, 2,825. Epworth Leagues, 162; members, 5,473; gain, 2,268; total raised by Leagues, $24,211.

Sunday schools, 550; officers and teachers, 4,953; pupils enrolled, 60,-088; gain, 7,073; pupils received into Church, 9,028; paid by all Sunday schools, $284,905.

Woman's Missionary Societies, 213; members, 6,723; money raised by women, $214,273.

Church Extension, $34,838.51; Education, $24,026.31; Conference claimants, $72,927.83; American Bible Society, $5,053.13.

Raised for bishops, $14,663.59; for presiding elders, $89,998; for preachers in charge, $947,523; raised for all purposes, $3,616,367; houses of worship, 580; value, $2,914,900; indebtedness, 1921, $159,234.

District parsonages, 8; value, $65,500; indebtedness, $1,900; superannuate homes, 6; value, 1921, $22,700.

Parsonages belonging to pastoral charges, 186; value, $674,500; indebtedness, $52,497.

Insurance carried, $1,220,450; premiums paid, $31,923.

Additions on profession of faith, 14,179; by certificates, 13,947; removals, 17,715.

Centenary quota of the Memphis Conference, $1,654,000; amount subscribed, $1,361,919.67; deficit, $278,351.23.

Education quota assigned to Memphis Conference, $1,022,000; subscribed, $350,583.

Besides the building of a number of excellent houses of worship, the two chief enterprises of the quadrennium are the college at Jackson and the great hospital at Memphis.

The college enterprise in Jackson is just beginning, but promises to be a very valuable plant when completed according to the plans.

The Methodist Hospital in Memphis was completed and opened November 1, 1921. Immediately after its completion the United States Government sought to purchase it. The sale was finally consummated on good terms. When the building was finished and equipped the Hospital Board was confronted with a heavy debt. The conditions on which they sold the property were such as to leave them a cash balance of about $400,000. The Board has also the property by the Lucy Brinkley Hospital, valued at $125,000, which together with a valid uncollected subscription of $100,000 will give them more than $600,000. With this amount they will be able to build free of debt a hospital very similar to the one sold.

Tennessee Conference.

Local preachers, 147; Church members, 84,598; gain, 4,859; infants baptized, 2,337; adults baptized, 11,398; Epworth Leagues, 139; gain, 44; League members, 5,053; gain, 1,876; Sunday schools, 620; gain, 12; officers and teachers, 5,053; gain, 122; enrolled in Sunday schools, 60,186; gain, 5,076.

Contributed for missions: Foreign, including specials, $89,106; Home and Conference, including specials, $66,231; Woman's Societies, $173,544; total for missions, $328,890. Church Extension, $39,668. Total current for education, $51,769; Bishops' Fund, $15,603. Paid presiding elders, $91,927; paid pastors, $827,880. Total paid for all purposes, $3,202,854.

Centenary quota, $1,313,420; amount pledged, $1,387,218; quota for Education, $860,000.

The Cumberland Mountain School is a new and very important enterprise which was undertaken in 1919. It has four hundred and twenty acres of land donated by the citizens of Cumberland County. One building is now completed, and the school is in progress, with the prospect of becoming very influential throughout the mountain region.

Another new enterprise in the Tennessee Conference is the Centenary Institute, located in the city of Nashville. This institution is doing a much-needed work among the poor in the way of settlement work and of industrial education. The plant, which cost $75,000, was given from the Centenary fund, and generous gifts from citizens of Nashville have been added. These additions bring the value of the property up to probably $100,000.

The spiritual state of the Church, while not such as we have hoped and asked for, has shown signs of constant improvement. There has been an unprecedented attendance upon public religious services, an unusual in-

terest in prayer meetings and other social meetings, a rapidly growing generosity in caring for the preachers and their families, and an increased liberality in the support of all the institutions of the Church. A marked generosity characterized our people when called upon for larger amounts in connection with the Centenary and Education Movements. Many gracious revivals have been held resulting in a good increase in Church membership. The work of laymen, especially in the Sunday school, has shown a constantly deepening spiritual tone and gives great hope of producing a truly spiritual Church in the future. Taken altogether, the outlook of the district is quite encouraging.

North Alabama Conference.

For the two years of my administration the following are the statistics:

For the year 1919: Additions on profession of faith, 4,308; added by certificate, etc., 5,371; value of Church property, $2,324,310; increase for the year, $131,755; Church papers taken (General organ, 512; Conference organ, 8,529), 9,041. Epworth Leagues, 84; members, 3,276; raised by Leagues, $5,336. Sunday schools, 706; officers and teachers, 6,107; enrollment, 66,502; total raised, $57,477. Paid preachers in charge, $254,620, an increase of $33,690; paid presiding elders, $36,274, an increase of $4,269. Paid for all purposes, $783,229, an increase of $49,703.

For the year 1920: Received on profession, 4,739; received by certificate, 5,931. Value of Church property, $2,693,417, an increase of $369,100. Church papers taken (General organ, 831, Conference organ, 10,899), 11,730. Epworth Leagues, 126; increase, 42; membership, 4,233, an increase of 957; raised by Leagues, $3,610. Sunday schools, 691; officers and teachers, 5,955; total raised by Sunday schools, $78,697.

Total paid preachers in charge, $306,438, an increase of $51,818; total paid presiding elders, $43,364, an increase of $70,090. Paid for all purposes, $1,125,577, an increase of $432,348.

BISHOP COLLINS DENNY.

Illinois Conference.

In 1918 the Minutes report 6,991 members and forty-nine local preachers; in 1921, 6,617 members and fifty-two local preachers, a loss of 374 members, a gain of three local preschers. In the quadrennium there has been a gain of six clerical members, there being now forty-seven members, including five superannuates, two supernumeraries, and twelve probationers.

The districts have been reduced from three to two, partly to give the presiding elders a more adequate living. The pastoral charges have been decreased ten in number, and this partly to give the pastors a more adequate living. There has been during the quadrennium an increase of $8,294 in the salaries paid by the charges to the preachers. The largest salary paid in the Conference is $1,724; the smallest, $115. There are twelve charges paying less than $500 each to the pastors.

The number of houses of worship has increased from ninety-six to 105, an increase of nine; and in Murphysboro, our leading charge in the Conference, a much needed and commodious church building is under roof.

There has been a decrease in the number of Sunday school officers and teachers of fifty-nine, a decrease in scholars enrolled of 1,085. The Sunday school enrollment (5,709) is 908 less than the number of our membership.

Our loyal preachers and people in this Conference, who deserve the sympathy, the help, and the commendation of their brethren throughout the Church, need the uplift that will come from the association and connection with a larger body of men of more diversified gifts and training, and especially they need greater financial aid. The large population in that territory untouched by any Church calls for our best effort. Our cause in Illinois will fail, and fail rapidly, unless it be strengthened in men and resources.

Kentucky Conference.

In 1918 the Minutes report 32,751 members and 131 local preachers; in 1921, 30,820 members and 104 local preachers, a loss of 1,931 members and of 27 local preachers. Twenty-five years ago the Minutes show 31,128 members and 108 local preachers, or 308 more members and 1 more local preacher than at the last report. In the quadrennium there has been a gain of 1 clerical member, there being now 134 members, including probationers.

The districts have been reduced from seven to five, partly because one district was largely supported by mission funds, partly because the presiding elders were poorly paid, partly because the laity strongly urged a reduction and promised hearty coöperation in the new arrangement, and this coöperation they have given. The pastoral charges have increased 1 in number, though some charges were combined in the interest of the work. During the quadrennium there has been an increase of $44,664 in the salaries paid by the charges to the preachers. The largest salary paid to any preacher is $3,680; the smallest is $50. There are 24 charges paying less than $500 each to the pastors.

Houses of worship have increased by 2. There has been a decrease of 183 in Sunday school officers and teachers, a decrease of 3,332 of Sunday school scholars enrolled. Sunday school scholars enrolled (25,528) are 5,292 less than the membership.

Our Kentucky Conference territory is a hard field for our Methodism, and advance there is not likely to be rapid. In addition to the foes to Christianity to be found everywhere, our Methodism in that portion of our territory faces many obstacles. Continued fidelity on the part of our preachers and people and more generous provision for a genuine Christian education will win in the end.

Louisville Conference.

In 1918 the Minutes report 59,534 members and 156 local preachers; in 1921, 61,062 members and 175 local preachers, a gain of 2,472 members

and of 19 local preachers. In the quadrennium there has been a gain of 15 clerical members, there being now 185 clerical members, including probationers.

The pastoral charges have decreased 1. There has been during the quadrennium an increase of $69,274 paid by the charges on the salaries of the preachers. The largest salary paid to any preacher is $5,000; the smallest, $90. There are 25 charges paying less than $500 each to the pastors.

Houses of worship have decreased 6. There has been an increase of 75 Sunday school officers and teachers and an increase of 3,272 scholars enrolled. The Sunday school scholars enrolled (46,656) are 17,406 less than the membership.

In the Louisville Conference greater attention needs to be paid to the Sunday school work. Throughout the Church the increase in our membership is now largely from the Sunday school. Next to the home, the Sunday school is the place for Christian nurture, for effective Christian work, for the planting of those ideals of Christian life, of loving service to our Lord, without which that work is only formal. While in the Louisville Conference the Sunday school has grown slightly more than the membership, that slight increase is not a sufficient foundation on which to build large hopes for a great advance in our work in that Conference. Here, as elsewhere in these Conferences, the men's Bible classes have increased in numbers and in membership. It is a regrettable fact that many of these men do not remain for the Church services. We are thankful to God that we have an opportunity to help these men and to be helped by them. Our desire is to increase that mutual helpfulness.

Holston Conference.

In 1918 the Minutes report 80,684 members, local preachers (225) not included; in 1921 84,746 members, local preachers (190) not included, an increase of 4,064 members, a decrease of 35 local preachers. In the quadrennium there has been a gain of 7 clerical members, including probationers, the present membership being 258.

The pastoral charges have increased 16. During the quadrennium there has been an increase of $110,699 paid by the charges to the salaries of the preachers. The largest salary paid by any charge is $7,870; the lowest, $4. There are 37 charges paying less than $500 each to their pastors.

Houses of worship have increased 10. Sunday school officers and teachers have decreased 106. Scholars enrolled have increased 7,193. Sunday school scholars enrolled (84,746) are 4,062 more than the membership.

Though there has been a decrease in the number of houses of worship in the Conference, many old churches have been repaired and enlarged, and no inconsiderable number of new church and Sunday school houses have been erected. Holston is eminently a Conference of circuits, many of them large mountain circuits. Two of the ten districts are in the coal field, and in those fields our work has been encouragingly successful. Our

educational institutions are advancing. Our orphanage is doing a work that warms the heart. The spiritual outlook leads us to praise God.

During the quadrennium I have been able to visit each district in each of the Conferences with which I have been asssociated and to preach in at least two charges. Most of the districts have been visited more frequently, a number five times, and two seven times. Only those visits at which I have had an opportunity to preach are enumerated.

Western Virginia Conference.

With the Western Virginia Conference I have had the privilege to be associated during the year just closing.

During the quadrennium there has been an increase of 2 members, a decrease of 28 local preachers. There has been an increase of 6 church buildings, an increase of 92 Sunday school officers and teachers, and an increase of scholars enrolled of 1,728. The scholars enrolled (43,142) exceed the membership by 10,465. Herein lies the hope of our advance in that Conference.

The largest salary in the Conference is $5,000, and each of two pastoral charges pays this amount. The smallest salary paid to its pastor by any charge is $19. Each of fifteen charges pays its pastor less than $500.

It is but just to say that no small part of the work in this Conference is in coal fields, in which great agitation has prevailed, yet our work has not declined. The preachers and members have been both faithful and liberal, and the spiritual outlook is encouraging.

Of the five districts in this Conference, I have visited but three.

BISHOP JOHN C. KILGO.

My Dear Brethren: I give thanks unto God in every remembrance of you, praying that grace and peace from God our Father and the Lord Jesus Christ may rest upon you and that in all your deliberations you may be directed by the Holy Ghost.

At the close of the last session of the General Conference I was given the official supervision of the Louisiana, North Mississippi, and Mississippi Conferences. The brethren received me in their midst with hearty fellowship and coöperation, and I entered upon my work with hopefulness. I make record of my indebtedness to my brethren for a multitude of kindnesses.

This report is unsatisfactory in detail, owing to the fact that early in 1919 I was seized with an attack of sciatica. Though suffering great pain all the while, I continued my labors through the year. However, at the following meeting of the College of Bishops, it seemed to me unfair to the interests of the Church to undertake the full supervision of these Conferences, owing to my physical suffering and inability. Bishop McMurry very kindly took charge of the district, and he has administered its affairs during the last two years of the quadrennium. I wish to record to you my

great gratitude to him for his many kindnesses to me during this period of my unspeakable suffering.

I have given myself wholly in an effort to recover my strength, believing this was the desire of my brethren. I shall not undertake to recount to you the painful experiences through which I have passed. I have been the constant object of God's grace and the loving attention of my brethren. For these things I can never duly render thanks. While my recovery has been slow, yet I have every evidence that I have steadily regained my strength, and I entertain the faith that I shall again be delivered out of these ailments. My chief difficulty at this time is pain and lameness in one of my limbs; otherwise the general condition of my health is as good as it has been for years.

I desire to state frankly to you, my brethren, the facts concerning me. I was called into this office by you, and I have held it as an appointment from the Church, as I have held every appointment during my ministry. I must leave myself in your hands for direction. On the 27th day of this month, forty years ago, I was licensed to preach the gospel under the orders of our Church. In all humility and yet sincerity I may say that I have diligently labored to fulfill the conditions of my ministry. There is but little I can claim for myself, and there is very little I am disposed to claim. I have been the object of ceaseless grace. Our Lord and Master, who called me and sent me forth, has truly been with me; and if I have been the agent of any good in his Church it has been through the ministry and guidance of the Holy Ghost. I have been a happy man in the Methodist ministry. I have been devoted to our Church, her doctrines, experiences, saintly history, and all that God has done in us and through us as a people. I have loved to preach. I have labored among our poorest as well as among our wealthiest and have been happy among them all. In all my ministry I have had but one desire, and that has been the salvation of poor sinners, being myself among the chiefest of them. I have labored to keep the faith, and so far as I know I have not varied from it as it was handed down to me from generations. I now bear witness to you that it is sure and redeeming. You will permit me, please, to say that in this last field of labor to which you appointed me I have had no selfish motive nor unbrotherly feeling, being solely concerned that in these grave responsibilities I might glorify God. It is not an easy task to perform, and those who are called to fill it need the love and prayers of their brethren, and I can testify that in the overwhelming majority of their brethren they have confidence and support. I have had companionship with a great body of saints and am debtor to them as I am debtor to you and now pray that upon you may come the spirit of wisdom and revelation that in all things you may know the will of God and come finally into the triumphs of his grace and behold our King, seated in the heights as King of kings and Lord of lords.

BISHOP WILLIAM B. MURRAH.

Dear Brethren: I have pleasure in submitting herewith a report of the condition of our Church affairs in the Fifth Episcopal District. The

Denver, Missouri, Southwest Missouri, and St. Louis Conferences comprise the district. The integrity of this group of Conferences, under the same episcopal administration, has been preserved throughout the quadrennium, and the activities relating to the varied interests involved have been characterized by the utmost harmony and good will. The absence of jealousies and petty rivalries in the distribution of our forces merits special attention.

It will be noted that the geographical boundaries place the entire district within the limits of border territory.

The two episcopal Methodisms are cultivating the same fields, and in all of the cities and in most of the towns their churches are in proximity, so that a report of our work represents only in part the achievements of Methodism in the area concerned. During the first two years of the quadrennium the interest in pending unification proposals was natural and very acute throughout the district.

The paralyzing effect of this on our Church enterprises was very noticeable. Nearly every projected movement was punctuated with the question: "Why not await the outcome of unification negotiations?"

After the session of the General Conference of the Methodist Episcopal Church in 1920, our people evinced quickened zeal in promoting all of our Church enterprises. Church buildings which had been halted in process of erection were brought to completion, new enterprises of far-reaching significance were projected, and our property holdings largely augmented.

The total amount contributed for all purposes in 1921 was $1,902,423, an increase for the quadrennium of $392,699.

The Missouri Conferences have recently taken advanced steps in the way of relating the great Barnes Hospital of St. Louis more vitally to our Church and in large movements for promoting the interests of Methodist students at the Missouri State University.

The zeal of the Denver Conference in behalf of a proposed tubercular hospital in Colorado is to be commended with the utmost heartiness.

Nothing could be more admirable and commendable than the devotion and loyalty displayed throughout the district in behalf of the Centenary and Education Movements.

The achievements in promoting our educational interests cannot be adequately appraised without taking account of the extraordinary work accomplished by our Central College authorities.

The work in behalf of this institution, in the way of largely increasing its endowment, was initiated some years ago, but in its results was brought over into the present quadrennium.

Widespread revival influences have prevailed in our Churches throughout the district during the quadrennium; and while we have had large accessions to our Church rolls, the statistics show only a small increase in membership.

This incongruity is accounted for in part, at least, by inaccuracies in reports and by a very general pruning and revising of Church registers.

The total number of members for the district in 1918 was 128,982; for

1921, 130,617—increases, 1,635. Recent revivals, very extraordinary in their scope, will largely augment this increase, but the results of these revivals have not yet been accurately tabulated.

A general survey of conditions reveals a stimulating and encouraging spiritual outlook for the future.

BISHOP EDWIN D. MOUZON.

Dear Fathers and Brethren: In compliance with the instructions given by the General Conference meeting in Atlanta, Ga., in 1918, I submit the following report covering the work of the Church in the Seventh Episcopal District.

The Seventh Episcopal District comprises the North Arkansas Conference, the Little Rock Conference, the East Oklahoma Conference, the West Oklahoma Conference, and the Indian Mission in the State of Oklahoma.

The quadrennium has been one of prosperity throughout the bounds of the entire district. I report by Conferences as follows:

North Arkansas Conference.

1. Church membership..... 63,309
   Net gain..... 5,106

Almost all this net gain was made in the last year of the quadrennium, the net gain reported in 1921 being 4,735.

2. Preachers in Annual Conference, including preachers on trial..... 226

This is eleven less than at the beginning of the quadrennium. Attention is called to the fact that in the North Arkansas Conference sixty-two supplies are used. This is due to the fact that a large part of the territory included in the Conference is mountainous and sparsely settled, and educational advantages in that part of the Conference are very limited.

3. Salaries of preachers. A gratifying increase in salaries of preachers in towns and cities is reported, and also on the circuits.

4. Raised for churches and parsonages $649,762 00
5. Centenary, subscribed..... 850,398 04
   Collected to date..... 251,156 53
6. Christian Education Movement, subscribed..... 466,574 25
   Collected to date..... 87,378 04

Little Rock Conference.

1. Church membership..... 55,686
   Net gain..... 5,688
2. Preachers in Annual Conference, including preachers on trial..... 184
   Net gain..... 10

3. Salaries of preachers. As in the North Arkansas Conference, so in the Little Rock Conference, there has been a large increase in salaries of preachers.

4. Raised for churches and parsonages $814,064 00
5. Centenary, subscribed 945,547 00
   Collected to date 259,918 00
6. Christian Education Movement, subscribed 450,000 00
   Collected to date 113,909 00

For the two Conferences in Arkansas the Sunday school statistics are very unsatisfactory, as they would indicate that the Sunday school enrollment has been practically stationary. However, no department of our work has developed more satisfactorily than has the Sunday school. The teacher-training work, under the direction of the General Sunday School Board, has raised the standard and improved the quality of Sunday school work all over Arkansas.

Our Church colleges, Hendrix, Galloway, Henderson-Brown, and Sloan-Hendrix Academy, have made a notable contribution to the spiritual life of the Church. During the quadrennium they have added to their resources in buildings and endowments a sum amounting to $542,648.90.

Church services are well attended, and many gracious revivals have been held. A spirit of genuine Christian brotherhood characterizes the Church in Arkansas.

East Oklahoma Conference.

1. Church membership 34,713
   Net gain 9,728
   The largest gain for the quadrennium being in 1921 when there were received on profession of faith 4,396
   And by certificate and otherwise 3,475
2. Preachers in Annual Conference, including preachers on trial 175
3. Salaries of preachers. Our Churches in the East Oklahoma Conference have endeavored to raise the salaries of their preachers so as to meet the high cost of living.
4. Raised for churches and parsonages $654,711 00
5. Centenary, subscribed 568,883 00
   Collected to date 153,670 00
6. Christian Education Movement, subscribed 272,669 36
   Collected to date 11,731 82

West Oklahoma Conference.

1. Church membership 31,895
   Net gain 5,619
2. Preachers in Annual Conference, including preachers on trial 150
3. Salaries of preachers. As in the East Oklahoma Conference, so in the West Oklahoma Conference, there has been a notable increase in the salaries of preachers.
4. Raised for churches and parsonages $484,093 00
5. Centenary, subscribed 516,372 00
   Collected to date 166,493 08
6. Christian Education Movement, subscribed 263,821 89
   Collected to date 12,924 73

The work of the Sunday school has made marked advancement during the quadrennium. Statistics are not here given, because they are very inaccurate. The fact is noted that the Standard Training Schools, con-

ducted under the auspices of the Sunday School Board, have set our Sunday school work on a new level of efficiency in the State of Oklahoma.

The quadrennium has witnessed a great advance along all lines in the two Oklahoma Conferences. Large congregations attend the ministry of the word. Gracious revivals have been held in many places. A spirit of unity and genuine brotherly love has characterized the work of the quadrennium. Attention is called to the fact that practically the entire net gain in Oklahoma has taken place during the past two years. During much of our history in Oklahoma comparatively few men came into our ministry from our Churches in Oklahoma. But in the year 1921 in the East Oklahoma Conference 19 were admitted on trial and in the West Oklahoma Conference 13 were admitted.

Indian Mission.

Prior to the last General Conference the Indian Mission was included in the East Oklahoma Conference, with one charge among the Kiowas in the West Oklahoma Conference. By order of the General Conference, meeting in Atlanta in 1918, all the Indian work in Oklahoma was organized as the Indian Mission. The membership of the Indian Mission has remained stationary throughout the quadrennium, being at the present time 2,702. All the Indian Churches are in the country. The Indians who live in towns and cities belong to white congregations. This is as we would have it, for the future of the Indian is bound up with the future of the white man.

There are eight Indian preachers in full connection in the East Oklahoma Conference, and two on trial. A large number of local preachers render such service as they are able to give.

Three new houses of worship have been erected, at a cost of $8,090.

Without any quota having been allotted to the Indian Mission by the Centenary Commission, our Indian brethren gladly subscribed $15,000; and without any quota having been allotted for the Christian Education Movement, they subscribed $80,000.

As having to do with the work of the whole Church in Oklahoma several new enterprises deserve special mention.

1. There has been built at Hartshorne, in the McAlester District, in the East Oklahoma Conference, a Community House and Hospital for special work among miners and foreigners. The total cost of this plant was $100,000.

2. In the Hugo District, in the East Oklahoma Conference, at Smithville, Fulsome Training School has been established. Here we have one hundred acres of land, eighty acres in farm and twenty in campus. The whole plant cost $75,000. This Training School is intended to serve the Indians and mountain whites. It is now in its first year, and there are sixty-two students enrolled. These two enterprises were made possible by the Missionary Centenary.

3. In the State University, at Norman, Okla., there are more than six hundred students from Southern Methodist homes. A member of our

Church will at no distant date make available for us whatever sum of money may be necessary to erect a great Church building in this university city.

4. Until the present quadrennium Oklahoma Methodism has been without a Church paper of its own. The Oklahoma Methodist has been established and now has a subscription list of 7,000.

5. Oklahoma has needed nothing more than she needs a great Christian college. In the city of Tulsa a campus of eighty acres has been secured, our Boston Avenue Church has pledged itself to subscribe liberally toward the college, and the Chamber of Commerce has pledged its fullest coöperation. During the campaign in the interest of the Christian Education Movement the Methodists of Oklahoma made a sufficiently large subscription to pay one hundred per cent on the claims of the Church at large and leave a balance of more than $500,000 to go directly to the college.

In conclusion you will permit a word personal. I have as far as possible sought to carry out the instruction given by the last General Conference touching a close episcopal oversight of the district intrusted to my care. As far as time and strength would permit, I have visited in all sections of the district. In order to render the largest service possible, especially in the Christian Education Movement, I moved my family to Tulsa, Okla., where it is proposed to build Oklahoma Central College and a place of residence from which it is easy to travel into Arkansas. With the exception of time given to lectures delivered at some of our schools and colleges and time devoted to holding revival services in a few cities in Texas (in which God graciously blessed us), all my time has been spent in the work of my own episcopal district.

BISHOP JOHN M. MOORE.

Dear Brethren: By the request of the last General Conference I make you this report of my labors during the quadrennium and of the conditions of the field to which I was assigned. My assignment to Brazil, announced to the General Conference without any previous suggestion to me as to what it would be, greatly surprised and nonplused me. Health conditions in my family would not permit foreign travel nor warrant the long absence from home which such a service would necessarily require of me. However, a kindly providence has kept those at home and given me protection upon the high seas and in the far-away land. The four years of episcopal service given entirely to the Conferences in Brazil have been full of joy marked by the conscious favor of the gracious Father Almighty.

The last General Conference recommended that the bishops elected then and thereafter, as far as possible, fix their residences in the important cities of their territory. I interpreted that to mean that it was the desire of that body that I reside within the territory to which I was assigned for service. I may be allowed to say that I scarcely met the letter of that request, but that I cannot bring myself to believe that its spirit was disregarded. But of that I must leave you to judge. My wife never accompanied me to Brazil, because her physician advised against her going.

During the quadrennium I made four visits to Brazil and was gone on these visits two years, lacking a few days. On my first visit I spent exactly seven months, on my second five months plus some days, on my third exactly six months, on my fourth five and a half months. I announced and maintained my official residence in Rio de Janeiro, but on none of these visits did I spend very much time in that city, perhaps thirty to forty days on any one visit. I spent my time in the field visiting the churches, holding Conferences, inspecting and buying property, holding interviews on various matters that demanded attention, and preaching everywhere. I visited all the pastoral charges in the South Brazil Conference, all but one in the Central Brazil, and all but two in the Brazil Conference. I visited the leading stations every year, and some of them more than once in the year. I came to know well all our preachers, itinerant and local, and the leading laymen in many of the charges. Brazil to me now is a very familiar and greatly beloved field.

In making this report, you may allow me to say that it is very difficult to determine just how much residing of a bishop on the foreign field is best for the great interest which the Church is seeking to promote. The foreign bishop with his foreign family, speaking always and only his foreign tongue, always requiring an interpreter to communicate his thought and receive that of the native, may create the impression of foreign ecclesiastical domination. His occasional absence may be more advantageous to the work than his continuous presence. His absence does allow an opportunity for a development of the initiative and resourcefulness in the missionary and in the native worker which his continuous presence suppresses. On the other hand, a prolonged absence and a very limited presence creates the feeling, if not the conviction, that his presence is not by any means a necessity, and that it could be lightly dispensed with altogether. In my opinion there is a middle ground which must be found and occupied if episcopal supervision is to be efficient and adequate without at the same time being burdensome and detrimental. If the field of his operations is large enough, he may be easily saved from such an unhappy condition as the latter, but the Church must keep in mind the adverse possibilities involved in missionary supervision. Real episcopal supervision and administration the foreign field needs and should have; but should that supervision become virtually episcopal dictation in everything, it might easily prove to be a calamity. This will be avoided in a great measure if the field is territorially large enough to require considerable travel and the yearly visit to the home Church is faithfully made.

I have spent half of my time during the quadrennium in the United States. This is more time than the bishop in charge of Brazil should ordinarily spend outside that country. However, my judgment approves my actions of the first three years, but not of the last. My first period at home was spent in the Centenary campaign. I rendered greater service for Brazil at home than I could have rendered in Brazil. My second period was employed for six weeks in inaugurating the campaign for the million-dollar endowment fund for Southern Methodist University, and two

months more in writing the booklet, "Brazil, An Introductory Study." I think that in this work I did more for Brazil at home than I could have done on the field. My third period was employed in writing and delivering the Fondren Lectures in Southern Methodist University, now published under the title, "Making the World Christian: Essential Objectives in Mission Endeavor," and speaking in the Education Campaign. I gave much attention also to the securing of new missionaries for Brazil. The state of the work in Brazil for that period was such as to allow his absence and service at home without injury, and in all probability Brazil will be the gainer in the end. I returned from the fourth visit in November, fully expecting to return to Brazil in January for two more months of service. I have been needed and probably could have advanced our work very much by this additional visit. I have been kept from returning by duties in connection with commissions, boards, and bodies that were under obligation to furnish this General Conference with reports and plans that are required for the ongoing of our general Church work.

My experience during the quadrennium and my observation of the missionary episcopal supervision of our sister Methodism have brought me to the opinion, if not the conviction, that the bishop should return annually to the home base in order to render the best service to his field. He needs to sense the movements and thought of his Church, to seek out the proper recruits for his territory, to enlighten and enlist the home Church for renewed and increased interest in his mission. He should touch his colleagues in their annual meeting, attend the annual meetings of the boards, visit the schools where missionary candidates are being prepared, and deliver addresses in strategic centers and on determinative occasions. This kind of annual absence from the field for three or four months is all but essential to the largest progress of the foreign work.

Whatever else may be true, it is my opinion that the major and most effective work of a bishop in charge of any district, home or foreign, must be done on the field. Absent treatment may at times be wise, and even necessary, but it cannot suffice. On the foreign field the bishop is under obligation to direct and promote the movements which are essential to the success of the missionary endeavor. In this the major portion of his time should be spent. To be sure, the language is the serious obstacle in the way of the bishop's service. He is compelled to use an interpreter. He has not the time, whatever his ability, to learn to speak the language with that correctness and fluency with which a bishop should speak if he speaks at all. The sermon or the address through an interpreter will require more than double time for delivering. That means that the principal sermon or address can seldom occupy more than twenty or twenty-five minutes. Notwithstanding the embarrassment and delay in an interpretation or translation, such public speech is frequently quite effective. The bishop has splendid opportunity for forceful public pronouncements, for the people will hear him gladly. The ministry and the laity will welcome his leadership and give earnest and cordial support to his plans and efforts.

Brazil now has three Conferences. The original Brazil Conference was

organized by Bishop John C. Granbery September 16, 1886, in Rio de Janeiro. It was organized with three members, H. C. Tucker, J. L. Kennedy, and J. W. Tarboux, who still live and labor to the glory of God and the honor of his Church. The South Brazil Conference was organized August 25, 1910, by Bishop W. R. Lambuth. The Central Brazil was organized by myself upon the division of the Brazil Conference effected at the session in Juiz de Fora in 1918 in accordance with the instruction of the last General Conference. The total membership of the three Conferences reported in 1921 is 10,451; the Sunday school enrollment is 8,275; the Epworth League membership is 2,965; the number of pupils in all our schools is 2,456. Brazil has 105 organized churches, with many more preaching places, 181 Sunday schools, 76 Epworth Leagues, 53 native preachers, 27 missionaries of the General Board (48 counting the wives, who are indeed missionaries), 24 missionaries of the Woman's Missionary Council, 55 native teachers in the schools of the General Board, and 52 native teachers in the Council schools. Of the 29 schools of the Church in Brazil, 21 are parochial schools, conducted in connection with the Churches, 3 are secondary or higher schools under the General Board, and 5 are of the same kind under the Council. There are 1,161 pupils in the parochial schools, 562 in the secondary or higher schools of the General Board, and 731 in those of the Council. In the schools there are employed 143 teachers, of whom 107 are national, 11 are missionaries of the General Board, and 24 are missionaries of the Council. Four years ago the statistics were as follows: Organized churches, 81; members, 8,191; Epworth Leagues, 57; Epworth League members, 2,048; Sunday schools, 119; Sunday school enrollment, 5,706. Educational statistics are not at hand.

The Centenary has transformed the work in Brazil and given it a new birth in every feature. The evangelistic movement is in its incipiency, but it is being well planned, and there is no doubt as to its going forward with vigor and success. Our ministry there is an evangelistic ministry, thoroughly committed to Methodist ways and anxious for a gospel awakening. Brazil is in the midst of a very heavy church-building program and cannot stop until the work is finished. Methodism in Brazil was lacking churches when the Centenary era came. Services were then held in one room of rented residences, and the preacher or some member resided in the remainder of the house, except in a very few instances. Our Church and its people were held in contempt because of these discreditable conditions. The priests of the dominant faith made light of us, and persons of some social and intellectual standing avoided us. To be sure, we gained many very fine people through our schools and through the few Churches that we did have, but the current was strongly against us. Our missionaries were openly discouraged and our national leaders were disheartened. For some years very few new missionaries had gone to Brazil. Conditions were indeed discouraging, but those who had toiled through the long, hard years clung to the hope that help would eventually come. When the Secretaries sent out word that the Brazilian Church might ask for what it needed and these wants would be met by the Centenary offerings, the toilers

were skeptical, but joyfully went about the delightful task of actually listing just what they were compelled to have if the work went forward. When the campaign came on every congregation was aroused to do its full part and raise its full quota. The announcement that all the askings and a very large surplus had been subscribed brought such rejoicing as Brazilian Methodism had never known before, and a new spirit from that hour took possession of our entire Brazilian Church. Practically every congregation had some oustanding need, and the good news went everywhere that every church, every parsonage, every school building asked for would be built within five years. Gratitude of the deepest sort to the mother Church for this pledge of these buildings was expressed on every hand. It never occurred to any one in Brazil that any subscription made by any member of the mother Church would not be paid, down to the last cent, and that promptly, and that has not occurred to any one yet. The Brazilians consider the announcement of the subscription as a solemn pledge made by their American brothers and sisters that these Centenary requests will be faithfully granted and that every needed house will be built. To fail to meet these pledges would be to break a confidence that is absolutely essential to the continuance of our Church in Brazil.

Brazilian Methodists for the most part are poor. Social bonds hold the well-to-do to the old Church. The only way for Brazilian Methodists to raise their quotas was by the close application of the tithe. Tithing is now largely the rule with them. They are far ahead in the collection of their Centenary pledge. They needed badly their churches and parsonages and were not allowed to begin building them until their quotas were in. This stirred them to great sacrifices and quick action. The tithe awoke them to the possibilities in the matter of self-support. The Centenary has brought nine Churches to self-support and many others are pledged to begin the full support of their pastors at the end of the Centenary period. The Annual Conferences have taken practically unanimous action pledging the existing Churches to self-support. This will be a very great achievement. The appropriation for bulk sum—the amount of missionary money used in supplementing the salaries paid to the national pastors by their Churches—has already decreased. The Brazilian Church is increasing year by year its contributions to the various causes of the Church. They raised last year for everything $95,914, which is a per capita of a little over $9.

Building Operations.

The Centenary building program was begun in 1920. Up to the present time 53 churches have been completed and paid for, and 24 parsonages have been completed, paid for, and are now occupied. There are 18 churches and 7 parsonages more that are in course of erection and will probably be completed and occupied by January 1, 1923. The list of these churches and parsonages and their cost, and the amount of the contributions made by the Church in the United States and the Church in Brazil is here given. It tells a very interesting and in many ways a very thrilling story.

CHURCHES BUILT, COMPLETED, OCCUPIED, PAID FOR.

Brazil Conference.

Church.	Cost.	Centenary Contributions.	Local Contributions.
St. John's, Rio de Janeiro	$ 16,000	$ 8,000	$ 8,000
Quartel, Bello Horizonte	5,250	2,250	3,000
Cataguazes	8,000	5,000	3,000
Merity	800	....	800
Veado	800	350	450
Camargo	800	400	400
Santa Rita	1,000	500	500
Vargem Alegre	800	400	400
Vargem Alta	800	400	400
Canaan	800	400	400
Guirycema	1,975	975	1,000

Central Brazil Conference.

Central, Sao Paulo	$100,000	$37,000	$63,000
Braz, Sao Paulo	10,000	7,500	2,500
Itaquera	1,100	100	1,000
Pocos de Caldas	10,000	5,000	5,000
Logoa	1,500	250	1,250
Pennapolis	8,000	6,000	2,000
Biriguy	7,500	5,000	2,500
Albuquerque Lins	4,500	2,500	2,000
Aracatuba	7,500	5,000	2,500
Presidente Alves	4,000	1,500	2,500
Miguel Calmon	1,500	....	1,500
Heitor Legru	1,000	750	250
Glycerio	1,000	750	250
Uberaba	8,000	6,000	2,000
Pirassununga	7,500	2,000	5,500
Ibo	2,000	....	2,000
Coroados	1,000	500	500

South Brazil Conference.

Cachoeira	$ 7,500	$ 2,500	$ 5,000
Santa Anna	21,000	17,000	4,000
Santa Maria	22,000	18,000	4,000
Alegrete (to complete)	8,000	6,000	2,000
Sao Lucas	1,200	....	1,200
Uruguayana (an addition)	3,000	2,250	750

CHAPELS MADE FROM RESIDENCES BOUGHT AND RECONSTRUCTED.

Brazil Conference.

Cascadura, Rio de Janeiro	$ 15,000	$12,400	$ 2,600
Cabo Frio	5,000	3,400	1,600
Lima Duarte	2,500	1,250	1,250
Palmyra	4,000	2,000	2,000
Ouro Preto	1,800	1,400	400
Lafayette	1,250	1,000	250
Tapera	2,000	1,450	550
Thebes	800	400	400
Leopoldina	2,250	1,750	500
Santa Luzia	5,000	3,000	2,000
Sao Manoel	1,000	500	500

CHAPELS MADE FROM RESIDENCES BOUGHT AND RECONSTRUCTED.

Brazil Conference (Continued).

Church.	Cost.	Centenary Contributions.	Local Contributions.
Itaocara	$ 1,000	$ 500	$ 500
Miracema	2,000	750	1,250
Milagres	1,200	800	400
Mimoso	1,200	800	400
Guarany	1,500	1,075	425
South Brazil Conference.			
Rosario	$ 5,000	$ 5,000	....

BUSINESS HOUSES BOUGHT AND CONVERTED INTO CHAPELS.

Faria Lemos	$ 1,500	$ 750	$ 750
Sao Paulo de Muriahe	4,000	3,000	1,000

PARSONAGES BUILT, PAID FOR, NOW OCCUPIED.

Central, Sao Paulo	$ 10,000	$ 7,500	$ 2,500
Publishing House parsonage	7,500	7,500	.....
Pirassununga	4,000	2,500	1,500
Pennapolis	1,200	800	400
Santa Anna	8,000	7,000	1,000
Santa Maria	10,000	8,000	2,000
Cachoeira	6,000	4,500	1,500
Alegrete (remodeled)	2,500	1,500	1,000
Palmeira	2,500	1,300	1,200

RESIDENCES BOUGHT FOR PARSONAGES.

Quartel, Bello Horizonte	$ 3,000	$ 2,250	$ 750
Cattete, Rio de Janerio	15,000	11,600	3,400
Cataguazes	3,000	2,500	500
Sao Paulo de Muriahe	2,000	1,500	500
Santa Luzia	Included in chapel purchase		
Cabo Frio	Included in chapel purchase		
Franca	2,500	1,500	1,000
Igarapava	2,500	1,500	1,000
Pocos de Caldas	5,000	5,000	.....
Uberaba	5,000	5,000	.....
Cruz Alta	5,000	5,000	.....
Sao Lucas	1,200	.....	1,200
Caxias	6,000	5,000	1,000
Rosario	Included in chapel purchase		
District in Sao Paulo	11,000	11,000	.....

CHURCHES THAT WILL BE COMPLETED BY JANUARY, 1923.

Villa Isabel, Rio de Janeiro	$ 18,000	$13,000	$ 5,000
Realengo, Rio de Janeiro	7,500	4,500	3,000
Juiz de Fora	40,000	18,000	22,000
Santa Quiteria	2,000	750	1,250
Santa Maria	2,000	500	1,500
Barra Mansa	2,000	800	1,200
Porto Novo	7,500	3,800	3,700
Uba	3,000	2,500	500
Ponte Nova	5,000	3,000	2,000
Ribeirao Preto	20,000	15,000	5,000

CHURCHES THAT WILL BE COMPLETED BY JANUARY, 1923 (CONTINUED).

Church.	Cost.	Centenary Contributions.	Local Contributions.
Piracicaba	$ 30,000	$ 22,250	$ 7,500
Campinas	21,250	16,250	5,000
Cravinhos	2,000	1,400	600
Cruz Alta	15,000	10,000	5,000
Caxias	10,000	8,000	2,000
Palmeira	8,000	5,000	3,000
Itaquy	8,000	6,100	1,900
Wesley, Porto Alegre	5,000	4,000	1,000

PARSONAGES TO BE FINISHED BY JANUARY, 1923.

Juiz de Fora	$ 7,500	$ 6,000	$ 1,500
Bello Horizonte	7,500	6,000	1,500
Villa Isabel, Rio de Janeiro	8,000	6,000	2,000
People's Institute, Rio (for women workers)	8,000	8,000	.....
Bom Retiro, Sao Paulo	7,500	5,000	2,500
Taubate	4,000	2,000	2,000
Ribeirao Preto	6,000	5,000	1,000

Lots have been bought for all the churches and parsonages that are here listed. A lot for a church and parsonage at Sao Borja has been bought, and these may be built during the year.

Our Educational Policy.

An educational policy in Brazil has been definitely worked out. In 1918 the General Board had two schools in Brazil, Granbery College, at Juiz de Fora, in the Brazil Conference, and Union College, at Uruguayana, in the South Brazil Conference, located on the extreme western border of the State of Rio Grande do Sul and about eighteen hundred miles from Juiz de Fora. The two buildings of Union College were unfinished and unsightly. Granbery College occupied less than half a block and was greatly in need of space and adequate buildings. Its course of study was that of a high school, running down to the primary department, and Union College did not go beyond the grammar school grades. With the division of the Brazil Conference the Central Brazil Conference was without a school belonging to the General Board, and Granbery was four hundred miles away and had from the Central Conference only sixteen students. The South Brazil Conference had only two pupils in our Granbery, where we were trying to train our young preachers. After due study of the situation and much conference and discussion with the missionaries and the national leaders, it was decided to put in the South Brazil Conference at Porto Alegre, the capital of the State and a thrifty, growing city of almost 200,000 people, a college for boys and young men of the same grade as Granbery, but Granbery as it should be and not as it was and had been, a college of the junior grade. A campus of twelve acres in the most eligible location possible, with an outlook from an elevation over the city and the lake upon which it is located, and with the finest view of any school in Methodism, was bought at a cost of $35,000. The administration building,

to cost $80,000, is in course of erection. A dormitory and a building for the ministerial students will be built as soon as the administration building is finished. Union College has been finished at a cost of $11,000 and now has a plant worth $50,000. At Passo Fundo, in the northern portion of Rio Grande do Sul, the city council gave a block of land, a public square; we bought another block at a cost of $12,000; and the administration building is about finished, costing $30,000. The boys' dormitory will be built at once and the girls' dormitory very soon, at a cost of $18,750 each. This new Centenary school is already in operation, with 150 to 200 pupils in attendance. Union College is doing well, and the attendance is growing rapidly. The Porto Alegre College will be opened in February, 1923. The South Brazil Conference now has three good school centers owned and controlled by the General Board. The Woman's Missionary Council for twenty years has conducted a girls' school in Porto Alegre in a rented building. A site with a very large residence has been bought, located on the leading avenue near the heart of the city at a cost of $53,000. A new building to cost $50,000 will be built this year. The Council has bought a very fine plot of ground in Santa Maria, a city of 20,000 in the geographical and railroad center of the State of Rio Grande do Sul. Here will be erected at once an adequate building. This school will train women teachers and religious workers for the South Brazil Conference. The cost of this Centenary College at Santa Maria will be $60,000. South Brazil Conference now has school centers and facilities adequate for many years.

Granbery College is the school of the General Board for the Brazil Conference. Twenty acres adjoining the old site have been bought, a new administration building to cost $80,000 will be built at once, and also a dormitory and a small building for ministerial students, of which there are now twenty-six. Granbery College has been made a junior college. The Woman's Missionary Council has bought additional ground for its Isabella Hendrix College, at Bello Horizonte, and will remodel the building now on it and erect a new building a little later. The Council has bought in Rio de Janeiro a site for the new Bennett College with buildings, at a cost of $200,000. Negotiations are on for additional grounds. A new building will be erected this year to cost $100,000. The school at Petropolis has been closed, or rather transferred to Bennett College. The outlook for Bennett College is very bright indeed. This school for girls and women will train teachers and religious workers for the Brazil Conference. For the Central Brazil Conference a new institution has been established. Thirty-one acres have been bought at a cost of $15,000 in Campinas, in the State of Sao Paulo and within fifteen minutes' walk of the center of this city of 50,000 people. The administration building, to cost $80,000, will be put up at once and the dormitory and the small building for ministerial students will soon follow. The Council has a splendid grammar school for girls at Ribeirao Preto, which needs a new building for the three elementary classes and for domestic science. This will be erected very shortly. The Council's splendid school at Piracicaba, its oldest and its largest in Brazil, has acquired the old church at a cost of $20,000 and will convert it at once

into a school building. This school for girls for years has been training teachers and religious workers.

The educational policy is now worked out with the Conference as a unit. Any one of the three Conferences in Brazil covers more territory than any other mission of the Church. The Conference system has been a necessity. In the Central Brazil the General Board established a small regional school at Biriguy. The national women of that and the Brazil Conference have taken the school over and will support it entirely. The General Board will now establish a regional school at Bauru, a railroad center in the northwest portion of the State of Sao Paulo. Parochial schools have been encouraged, and as soon as the missionary force will allow a superintendent of parochial schools will be appointed. The school system has been worked out so as to cover all grades of work from the most elementary up through two years of regular college work, and for ministers additional courses of three years in Bible, Church history, and Christian doctrine will be offered in the junior college of each of the three Conferences. With the school buildings constructed and the educational system carried out as planned our educational work in Brazil within the next ten years should be the joy and pride of our Brazilian Methodism.

Publishing Interests.

The circulation of Christian literature is a primary essential in mission work, especially so in Roman Catholic countries. The Centenary asking for the Publishing House in Brazil and its accessories was $90,000. The price of machinery and building material rose very greatly between the time of the asking and the time of purchase. It was expected that the customhouse duties on the machinery would be very small, but they reached the enormous sum of $19,000. The machinery cost $60,000. The ground and the four-story house, about 40 feet wide by 100 feet deep, cost $30,000. The total cost was $109,000. The plant is completed and in full operation. The house is publishing the Sunday school literature for all the Protestant Churches in Brazil except the Baptist. It issues also "Notes on the Lessons," a volume for teachers. It publishes the *Christian Expositor*, our Methodist organ, and a splendid *Quarterly Review* for all Protestantism. It prints the organ for the Independent Presbyterian Church. Twenty-five books have been translated from the English, and the following have been issued from the new press: Fitchett's "Wesley and His Country," Stalker's "Life of Paul," Burt's "Homiletics," Van Dyke's "The Other Wise Man," and a very large edition of hymn books. It has issued the following books for Sunday school work, the expense of translation having been paid by our Sunday School Board: Cuninggim and North's "Organization of the School," Sheridan and White's "Learning and Teaching," Betts' "How to Teach Religion." Wesley's "Sermons" and Tillett's "Personal Salvation" have been translated and will soon be issued. Broadus's "Preparation and Delivery of Sermons" has been translated, Brown's "The Main Points of Christian Beliefs" is largely translated, and Walker's "History of the Christian Church" will soon be translated, and

be issued as soon as possible. Davis's "Dictionary of the Bible" is being translated and will be issued by the Press. Quite a number of small books dealing with different phases of the Christian, family, social, and Church life have been issued, and many more will be issued. An official translator and an assistant are giving almost full time to this important work. Translators for children's books have been selected and have already begun work. The Methodist Press (Imprensa Methodista) is rapidly becoming a great missionary force.

New Missionaries.

During the quadrennium the following have retired from the field: Rev. J. W. Tarboux, D.D., and family; Rev. James M. Terrell and family. There is a strong probability that Mr. Terrell will return, as his health is rapidly improving. Dr. Tarboux has done a monumental work and has left a name as precious as ointment. Those who have gone out under the General Board are Rev. and Mrs. Howard I. Lehman, in 1919; Rev. and Mrs. W. H. Moore, Rev. Jalmer Bowden, Miss Eula Harper, and Rev. and Mrs. Daniel L. Betts, in 1920; Rev. J. R. Saunders, Rev. and Mrs. C. E. Hubbard, Rev. and Mrs. B. H. Houston, Mr. J. Earl Moreland, and Mr. and Mrs. W. R. Schisler, in 1921. Those of the Woman's Missionary Council who have retired are Miss Claire Beverly Cain, Miss Florence Barton, Miss Ethel Brown, Miss Blanche Howell, Miss Fannie K. Brown, Miss Mollie Kennedy, Miss Virginia O. Howell, Miss Jennie Stradley, Miss Elerding, and Miss Elizabeth Lamb. Those who have gone out are Miss Mary Alice Lamar, Miss Pearl Olivia Hicks, in 1918; Miss Fannie Scott (Mrs. D. L. Betts), in 1920; Miss Louise Best, Miss Lucy Belle Morgan, and Miss Viola Matthews, in 1921. The following will go out for the General Board the coming summer or fall: Rev. and Mrs. W. M. Carr, Rev. and Mrs. Raymond A. Taylor, Rev. James E. Ellis, Rev. and Mrs. E. R. Naylor, and Mr. and Mrs. Alan K. Manchester.

Miss Jean Porter was employed as a teacher and sent by the Council in 1921. She is the daughter of Rev. Dr. Thomas Porter, a professor in the Presbyterian Theological Seminary in Campinas. Brazil is deeply grateful for the fine body of missionary recruits. A young English business man, Mr. Harold C. Buswell, went to Brazil some seven or eight years ago. He married the daughter of one of our deceased Brazilian Methodist preachers. He became deeply interested in missionary work. He went on his furlough to England in October, 1921. Upon his return, April 1, 1922, he gave up his fine position and superb salary and became a missionary with us as assistant manager of our publishing house, of which Mr. J. W. Clay is the manager. He brings to the house splendid business experience, an excellent working knowledge of the Portuguese language, a Brazilian family relation, a prodigious energy, a captivating manner, and a deep consecration. In 1920, Mr. W. T. Clay, C.E., was engaged as supervisor of construction for all our new buildings in Brazil. His dozen years in the construction of houses of all kinds and sizes, his experience as a teacher in a school of engineering, his practical knowledge of architecture, eminently

equip him for this most important work. He has gone out under contract for the Centenary period. He has become indispensable to our building program.

Important Visits.

Upon my insistence, the Secretaries of the Board of Missions having administrative relations to Brazil have visited Brazil. Miss Esther Case went in 1920. No Secretary or bishop ever saw so much on one visit to that country. Her presence, her spirit, and her messages were an inspiration to all the work and all the workers. She very wisely, in company with Miss Eliza B. Perkinson, the field secretary and treasurer of the Council, and the bishop in charge, visited the important centers of mission work in the Argentine and in Chile. On her return she went up the Amazon River one thousand miles to Manoas. She inspected all the grounds and buildings bought for the Council's schools and gave her approval of what was being done for the Council. Rev. Dr. E. H. Rawlings visited the field in 1921. He was in Brazil just two months. No man ever saw more in two months than did he in Brazil. He met all the missionaries and almost all the national workers, visited all the schools, saw almost all the new enterprises, attended two of the three Conferences in their annual session, and delivered messages everywhere. He gave his approval to what was being done for the General Board. He made an immense contribution to all our work in Brazil by his visit. Financial conditions had made unprecedented rates of exchange and by taking advantage of the rate, which would have scarcely been possible had he not been present with the authority to draw drafts, we saved many thousands of dollars. In fact the rate was two and a quarter times the regular rate, and the saving was in that proportion. His messages, laden with the evangelistic appeal, lifted the Churches to a new sense of their great religious responsibility. Dr. Rawlings was accompanied by Rev. Dr. W. J. Young, professor of missions in Emory University, who went as the Bennett-Gibson lecturer. He gave six lectures on "The Supreme Hour of Man's Supreme Need." They were delivered in Rio de Janeiro and Piracicaba, where the two Conferences met. They were given in English and were heard not only by the missionaries for whom they were specially prepared, but by many others in both Rio de Janeiro and Piracicaba. They produced a profound religious impression. The people in Brazil asked for them, and so they have been translated and will be issued in Portuguese by our press in Brazil at the same time that they are published in English in the United States. The Church is greatly the gainer at home and in Brazil by this visit of Dr. Young. He brought much to Brazil and received much while there. As a ripe scholar, as an interpreter of sacred truth, as a well-poised Christian gentlemen he greatly impressed all the people that he touched, whatever their state or nationality.

In Conclusion.

Travel back and forth from Brazil and travel in Brazil has become increasingly expensive during the quadrennium. Before the World War

the fare to Brazil from New York was $200, with a missionary discount. Now it is $420, with no discount. My steamer fare, round trip, the first year was $450, the second $650, the third $575 (one trip was in the second cabin, as there was no room in the first cabin, and I had to go), the fourth $840. The railroads in Brazil were very kind to me and in several instances gave me passes. My entire expense to the Board of Missions for the quadrennium was $4,446.80. My expenses at home, where I had no Conferences and little claim upon the episcopal fund, amounted to $334.75 for office and $48 for travel, or $382.75 for the quadrennium. My total expense for the quadrennium was $4,829.55. I may here raise this question: In view of the fact that the Church has an episcopal fund, would it not be fair for that fund to share with the Board of Missions the expense of foreign travel of the bishops in charge of foreign fields?

I must be allowed here to bear my testimony to the unfailing courtesy and unstinted favor with which I have been treated during the quadrennium by all with whom I have had the privilege of laboring. The Administrative Secretaries, Dr. Rawlings and Miss Case, and their office force, have done everything that could be asked, and even more, to aid me in my work and to advance the interests of my field. They have trusted me in administration to the extreme and supported me unwaveringly to the limit. Dr Pinson and his associates have opened the way to me everywhere at home. The Bureau of Specials has given Brazil the most liberal consideration. The Board of Missions and the Woman's Missionary Council have been most courteous in hearing my reports of the work in Brazil. Our schools of theology have pressed their invitations to present Brazil to their students. The missionaries on the field and the entire Brazilian ministry, and the Churches as well, have overwhelmed me with their service and consideration. They have forgiven me my blunders, sustained me in my efforts, ministered to me in the arduous travels, and warmed me in their affection. My colleagues in the episcopacy have been most sympathetic, and by their letters of good cheer and warm welcome upon each return they have made labors light and duty a joy. With deep appreciation for all this lavish kindness, with sincere gratitude to Almighty God for journeying mercies and heavenly blessings upon the work in hand, and with earnest and continual prayer for the benedictions of all grace upon you in your godly deliberations for our great Methodism and the Church of the living God, I am your humble and obedient servant.

BISHOP WILLIAM F. McMURRY.

It is now four years since my election and consecration to the office of bishop in the Methodist Episcopal Church, South—four years of 365 days each, making 1,460 days in this office. I have been at home with my family and at my desk 317 days, and absent from home in the discharge of the duties of my office 1,143 days. So far as time spent upon the field is concerned, I have a conscience void of offense.

Following the General Conference of 1918, on the first day of June, I

turned over to my successor, under the direction of a certified accountant, the office of the Board of Church Extension and began active preparation for my trip to the Orient, having been assigned by the College of Bishops to that field. I proposed to take my family with me to the Orient, but was advised by the Missionary Secretary in charge of that field that no provision had been made for the travel of the families of the bishops, nor for the residence of bishops in the foreign fields. I was further advised by the same Secretary that it was not the desire of the Board of Missions that I move my family to the Orient at that time, as it was regarded as very important that I go to the field at once and give special attention to the study of the needs as represented in the Centenary askings and return home at as early a date as possible so as to be available for service in the Centenary Campaign. I encountered difficulty on account of the crowded conditions of Louisville, occasioned by the proximity of large army camps, in finding accommodations for my family, and moved into temporary quarters in St. Louis as the best arrangement it seemed possible to make for them during my absence, and hastened to take up my duties in the field assigned to me.

While in the Orient I visited Japan twice, Korea twice, and China once, and went pretty thoroughly over our work, visiting most of the stations in each of these fields. The cordial welcome, the hearty coöperation, the manifest devotion to their task on the part of the missionaries, men and women, I found to be of high order. I came away from the field with a very high appreciation of the noble men and women who constitute our working force in those distant lands; and I shall not forget the welcome, the sympathy, the willingness to be guided and directed, the fine fellowship, and the gracious hospitality of the native Christians.

On Sunday, February 16, 1919, I reached home. After a rest of one week, I began work in the interest of the Centenary, speaking continuously throughout the Church until the campaign was over.

At the meeting of the bishops in May, 1919, Bishop W. R. Lambuth, who had been in charge of war work, advised that the American soldiers were rapidly returning home and that in the future the full time of a bishop would not be required in this work. He was assigned by the bishops to the Orient, and I was placed in charge of the Alabama Conference and the Cuba Mission Conference, taking the place of Bishop J. H. McCoy, who had been called to his reward. I was also given the New Mexcio and Northwest Texas Conferences. I gave myself to the work of this new assignment as fully as possible and to the limit of my time and strength.

At the spring meeting of the bishops in 1920 Bishop J. C. Kilgo's health was so precarious that he found it necessary to request release from his episcopal district, and I was assigned to the Mississippi, North Mississippi, Louisiana, and Northwest Texas Conferences.

The Board of Church Extension, at its annual meeting April 29-30, 1920, thought it wise to reorganize and enlarge its Executive Committee, and in the reorganization I was elected president of the Board. At a called meeting of the Board on June 23, 1920, by unanimous vote I was requested to change my residence from St. Louis, Mo., to Louisville, Ky., the Board

declaring "that the best interests of the Board and the Church will be served by the removal of the residence of Bishop McMurry to Louisville, the headquarters of the Board, where he will be more accessible to the members of the Board, and especially the Secretary and other members of the Executive Committee." I did not feel that I could treat lightly this expressed judgment of the Board, and especially as Louisville is one of "the important cities of our territory," and consequently moved my residence to Louisville on September 19, 1920, and have rendered such service as has been possible without interfering with my duties and responsibilities as a bishop.

The following spring (1921) I was assigned to the same district and also associated with Bishop E. R. Hendrix in charge of the Virginia Conference. Bishop Hendrix was not able to attend the session of the Virginia Conference, and I have had the responsibility of that Conference since my assignment as associate with Bishop Hendrix. Bishop J. C. Kilgo at the same meeting was associated with me in the superintending of the Louisiana, Mississippi, and North Mississippi Conferences; but his continued ill health has made it impossible for him to do more than advise with me.

At the October meeting of the bishops in the fall of 1921, Bishop Lambuth having fallen at his post in Japan, I was again placed in charge of the Oriental fields, which I have done my best to serve up to this time.

It will appear from the above that I have had charge of the following Conferences during the quadrennium and for the length of time named in connection with each: China Mission Conference, 1 year, 7 months; Korea Conference, 1 year, 7 months; Japan Mission, 1 year, 7 months; Cuba Mission Conference, 1 year; Alabama Conference, 1 year; Northwest Texas Conference, 3 years; Louisiana Conference, 2 years; Mississippi Conference, 2 years; North Mississippi Conference, 2 years; Virginia Conference, 1 year; New Mexico Conference, 1 year.

I have presided over a total of sixteen Annual Conferences, at which 19,613 additions to the Church were reported. There have been admitted on trial at these Conferences 93 preachers. I have ordained 73 deacons and 77 elders. I have dedicated many churches, helped raise church debts, preached at commencements and assemblies, and given myself fully to the Centenary and the Education campaigns and have traveled throughout the territory assigned to me, superintending the temporal and spiritual interests of the Church to the best of my ability.

Membership on the Board of Missions, the Board of Church Extension, the Centenary Commission, the War Work Commission, College Boards, director of the China Publishing House, and a special responsibility for the location, organization, and permanent establishment of the new Board of Finance, have occupied my time and thought to some degree. I have also found time to give attention to providing a chaplain for the Barnes Hospital, St. Louis, and with others to set in motion forces looking to the proper housing of our people at the seats of the Universities of Missouri, Oklahoma, Louisiana, Virginia, etc.

Within the bounds of the Northwest Texas Conference, located at

Abilene, Tex., there has been enterprised a new college. The contract for the Administration Building was let on March 21, 1922. This institution is in response to the demand for a Church school to care for the Methodist youth in that vast section stretching from Fort Worth to El Paso and from the Southern Pacific Railroad on the south to the Rock Island Railroad on the north. This tremendous and growing section, an empire in itself, has been without Church educational advantages except for one efficient Junior College.

The old Centenary College, located at Shreveport, La., has been placed permanently upon its feet, I believe. This is the result of the Education Campaign and the generosity of its friends. Millsaps College, Mansfield College, Whitworth College, and other institutions of learning within the territory served have also prospered. Revival meetings of great power and in large numbers have been held. The net increase in membership is encouraging; in fact, quite large. New building enterprises are numerous and of substantial character, and the work of God goes forward. The Annual Conference sessions have been occasions of peace and profit, and sometimes of power, where all the interests of the Church have received careful attention.

I have had great joy in the service of the Church in the fields assigned to me and in my personal religious experience have had some gracious seasons. The preachers and laymen have been cordial and responsive. The Church is in a healthful condition and growing. There has been vouchsafed to me a reasonable degree of health and strength, and I hereby record my gratitude to Almighty God for mercies without number.

BISHOP U. V. W. DARLINGTON.

Dear Fathers and Brethren: I am very glad indeed to have the opportunity of giving to you an account of my stewardship for the past four years. These have been strenuous but blessed years—years of much toil and travel, stress and strain, work and worry; but, after all, years of wonderful opportunity and glorious privilege.

Four years ago my colleagues assigned me to the special care of the four Carolina Conferences — namely, the North Carolina, Western North Carolina, South Carolina, and Upper South Carolina. Every Methodist in these four Conferences, both preachers and laymen, received me with expressions of great kindness and consideration. In fact, no stranger ever had a more gracious reception than your humble servant received in those Conferences, and I desire here and now to record in this presence my most hearty expressions of appreciation for every kindness shown me.

The Field.

The States of North and South Carolina are developing in a most remarkable way. Along the main line of the Southern Railway in the Piedmont section of these two States from Reidsville, N. C., to Seneca, S. C.,

a traveler never gets out of sight of the smoke of a cotton mill. This of itself creates a very difficult and at the same time a very delicate situation for the Church, and yet a wonderful opportunity. It means that thousands of pure-blooded Anglo-Saxons from the Blue Ridge and Allegheny Mountains have come and are still coming down out of the hills to work in these cotton mills. Gaston County, N. C., has more cotton mills than any county in the world and is still building more. These cotton mill operatives must have the gospel; and if they are not saved and stabilized through the saving truth of the gospel of the Son of God, then the day is not far distant when serious trouble of an industrial nature will rise up to curse that country. Only two of our great denominations are working among these people to any considerable extent—Southern Baptists and our own good Church. Permit me to say to this General Conference that our responsibility just here is much greater than some seem to think. God help us to measure up to this responsibility.

These two States are making remarkable progress in the commercial, educational, and religious world; and our Church must gird herself for her God-given task.

There are no large cities in these Conferences, but there are a score or more of smaller cities which are destined soon to bring us the problems of the congested center. Charleston, Greenville, Columbia, and Spartanburg, in South Carolina, and Wilmington, Charlotte, Greensboro, and Winston-Salem, in North Carolina, are rapidly developing and important centers.

LABORS.

It has been my privilege to preach in every presiding elder's district in these Conferences, and in many of them several times. During the quadrennium I have held every District Conference in the two South Carolina Conferences and a majority of them in the two Conferences in North Carolina. During these years I have traveled thousands of miles, preached scores of times, dedicated about half a hundred churches, and held seventeen sessions of Annual Conferences.

GROWTH.

For the quadrennium we have had the following net gains according to the figures furnished me by the Secretaries of the Conferences:

Net gain in membership for four Conferences	38,764
Net gain in Sunday school scholars	36,052
Net gain in Sunday school officers and teachers	1,387
Net gain in Epworth League members	7,237
Net gain in members of Woman's Missionary Society	10,745
Net gain in preachers' salaries	$492,652
Net gain in presiding elders' salaries	32,279

There has been a very fine increase in the number of pupils attending our own schools and colleges throughout the four Conferences.

Our Schools.

Our Methodism is very well prepared to care for the education of her children in the Carolinas. Trinity College, at Durham, N. C., and Wofford College, Spartanburg, S. C., are the larger schools for young men and boys in these Conferences; but there are several others doing a most excellent work, such as Carlisle School, at Bamberg, S. C., Rutherford, at Connelly Springs, N. C., and Weaver College, at Weaverville, N. C.; while Greensboro College, Greensboro, N. C., Carolina College, Maxton, N. C., Louisburg Female College, Louisburg, N. C., Davenport College, Lenoir, N. C., are some of our prosperous institutions for young women. I must not neglect to mention Columbia College, a most excellent school for young women located at Columbia, S. C., and the Jefferson School, in the heart of the Blue Ridge Mountains. Our schools are all doing well, and the Christian Education Movement will give them additional help. All of the four Conferences subscribed about the same per cent of their quota in the Christian Education Movement, and all of them are paying their subscriptions in about the same ratio.

The Centenary.

The Centenary was an unlimited blessing to the Church in my episcopal district. Each of the four Conferences oversubscribed their Centenary allotments, and payments are being made in about the same ratio as the rest of the Church. This great campaign was of far-reaching influence in springing these Conferences to undertake new enterprises. While we have not realized all we had hoped for, yet the Church has broken much new ground throughout all her borders because of the Centenary.

Revivals.

During the quadrennium thousands of souls have been brought to God by the faithful preaching of the word of God in the Carolinas, and I am glad to tell you that the good work still continues. This year promises to be the best of all in the conversion of sinners and additions to the Church. Suffice it to say that our Church in these four Conferences is in a strong, healthy condition. There is mighty little strife or bitterness; the Bible is honored and believed, the pure word of God is preached, revival fires burn, sinners are converted, believers made perfect in love, and the Bride of Christ is being made ready for his coming.

I am glad to be able to bring you good tidings from all the Carolina Conferences and to assure you that our Methodism there is a strong, virile, soul-saying, and character-building institution.

Baltimore Conference.

Because of the physical condition of Bishop E. R. Hendrix, I was designated by my brethren to share with him the responsibility of administration in the Baltimore Conference for this year. I did my best to acquaint myself as far as possible with the conditions there, and when the time for

the annual session arrived Bishop Hendrix was too feeble to attend, therefore the entire responsibility of the session fell upon me. We had a most delightful session of the Conference. We met in our great Representative Church in the city of Washington, and our meetings were characterized by much intelligent interest and Methodist fervor. Our cause within the borders of that historic Conference is growing steadily, in spite of the peculiar conditions under which the brethren labor. I think I am correct in saying that there was a net increase in every item on which we gather statistics. The increase in the membership for the year was almost three thousand souls.

Permit me to call your attention to the fact that since the building of the Representative Church in the capital city of the nation our cause there has gone forward as it has not for many years. The great church is thronged with interested worshipers every Sunday, and hundreds are turned away for want of room. Our new Epworth Church, in the northeast portion of that city, is doing a truly wonderful work also; and when we closely consider our situation now as compared with ten years ago, we believe that we have much to encourage us.

The fact is that our Church is making substantial progress throughout the Baltimore Conference.

BISHOP H. M. DU BOSE.

Dear Brethren: That the divine favor has attended the labors of our brethren in the Eleventh Episcopal District during the past four years is testified to in abundant and multiplying tokens.

This district, as now constituted, consists mainly of the territory of the great States of New Mexico, Arizona, California, Oregon, Washington, Montana, and Idaho. Comparatively speaking, and except for great urban and industrial centers, these States are but sparsely settled. But a mighty tide of immigration is steadily setting in toward their unoccupied reaches and their newly opened industrial and agricultural sections, and it is inevitable that within the next twenty-five years this movement will have shifted the centers of population in the republic far toward its western border. Within recent years our people in increasing numbers have been going into these States. At the present rate of migration twenty-five years in the future will find one-third of our membership beyond the western mountains. This vast contingent must be largely lost to our communion, if not to religion itself, unless we diligently prepare beforehand for its spiritual housing in those new lands into which it is going. Add to this the fact that these regions, with rare exceptions, are still home missionary territory to all the Churches, and the claims of the field upon our zeal and service find abundant argument.

Systematic and carefully directed efforts have been made to promote a revival in every station, circuit, and mission in the district. Few charges have not felt, in greater or less degree, the effects of this evangelistic movement. In many cases languishing congregations have been revived into

a new and active testimony; while others, all but dead, have been resuscitated and put in the way of steadfastness and hope.

Forty church buildings have been erected, bought, or remodeled during the quadrennium. Twenty are being rebuilt or remodeled. I have personally raised funds to build or repair twenty-five churches and parsonages.

I have presided at forty District Conference sessions, missing but two District Conferences during the quadrennium.

I have visited one hundred and forty-one congregations, eighty of these twice and oftener, making, in all, two hundred and sixty separate visits during the quadrennium. I have preached three hundred and sixty times on the field, an average of nearly twice for each Sabbath of the quadrennium. I have traveled, approximately, one hundred and fifty thousand miles, including thirty-odd journeys across the continent.

The following summaries will give a somewhat definite understanding of the work of the past four years:

INCREASE IN MEMBERSHIP.

In the Northwest Conference	12 per cent
In the Pacific Conference	20 per cent
In the Los Angeles Conference	60 per cent
In the Arizona Districts	82 per cent
In the New Mexico Conference	89 per cent
Total increase for the field	55 per cent
Membership for the field for 1918	26,137
Membership including reports made to the District Conference in 1922	39,000

INCREASE IN PASTORS' SALARIES.

Northwest Conference	$12,626
Pacific Conference	24,301
Los Angeles Conference	14,094
New Mexico Conference	24,490
Total for quadrennium	$78,511

INCREASE IN PROPERTY VALUE.

Northwest Conference	$121,200
Pacific Conference	469,890
Los Angeles Conference	706,841
New Mexico Conference	298,972
Total for four years	$1,596,903

BISHOP WILLIAM N. AINSWORTH.

TERRITORY.

The Conferences of this district are the North Texas, Central Texas, West Texas, and Texas. At the beginning of the quadrennium the Southwest Texas (German) was included, but at the session of 1918 this Conference availed itself of an option granted by the last General Conference and became a part of the West Texas Conference, except three or four charges which were located within the bounds of other Conferences and be-

came an integral part of these. This action of the Southwest Conference was nearly unanimous and seems to be giving general satisfaction.

These Conferences are all included in the State of Texas, covering about two-thirds of the territory and embracing four of the five millions of the State's population within their bounds.

ADMINISTRATION.

During the summer of 1918 I took up my residence in Texas and have resided there continuously until this spring, with the exception of eighteen months, when my family was detained in Georgia by the fatal illness of our only daughter. During this period I was myself in Texas nearly all this time. I have held each of these Annual Conferences throughout the quadrennium and have also held a number of efficiency conferences with the presiding elders of the whole district, with the presiding elders of each Conference separately, and with groups of pastors and laymen. My time and strength have been invested without reserve in the several campaigns of the Church, and I have constantly visited and preached in every part of this widely extended field. This has been done at an office expense of $1,513.67, or an average of $31.53 per month, and a travel cost of $1,289.41, or an average of $26.86 per month.

The arrangement of episcopal districts with contiguous Conferences and the same supervision for a period of two to four years has fully convinced me of its superior value.

In addition to the above, the Cuba Mission Conference fell to my care one year during the illness of our lamented Bishop McCoy, and I have made one official visit to our mission work in Europe.

STATISTICS.

In such a report as this only the most limited amount of statistical information can be given. The records show additions on profession of faith of 13,364 for 1918, 12,730 for 1919, 18,859 for 1920, and 25,658 for 1921, with a present total membership of 289,700, which is a net increase for the quadrennium of 15,114. The increase on profession during the last year was the greatest in the history of these Conferences and exceeded by several thousand the increase of any other Church in the same territory.

The value of Church and parsonage property in the district is $13,850,131, which is an increase of $4,490,913 during the four years. Contributions for the support of the ministry have increased from $948,094 to $1,407,692, and for all purposes from $2,835,109 to $5,231,887 from the first to the last year of the quadrennium. The Epworth Leagues have increased from 512 to 789, with a membership of 27,950. The Sunday school enrollment is 217,301. These figures are sufficient to indicate the present status and reveal a healthy growth in the Methodism of this territory.

CENTENARY.

This movement, coming at the close of the great world struggle at arms, has made this quadrennium unforgettable. Thoughtful men knew that the

great conflict was not over when the armistice was signed. It is not over yet. Rather the peril of the world demands of Christian patriotism as great sacrifice of men and money as during the clash of arms. The goal of history is the mastery of the world by Jesus Christ. The logic of the situation leads to Christ or chaos and before very long. The Centenary was Methodism's providential movement to meet this crisis. The Texas Conferences gave themselves—preachers and people—to the campaign with a fine degree of enthusiasm. They deserve the highest praise for their faithful support of the work. The district pledged a total of $4,556,248, the Central and West Texas Conferences exceeding their quotas, while the North Texas and Texas Conferences fell a little short. Unfortunately the payments are far in arrears, but I cannot doubt the spirit and purpose of preachers and people. Texas will redeem her pledge. The Centenary was a means of grace and enlargement in every sphere of the Church's work.

EDUCATION.

The Educational Campaign was of equal importance in our reconstructive plans; and most of our leaders knew it, but they were unequal to the adverse conditions of a stagnant period in all commerce and industry. In consequence only about half of our quota was subscribed—$2,849,529—the North Texas failing of its quota by a trifling amount and the others by greater sums. The sowing and cultivation of these months will yet produce a fuller harvest.

Several worthy colleges and good secondary schools in our territory are doing a vital service for Methodism against great odds in the competition of the State. The history of the men who have manned them is written in blood. They deserve a better day. Notable among American institutions is the Southern Methodist University, which is within this jurisdiction. Under the skillful guidance, first of Dr. R. S. Hyer and now of Dr. H. A. Boaz, it has won a strong place in the affections of the Southwest. The city of Dallas believes in it and deserves praise for its strong support, having given it more than a million dollars in the last four years. Many individuals deserve the grateful appreciation of the whole Church for their worthy gifts—Mr. and Mrs. S. I. Munger, $100,000; J. J. Perkins, $50,000; W. B. Hamilton, $50,000; R. H. Shuttles, $25,000; and S. B. Perkins, $25,000. The attendance upon the University is now the largest in our Church, and it requires no strain of faith to see there four to five thousand students in the next ten years.

It is also worthy of note that the Texas Conferences are maintaining a Bible chair in the University of Texas and the Woman's Missionary Society is erecting a $100,000 dormitory in an effort to minister to the fifteen hundred Methodist students there. Similar work is deeply needed at several other Texas institutions, where Methodist students go in hundreds. It must not be long delayed.

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Hospitals.

It is worthy of note that three hospital enterprises are well under way in this district. For too long we have left to others the ministry of nursing and healing. In the city of Dallas $400,000 has been pledged toward a million dollar hospital for the North Texas Conference, and the work of construction will be in progress this summer. In Fort Worth the Church has received from Dr. Charles H. Harris the gift of his sanitarium, valued at $150,000, and steps are in progress to raise $1,000,000 in the Central Texas Conference to enlarge on this foundation. Likewise in Houston the Church has acquired, through the generosity of Dr. O. L. Norsworthy, his private hospital, valued at $125,000, and the Texas Conference is raising $500,000 to enlarge and operate this plant. In the early future Texas Methodism will have not less than $3,000,000 invested in such needed ministries.

Needed Work.

The Texas field deserves liberal consideration at the hands of the General Boards of the Church. Our Methodism is strong and forward-looking. Great church buildings and liberal enterprises are the order of the day. Our people have an abounding faith in their State and their Church. Texas Methodism is building for the future. It expects to possess the land. But a new policy and program of home missions and evangelism are needed in wide areas of this great State. The foreigners in Texas constitute both a problem and an appeal to our whole Church. The Mexican population is more than a half million, while whole counties have been occupied by Germans, Bohemians, Poles, Swedes, and Italians, among whom our Church has done but little. These must be reached and held if Methodism is to mold the great empire of the Southwest.

An Appreciation.

In making this report I desire to record my great appreciation of the work of my immediate predecessors, Bishops Mouzon and McCoy. They wrought in wisdom, and their work abides. Also I desire to make grateful record of the patience, forbearance, courtesy, and coöperation of ministers and laymen throughout each of these Conferences during all these strenuous years. My residence among them and labor with them have heightened all the joys of Christian service and engraved upon my heart a tender memory forever.

BISHOP JAMES CANNON, JR.

Dear Fathers and Brethren: The General Conference of 1918 adopted three resolutions, which were as follows:

We recommend that each bishop shall make to the next General Conference a full report of the work in his district, giving the statistics of church membership, gains and losses, new enterprises, and especially the spiritual outlook of his district.

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We recommend that the College of Bishops shall assign the bishops to their districts for quadrennial supervision, unless some emergency arises making change necessary.

We recommend that episcopal residences be established and provided by the Church in Districts Numbers 11, 12, 13, and 14—viz., Mexican District, Pacific Slope District, Oriental District, South American District—and we request the bishops placed in charge of these districts to reside therein.

In conformity with the first resolution, I hereby present the report of my work as one of the bishops of the Church for the quadrennium 1918-1922.

Quadrennial Episcopal Supervision.

It is probably better to make a statement concerning the second and third resolutions at the very beginning of the report. In 1918 the Conferences placed in my episcopal district were Mexico, New Mexico, Northwest Texas, Texas Mexican Mission, and Western Mexican Mission. I moved my family to San Antonio in September, 1918. In May, 1919, the Mexico Conference, the Texas Mexican Mission, and the Western Mexican Mission were assigned to my episcopal district, and I continued my residence in San Antonio. In August, 1919, the Education Commission elected me to the position of chairman of the Commission, and requested that I make my headquarters at Nashville during the Campaign. After consultation with many of the leaders of the Church and after careful consideration, I accepted the position as chairman of the Education Commission and moved my family from San Antonio to Nashville in October, 1919. In May, 1920, owing to the death of Bishop McCoy and the necessary release from active work of Bishop Kilgo, some readjustment of the Conferences was required, and the Alabama Conference, the North Alabama Conference, the Mexico Conference, the Texas Mexican Mission, and the Western Mexican Mission were assigned to my episcopal district. The appeal was made by Alabama leaders that I make Birmingham my headquarters. In view of the proximity to the headquarters of the Education Commission at Nashville and the size of the Alabama Conferences, I decided to comply with this request, and in October, 1920, I moved my family to Birmingham, which city has continued to be my headquarters up to the present time. It would have been very much less trouble, much less expensive, and much more satisfactory to my family, especially to my children in school, to have located in one place and remained there during the quadrennium, but, in order to do the work assigned me more efficiently, I moved my family three times in four years.

Continuous Episcopal Residence on Mission Fields.

Based upon my experience of this quadrennium, I am of the opinion that a bishop should ordinarily continue in charge of a mission field for at least four years, but I now realize more fully than before that there may be circumstances which will not only justify, but require, that there be a change of administration before the expiration of the quadrennium, and

any plan should be sufficiently elastic to permit change when necessary for the best interests of the work of the Church as a whole. Furthermore, from my own experience, I am of the opinion that there is no mission field of our Church sufficiently large at the present time for a bishop to reside continuously on the field through the period of his administration. He should stay on the field a sufficient length of time each year to know all the missionaries, the native workers, the general conditions existing in the country, and the special needs of the field. He should equip himself to render any service to the mission which cannot be performed as efficiently, or as satisfactorily, by other workers of the mission. He should become thoroughly identified in the thought of the mission and the Church at large with that particular field, and there should be no ground for even a feeling that he is administering the work from a distance with inadequate information. But my experience has convinced me that it not only is not necessary, but that it may not be wise, for a bishop to be continuously on the field. His constant presence in the midst of a comparatively small company of workers, with his responsibility and power in relation to the work, may very easily weaken the sense of responsibility of other workers, paralyze initiative, and check that development of leadership which is so essential if the mission is to become strong and finally to stand upon its feet. It is practically certain that numerous questions upon which there is difference of judgment, and which should be handled by the presiding elders, the pastors, and the lay officials, would continually be referred to the bishop for settlement were he continually on the field. A bishop may know too little about the field; he may also know too much. He may do too little work; he may also do too much. Moreover it is vital to the success of our missionary operations that the bishop should be the living bond between the field and the home Church. St. Paul went out on his great missionary journeys, extending over longer or shorter periods; but he returned to Antioch or Jerusalem declaring what things God had wrought among the Gentiles. The bishop should know at first hand, by personal observation and by frequent conferences, the conditions on the field assigned him, and he should then carry to Antioch and Jerusalem not only the message of need, but the shout of victory. He must have frequent conferences with the office of the Mission Board, and must seek and find men, women, and money for the field. He will oftentimes serve the work far more efficiently by his activities at home than by remaining on the field.

These conclusions are based upon my own experience. As indicated above, my superintendence of the Mexican work has been coupled each year with the superintendence of other important work of the Church; but by full, regular reports from every section of the field, frequent visits and conferences with leaders, and by constant communication with the Missionary Secretaries, it has been possible to keep thoroughly posted and to administer intelligently through efficient, experienced presiding elders. Speaking for myself alone, I doubt whether it would have been possible for me to have rendered more effective service by a continuous residence on

the Mexican field than by the methods which have been adopted of necessity because of work assigned me in other parts of the Church.

The Mexican Work.

In view of the fact that the work in Mexico is so largely made up of "new enterprises," the report on this field is of necessity of considerable length in order to give the information called for by the General Conference resolution.

Shortly after the General Conference of 1918 I made a very careful study of the condition of our work in Mexico, consulting the Secretaries of the Mission Board and such records as I could find. Mexico was still in a very disturbed state. The Carranza government was in power, but various bandit chiefs were operating in various sections of the country, and Villa was still making frequent raids in Northern Mexico, especially in the State of Chihuahua. In company with Dr. Pinson and Miss Case, I went to Chihuahua the latter part of July to investigate conditions in person to determine whether it was wise to reopen our work throughout the bounds of our territory. It was decided to open up the school work at once in Chihuahua, and a conference of all the Mexican workers, both in Mexico and the United States, was called to meet in El Paso the early part of October. This conference was attended by all of our active missionaries and by a number of Mexican preachers, and, after very full discussion, our policy for Mexico was definitely formulated.

Division of Territory.

The General Conference of 1918 had very wisely approved the plan for the division into zones of Protestant mission work in Mexico, so that the waste and friction caused by overlapping would be eliminated. The Protestant denominations had joined in this agreement except the Southern Baptists. There are many splendid examples of highly developed Christian character in that denomination, with some of whom I have had uninterrupted brotherly relations for many years; but the policy of the Southern Baptist Mission Board in Mexico is more like that of the Roman Catholics than that of a Protestant denomination. They know, of course, that they have neither the money nor the workers to occupy the whole field, but when requested to join in an effort to so distribute the money and the workers that the whole Mexican territory may be speedily evangelized by Protestant workers, they refuse to enter into any agreement; and so to-day, in consequence of that refusal, the other Protestant denominations find themselves faced in many important centers of Mexico with both the Roman Catholics and the Southern Baptists. But, notwithstanding the Baptists' refusal, the other denominations are carrying out the agreement in good faith and are reaping the fruits of the new policy.

Clean-Cut Policy.

The El Paso Conference made a careful, thorough study of the compact, contiguous, but limited territory, which had been assigned to our Church, which comprises the States of Nuevo Leon, Coahuila, Durango, Chihuahua, Northern Sonora, and Northern Tamaulipas, and which lies immediately south of our work in the States of Texas, New Mexico, Arizona, and California, on both sides of our national boundary line, extending from the Gulf of Mexico to the Gulf of California. The agreement permitted all the denominations to retain work in Mexico City, the capital of the Republic, and that of our Church in Mexico City was as flourishing as that of any other denomination, but at the El Paso conference it was decided to withdraw all workers at once from all the territory in Mexico not included in that assigned to our Church, as indicated above. We had been carrying on work in Chihuahua, Coahuila, Durango, Nuevo Leon, Northern Sonora, and Northern Tamaulipas, the States assigned us by the plan of separation; but, owing to the enforced absence of the missionaries from Mexico during the revolution, congregations became scattered, the Mexican workers discouraged, in many places the buildings had been badly damaged or destroyed, and it was necessary to reorganize all the branches of our work in every section of our territory. The El Paso conference settled upon the policy of establishing our work firmly in the great centers of Mexico, and from these strong, central stations to evangelize the contiguous towns, villages, and country districts.

Centenary Providential.

Providentially, the same General Conference which provided for the reorganization of our Mexican work also provided for the Centenary Movement. Of course we could have reorganized our Mexican work without the Centenary, but it would have taken twenty years to do what we will do in four years. Following out the plan of the Centenary Commission, our workers among the Mexicans, both in Mexico and in the United States, sent in their askings for schools, for hospitals, for social settlements, for church buildings, for doctors, teachers, and preachers. The total sum asked for was one million dollars in round numbers—$750,000 from the home Churches and $225,000 from the field itself. The underlying thought in the askings was that indicated above—namely, the securing of sufficient men and money to establish our work firmly in the great centers, and from these strong central stations to evangelize the contiguous outlying towns and villages. Remarkable success has attended our efforts.

Church Building.

The churches in Chlhuahua, Durango, Monterrey, and Saltillo, the capital cities in our territory, and those also in Allende and Teran, are all now entirely self-supporting, not only meeting all the expenses of pastors' salaries and local Church expenses, but paying assessments for the various Boards of the Church. The Churches of Torreon and Piedras Negras are

paying one-half of the pastor's salary, and at several other points a good beginning has been made in the matter of self-support. New church buildings have been erected, or a building purchased and remodeled, at Teran, Las Herreras, Villedama, Ramos Arizpe, and other smaller places. The contract has been let for a handsome, well-arranged church at Saltillo to cost $25,000, exclusive of the lot and furnishings of the church.

North of the Rio Grande.

Similar work has been carried on in church building in the Texas Mexican Mission. A beautiful, convenient church and parsonage have been built at San Antonio, at a cost of about $37,500; a church built at Fort Worth at a cost of $10,000; a church and parsonage bought and remodeled at Houston at a cost of $12,500. In the Western Mexican Mission a finely located church and parsonage have been bought and remodeled for $7,000 at East El Paso; a tasteful church has just been erected at Juarez at a cost of $20,000, including the lot. A property for church and school has been bought and equipped at Magdalena for $9,500; an excellent parsonage has been purchased at Phœnix and the school building completed for approximately $5,000. Buildings have been purchased or remodeled at Sanderson, Alpine, Marathon, and Tucumcari; a parsonage has been bought for the presiding elder at Roswell. A fine lot has been bought at Marfa, and a parsonage and school building are to be erected at once. Lots are to be purchased at once at Carlsbad and Roswell, and chapels built. A new building is to be bought or built at Cananea.

School and Hospital Work.

A similar splendid record has been made in school and hospital work. First and foremost, in Mexico is the handsome, thoroughly equipped school building in course of erection at Saltillo to cost $200,000, in which is to be housed the great school for girls; next a new $30,000 dormitory at Laurens Institute, Monterrey, for which the contract has just been let, and which is an absolute necessity to accommodate the students who are pressing for entrance in that school, now more successful in every way than ever before; the purchase from the Disciples of their school property at Monterrey, and the opening in it of a girls' school by the Woman's Council, which is already doing excellent capacity work; the expenditure of about $10,000 in opening and reëquipping the Monterrey Hospital, which is now full and which must either have enlargement at its present site or must have a new building on the finely located lot secured from the Disciples in exchange of properties. In addition to the expansion of the hospital and school work at Monterrey, a Christian center has been opened for social settlement work, and we are now looking for a suitable site for a building.

Chihuahua.

In Chihuahua the new school building which had been erected by the Congregationalists was taken in exchange, and is used for the boys' dor-

mitory of Colegio Palmore, and in addition there is to be about $60,000 expended on new buildings at the old college site. The old school of the Congregationalists near the center of the city has been thoroughly renovated, additional property has been bought, the whole has been remodeled, and we now have most attractive quarters for night classes, domestic science work, club work, day nursery, playground, and dispensary. A very large building located on the edge of the city with spacious grounds has been purchased, and, because of its suitable construction, has been easily converted into a hospital, which can be enlarged as need may require.

PARRAL.

At Parral we received a church and school property and a residence in exchange from the Congregationalists. In order to obtain adequate and convenient quarters, property adjoining the church and school has been purchased, and by some rebuilding, some rearrangement, some tearing down, and some new building a good parsonage and good school quarters will be secured. The large residence on the edge of the city is being repaired and will furnish excellent headquarters for the presiding elder, who has just taken up his residence there. We also took over from the Congregationalists a school in the country community of Las Cuevas, which has three teachers and about one hundred scholars, which we hope to house suitably at an early date. Work will also be begun at Jiminez and Santa Rosalia, and property secured as soon as satisfactory investigation can be made.

PUBLISHING HOUSE.

The printing plant deserves a special paragraph. At the beginning of the quadrennium there were two small papers circulating among our Mexican Churches, one on each side of the boundary line. In 1919 it was agreed to combine the two and to issue only one paper. That plan has been followed with great success, and we now have an attractive, well-printed, well-edited sixteen-page paper, with two editors, one from each side of the Rio Grande. The paper is printed at Chihuahua by our own plant. This plant was started at first in the basement of the boys' dormitory, and succeeded from the beginning. In 1920 we were fortunate to secure a building located on the corner of one of the principal streets, only a square from the main business street of the city, and less than two blocks from our Centro Cristiano. This building was altered at small expense to answer our purposes, and we now have a bookroom for the sale of books, tracts, stationery, a business office, pressroom, composition room, and storeroom. The printing establishment has been fairly well organized and well equipped. Our Conference paper is printed and job work is done in large quantities and at such prices as to produce a good profit, which is used to improve the equipment and to print devotional and doctrinal tracts for free distribution. It is a heartening sight to look in the show windows and see gospel tracts and the Bible itself on public sale in a city where only a year ago the Catholic archbishop called upon the people to bring their heretical Bibles

to be burned. No money will count for more in the evangelization of Mexico than the $20,000 invested in our printing plant. We greatly need a good linotype machine, which would so reduce the cost of composition that much greater profit could be made on our job work and more money be free for colportage work and tract distribution.

Durango District.

In Torreon there has been a great advance. We already had a well-located, well-built church, with a fair parsonage for the American pastor adjoining, and a three-room, two-story school building adjoining the parsonage. A neat, comfortable parsonage for the Mexican pastor has been built on the rear of the lot. A two-story building with four good classrooms and a porch has been added to the rear of the present school building. Two large, fairly well built houses, directly adjoining our school building, have been bought and will give accommodation for thirty or forty boarders when we are ready to open a boarding department. At present these houses are used as a home for our physician, for dispensary work, and such patients as may be taken. We have bought an entire block of land, fronting south on the Alameda Plaza, and are now erecting a hospital at a cost of $30,000, which is built on such a plan that it can be enlarged as necessity may require. The citizens of the town seem interested in our plans and have promised to contribute the $10,000 necessary to purchase our hospital lot. The Woman's Council has definitely decided to purchase property and open a Centro Cristiano similar to the one at Chihuahua during the coming year, if possible. The number of workers at Torreon and in the Laguna country has increased from two to nine in three years.

In the city of Durango all our work was suspended during the revolutionary period except that our Mexican pastor stayed on the field and held the Church together as best he could. In 1920 the school was reopened, the Annual Conference was held in Durango, and now within less than eighteen months the school has over one hundred and fifty students, the Church has taken the entire support of the pastor, a large hall has been rented near the Roman Cathedral, in which very well attended meetings are held two or three times weekly. The Woman's Council already owns a valuable property about midway between church and school, and will open a Centro Cristiano there, similar to the one in Chihuahua. Three circuits have been formed in the outlying district from Durango, but all of them have not yet been supplied with pastors.

Coahuila District.

A new district has been cut off the Monterrey District, with Piedras Negras as the center of operations. We secured by exchange from the Disciples a building prominently located near the public buildings and railroad station, but not well adapted for the work we wish to carry on. Still we have gone right ahead, and have utilized it as best we could for day and night school and for dispensary. The dispensary has been a great success

from the beginning and has treated hundreds of cases. We must, however, have a large school building in a different location before we can meet the needs of the hundreds of children who are ready for our ministry. Evangelistic work is being carried on with great success in the country between Piedras Negras and Del Rio on the west and Allende on the south, and a number of preaching appointments and three day schools have been opened. Similar work is being done on the Allende Circuit, there being eight preaching appointments regularly filled and a day school at Rosales. Perhaps the most notable example of the effect of the Centenary Movement upon our Mexican people is seen in the town of Allende. One of the oldest members of the Church, Señor Figueroa, eighty years old, led in the movement to build a worthy house of God in Allende. He gave a valuable lot in the heart of the town, and other property on the main street of the value of $9,000. Other members of the Church followed his example, one widow washerwoman giving fifty cents monthly. The last session of the Mexico Conference was held in Allende in an $18,000 brick church free from debt and crowded to the doors with a great congregation of interested Mexicans, including many prominent Romanists.

Another New Enterprise.

We secured in exchange from the Southern Presbyterians the beginning of an industrial school at Montemorelos. Fortunately we also secured Brother John N. McKay, from the West Texas Conference, to take charge of the school. He has taken up the work of construction, and by the end of the year will have finished the building and installed part of the machinery and begun work. We have several acres of orange trees, and it is proposed to train the boys in the cultivation of citrus fruits and small vegetables and in dairying and machine work. We are expecting great results from their new school.

Educational Growth in the United States.

The growth of our educational work north of the Rio Grande is the outstanding feature. In San Antonio the boys' school has developed steadily and has a great future before it in that strong Mexican center of population. A new school for girls has been opened at Pharr. Holding Institute, at Laredo, is not only ready, but clamoring for the promised new building to accommodate its ever-increasing roll of students. Kindergartens have been established at Alpine, Marfa, and Roswell. A central lot 80 by 250 feet has been bought for a new school at Nogales, Ariz., which will, when built, draw a large patronage from Nogales, Mexico, and from the States of Sonora and Sinaloa. The Woman's Council has purchased at a very low price a block of land in the midst of the Mexican population of Los Angeles and is carrying on a Centro Cristiano, and in the same building the Sunday school and preaching services are held, with the largest Mexican Sunday school enrollment in the United States.

In El Paso a large school building was purchased from the City School

Board and converted into a community center, in which the workers live and carry on varied and useful forms of service.

Effie Edington, our school for girls, has been removed entirely from its old quarters; two fine, well-built adjoining houses have been bought in a good residential section, and a dining room and assembly hall and class-rooms added on the back of the lot, at a total cost of approximately $50,000.

Additional adjacent lots have been bought for Lydia Patterson, and the Mitchell Annex has been built—all at a cost of about $175,000, giving a plant worth about $300,000, performing a great service in training Christian workers. Altogether there has been spent about $275,000 in the development of our institutions in El Paso during the past three years.

Unusual Growth.

It is not extravagant to say that nowhere in the Church has there been a greater proportionate increase in the number of native workers, exclusive of missionaries, in the number of pastoral appointments, in the number of Sunday school scholars, of scholars in day schools, of scholars in boarding schools, and of Church members, than in our Mexican work. And it is probable that nowhere has money been spent to better advantage in the erection of churches, hospitals, schools, and social centers than in the Mexican field. Our presiding elders and superintendents are men of faith and vision, and know what is needed to develop the work. Some statistics are given here which are wonderfully inspiring, but mere figures cannot tell the story.

At the El Paso conference, in 1918, the missionaries and active native pastors appointed to districts and pastoral charges numbered only 12, with a scattered membership of less than 1,000. There are to-day 5 presiding elders' districts in the Mexican Conference, 35 missionaries, 43 native pastors, 2,560 members, 3,213 Sunday school scholars, 19 schools, 14 American teachers, 24 Mexican teachers, 2,352 scholars, 813 Epworth League members, 63 congregations, 29 church buildings, 22 erected or in course of erection from Centenary subscriptions, 6 entirely self-supporting congregations, 8 Woman's Missionary Societies with 269 members, and 75 life service volunteers.

North of the Rio Grande there are 3 superintendents, 39 pastoral charges, 3,240 members, 829 Epworth Leagues, 3,840 Sunday school scholars, 10 schools, 1,285 students, and 13 Woman's Missionary Societies with 230 members.

On both sides of the Rio Grande the evangelistic spirit is strong, and many promising young men and women are volunteering for life service. There have been 22 young men licensed to preach in the Monterrey District alone, and 11 more have been recommended for licenses.

Should the authorities of the Church so decide, I should be happy to continue to labor with these brethren in the Mexican field in completing the great program which the Centenary has made possible.

It is a pleasure to report that the Secretaries in the home office and the

workers on the field have coöperated most harmoniously and efficiently, and I have counted it a privilege to be associated with them in labor in the bringing in of the kingdom of our Divine Master and Lord

Centenary Vital.

And now I must say that no words can emphasize too strongly the tremendous, the absolutely vital significance of the Centenary Movement to our Mexican work. The work could not have been done without the money and the workers furnished by the Centenary. There have been those who have not been enthusiastic supporters of the Centenary Movement, some for one reason, some for another. But taking it for granted that all such persons are honestly and earnestly praying and working for the coming of Christ's kingdom among men, I do not believe that they can thoughtfully consider what has been made possible in our Mexican work by the Centenary Movement without agreeing that, while there may have been some mistake in the details incident to carrying on so great a work (and who is infallible in the world except the Pope?), yet, after all has been said, the Centenary Movement has, under the blessing of Almighty God, been the greatest single method, operation, movement—call it what you will—in our Church in the present generation for bringing in the kingdom of God. And I steadfastly believe that the two great movements projected by the last General Conference—the Centenary Movement and the Christian Education Movement—will make this present quadrennium to stand out as a great landmark, a point to reckon from in the future life of our Church. There is much pessimism, much doubt and foreboding in the world around about us, and men are seeking eagerly for a lighthouse of hope. The Church must not fail the world in such an hour. May the present General Conference have the faith, the vision, the courage, the consecration, to raise its Ebenezer of praise and thanksgiving and, crying aloud, "There remaineth much land yet to be possessed," sound forth a call to renewed consecration and effort that will inspire our great Church to assume joyously the responsibilities to which our Lord daily calls us.

Home Conferences.

New Mexico and Northwest Texas were included in my episcopal district for one year (1918-1919). I dedicated several churches and preached at a number of places and was impressed with the character of our leadership and the possibility of growth. After giving such study as I could to conditions, I held the Conferences and made the appointments with apparently satisfactory results; but as both Conferences were transferred out of my district in May, 1919, I can present no official statement concerning the development of this promising territory.

Alabama.

Since May, 1920, the Alabama and the North Alabama Conferences have been in my episcopal district. I frankly stated to the College of Bish-

ops at the time of the assignment in 1920 that I could not give to this great field the amount of attention and active superintendence it should have and continue to do the general field work which I had planned to do as Chairman of the Education Campaign Commission. But the Alabama Conferences were assigned me, and while at the request of the Commission I continued as Chairman and did as much committee and field work as possible, it was necessary to give the bulk of my time and labor to Alabama. The population of Alabama is 2,350,000. The membership of our Church in the State is, not counting the Florida territory, about 190,000, which, plus adherents, brings about one-fourth of the population under Methodist influence. The city of Birmingham has probably the largest Methodist membership of any city in our connection. The possibilities for development in all that section are recognized by the whole nation, and, if our Church meets its responsibility in that territory, it must plan well in advance. There are many able, well-equipped leaders, and many strong Churches in the State, but the educational equipment has not been adequate for the training of our young Methodist life. Moreover, the missionary spirit and gifts of our people as a whole have not been worthy of the ability and general standing of our people. A few persons have made large contributions, but the rank and file have not realized in their own souls the duty, the joy—aye, the glory—of sending the news of salvation to those who sit in darkness and in the shadow of death. The Centenary and the Education Campaigns were both greatly needed in Alabama, and while the results have not been commensurate with either the financial ability or with the all-round worthiness of our people (if I may use such a phrase), a great advance has been registered, and hope has been inspired for steady progress in the future. My observation has convinced me that one of the greatest gains from these two movements has been the definite public committal of thousands of preachers and laymen to a progressive program and the equipment of these thousands by our admirable literature with facts concerning prayer, life service, tithing, stewardship, educational and missionary work, which facts have become and will remain as a permanent factor in their lives and work. I have, during my two years of presidency of the two Alabama Conferences, delivered sermons and addresses at one hundred and thirty-two different points, have attended eighteen District Conferences, and presided over numerous District and Conference Set-Up Meetings in connection with both the Centenary and Education work. I have conducted an extensive correspondence, sent out several circular letters to presiding elders and pastors concerning the important interests of the Church, and have requested and received from the presiding elders full reports of the conditions of the charges of their districts. From my experience in Alabama, I find that our people will travel many miles and will attend service on week days, even at unusual hours, to hear one of the bishops of the Church, and I am of the opinion that by such service the bishop greatly strengthens the morale of our people and inspires them to more effective service.

The Essential Conference Organ.

One of the most outstanding, effective agencies of Alabama Methodism is the *Alabama Christian Advocate*, which has set the pace for the entire Church in the matter of circulation and financial solidity. Its 22,000 copies going into every charge of Alabama Methodism is a weekly call to consecrated service. It is the right arm of power of every worthy cause of our Church, the clearinghouse for the activities of preachers and laymen, and the absolute necessity to the development of the great resources of Alabama Methodism.

The Education Campaign was a great blessing to Alabama Methodism, the profiting of which will appear not only to-day, but in after years. While the entire quota was not subscribed, both Conferences stand well up at the front. Two of the largest subscriptions of the Campaign were made by citizens of Birmingham, whose example inspired the whole Church, and the amount subscribed for Birmingham-Southern, the Woman's College of Alabama, and Athens College positively insures the permanence of these institutions as great training schools and recruiting stations of the Church for years to come. My experience here, as in the Mexican field, compels the statement that, whatever of criticism there may be of minor details of the management of either the Centenary or the Education Campaign, the results of both, at home and abroad, are so remarkable and so far-reaching in their effect upon the service of our Methodism to the great unsaved world that my report concerning either the mission field or the home Conferences would be incomplete it it did not record a tribute to the vision, the faith, and the courage of the General Conference of 1918 and to those who helped to make the vision a reality. There has not only been a large contribution of money in Alabama as a result of the movements, but there has been a quickening of the spiritual life of the Church and a definite dedication of many young Christians to life service. The Centenary and the Education Movement both owe much of the success of their labors to the Conference paper. Alabama preachers and laymen realize this to some extent and are willing workers for the paper.

Professions of faith in the Alabama Conference during the past two years were 9,302; net increase in membership for two years, 4,336; total membership, 82,643.

Increase in amount paid for support of ministry for two years, $55,000; expended for churches and parsonages for two years, $320,000; value of Church property, $3,077,400. Total for all purposes during two years, $1,809,000.

Amount subscribed for Centenary Fund, $1,157,700; amount paid to Centenary Fund to March 31, 1922, $368,105.

Amount subscribed to Christian Education Movement, $805,437; amount paid to March 31, 1922, $71,000.

In the North Alabama Conference for the past two years the professions of faith numbered 15,481; net increase in membership for two years, 9,703; present membership, 113,280.

Increase in ministerial support for the past two years, $90,650; expended for churches and parsonages for the past two years, $660,600; value of Church property, $4,575,000. Total paid for all purposes during the two years, $2,931,400.

Amount subscribed to Centenary Fund, $1,249,000; amount paid to March 31, 1922, $423,685.

Amount subscribed to Christian Education Movement, $947,540; amount paid to March 31, 1922, $69,720.

AFRICA.

In the spring of 1921 Bishop Lambuth, the beloved founder of our African work, requested me to visit the Congo Mission during the year, in view of his inability to do so. I promised to do so if I could arrange to give the time from my own work. Upon the death of Bishop Lambuth in the Orient, I gave up the plan for the trip, as I had agreed to go for him at his request. At the fall meeting of the College of Bishops the matter was discussed and a resolution was adopted requesting me to visit the Congo Mission, provided it was found practicable to do so and return by the date of the meeting of the General Conference in May, 1922.

In accordance with this request, I sailed on December 10 from New York for Europe, on December 20 from Antwerp for the Congo, arrived at Matadi, the port of the Lower Congo, on January 8, at Kinshasha (Stanley Pool), January 11, where, after waiting till January 19 for a steamer, I sailed at the rate of four miles per hour, for Lusambo, twelve hundred miles in the interior, via the Congo, the Kasi, and the Sankaru Rivers, and arrived there on February 9. On the morning of the 10th I started from Lusambo to the seat of the Conference at Wembo Nyama, via Lubefu, our other mission station. We traveled for six hours up the Sankaru on our mission steamer, the Texas, and, landing at Batempa, started overland by caravan to Wembo Nyama. From this point until I took the train at Kibombo I was continuously within the bounds of our mission territory and traversed the entire length, between two hundred and fifty and three hundred miles, by hammock or on foot, except when ferrying over wide, deep streams.

Our Congo Field.

Our work is in the very heart of the Belgian Congo itself, the heart of Central Africa. The territory of our mission covers between sixty and seventy thousand square miles and is almost a quadrilateral, about the size of Maryland, Delaware, District of Columbia, and Virginia combined. The country in inhabited by the Batetala tribe, numbering seven hundred and fifty thousand to one million, under the government of Belgium, which exercises control through Belgian district officials, who operate in turn through the medium of the native system of village chiefs, of which there are very many, some having only one village of a few hundred under their control and some having several villages with several thousand inhabitants.

Romanist Opposition.

The common-sense principle of division of territory has been adopted in the Congo, even the Southern Baptists appearing to acquiesce, so that our Church has the entire responsibility for Protestant work within the Batetala tribe. The Roman Catholics have several mission stations among the Batetalas and are spending much money in substantial brick buildings and in the support of the priests, monks, sisters, and nuns. Formerly the Romanists tried to hamper the Protestant work through the Belgian government, which was Romanist, but since the Socialists have been such a strong factor in Belgium's governmental affairs, the Romanists have not been so influential with Belgian Congo officials. The Romanists still try to hamper our operations by appealing to the superstitious fears of the natives, by threatening dire calamities which they declare will befall them if they attend Protestant services or permit Protestant workers to come into their homes.

Speech of Wembo Nyama.

On Conference Sunday monring, February 19, after the sermon, Chief Wembo Nyama made a short speech in which he said: "When Owanji Kabengele (Bishop Lambuth) came here there were no buildings; there was nothing; the place was a wilderness. The Roman Catholics came to me and begged me not to allow Kabengele to build a mission here, and not to be friendly with him, and offered me gifts if I would not be friendly with the new mission. I told them Bula Matadi (general name for Belgian officials) was my only chief, and that I wanted to be friendly with Kabengele. Now Kabengele is dead. Owanji Ongenongeno (Bishop Cannon) has succeeded to his position. We are glad to have him with us, and he has gladdened our hearts. We are not here to think about 'things.' We are here to listen to the palaver of God. Aren't you all happy?" To this speech the natives replied, "Yes, we are happy," and there was general applause.

This speech indicates the attitude of the Romanist priests toward Protestant missionary effort, but so far the Batetalas seem to be little affected by their efforts to slander and undermine.

The speech also indicates what a deep impression our beloved Bishop Lambuth made upon the native chief and his people, who sincerely mourn with us his departure from us in the midst of fruitful labor. I thought of him often as I traveled through our mission, and rejoiced in the fruit already visible from the seed he had planted.

Belgian Government Friendly.

The officials of the Belgian government have apparently become increasingly friendly with our workers. I was brought in contact with vice governors, commissioners, and administrators, in various places and found them to be very courteous and helpful. Our applications for land upon which to locate our mission buildings and our native villages have all been granted. The only complaint that I have heard has been that the

Belgian laws will not allow our single missionary men and women to get married until they have resided at least a year in the country.

Unprecedented Growth.

The success of our mission has been remarkable. It was started in 1914, only eight years ago. The shock of the great war which rocked the foundations of the rest of the world was felt in the Belgian Congo also. Communication with our workers was difficult; recruiting the field force was slow; duties elsewhere prevented the presiding bishop from visiting the field. But, in spite of all difficulties and hindrances, the work grew. Two stations were opened: First, the one at Wembo Nyama, where we have church and school building, workshop, hospital, girls' home, homes of missionaries, a native mission village with several hundred residents, and a Church membership of four hundred and fifty; second, the one at Lubefu, opened later, where there is also a native mission village, a girls' home, a dispensary, a workshop, a school, and a Church with one hundred and eighty-seven members. Both these stations are well located, and permanent brick buildings should be erected this present year for the homes of missionaries. There are also twenty-six schools located in villages other than the two at these central stations, which schools are taught by native teachers trained at Wembo Nyama or Lubefu, in which schools there are 1,465 scholars.

The Conference Sessions.

The Conference session opened Tuesday, February 14, and continued with three sessions daily till Saturday, February 18, three services on Sunday, and a final session of the Conference on Monday. There were nineteen missionaries, including wives, in attendance upon the Conference. The reports showed a membership of six hundred and thirty-seven; native evangelists, forty-two; preaching stations, forty-eight. The six-o'clock morning prayer meetings at the two mission stations have an average attendance of about three hundred. At the Conference Sunday morning service there were about four hundred and fifty present and about an equal number at Sunday school.

It was decided at the Conference to open two new stations—one at Samanguwa, on the Lubefu River; and the other at Tunda, across the Lomami. For the proper manning of all four of the stations, including the hospital and dispensary work, twenty men and twelve women—thirty-two in all—are necessary, for health conditions require a furlough every three years. In addition to these four stations, two other stations are necessary at as early a date as possible to properly cultivate our tribal field. We have barely one-half the force necessary. We must find the rest at an early date.

The natives are very receptive, and many fine characters have already been developed. Translations of the Scriptures, of hymns, and of a general Christian literature are being pushed as rapidly as possible by our small force, and require a multigraph and printing press and other printing

equipment. Who will give it? Native teachers and evangelists are being trained. The practice of tithing and of support of all native workers is stressed with unusual success. Indeed, the evangelistic work by the native preachers is almost self-supporting now. The condition of women by native custom, even law, is one of the most difficult problems, involving, as it does, the entire economic, social, and moral fabric of native life.

Dr. Mumpower's Retirement.

Our missionaries all seem to be devoted to the work they have undertaken and to be much encouraged. The decision of Dr. Mumpower that he must retire from the field on account of the shattered health of Mrs. Mumpower has created a gap in the ranks which it will be difficult to fill, but the entire mission agreed that the decision was wise and fully justified by the facts. Dr. Mumpower has been superintendent of the mission from the beginning and has done a great work. May God's blessing be with him and his family!

After the close of the Conference session I traveled by caravan from Wembo Nyama, across the Lomami to Tunda, the site of our new station, where I was entertained by Chief Tunda and his sixty wives. From Tunda I continued for four days farther, to Kibombo, the limit of the territory of our tribe on the east, where I took the train for Elizabethville. From there on March 11 I departed for Cape Town, having been in the Congo sixty-three days, having visited six mission stations besides our own; with helpful conferences with experienced workers, having spent eighteen days in our own mission field, visiting both the present stations, holding the Conference, traveling entirely across our territory, and inspecting the site of the Tunda Station en route. I arrived at Cape Town March 17 and sailed for London that afternoon, arriving there April 3; sailed for New York April 5, arriving April 13, having been gone four months and three days and having traveled approximately thirty thousand miles by steamer, train, dugout, donkey, hammock, and on foot, without the loss of a single hour from sickness under the good hand of God, and having been the recipient of unnumbered courtesies and of genuine brotherly kindness, from missionaries of other Churches, and especially from that company of choice spirits, that little band of consecrated men and women loyal to their Lord, holding forth the torch, the word of life, in the heart of darkest Africa, surrounded by hundreds of thousands of black men and women to whom they minister in the spirit of the Master, saying in their hearts and with their lives, as did that same Master: "I am among you as one that serveth." I have them all in loving memory and shall be glad, if it be God's will, to visit them again.

Quadrennial Work.

As indicated above, during the past quadrennium I have presided over nineteen sessions of Annual Conferences, as follows: New Mexico, Northwest Texas, and Congo Mission, one year each; Alabama and North

Alabama, two years each; Mexico, Texas Mexican, and Western Mexican, four years each; total, nineteen.

General Work.

In addition to the supervision of Conferences, I have served on the Boards, Commissions, and committees to which I have been appointed by the authority of the Church, including the Chairmanship of the Education Campaign Commission and of the Commission on Temperance and Social Service. To the work of the last-named Commission, owing to the fact that the General Conference provided no money for any form of secretarial work, I have given a quite considerable amount of time, labor, and travel. I have also served as the representative of our Church on the Executive and Administrative Committees, and on the Commissions on France and Belgium, on Relations with Religious Bodies in Europe, on Interracial Relations, and on Temperance of the Federal Council of the Churches of Christ in America. In view of the importance of the work, I have continued to render such service as possible as chairman of the Virginia and of the National Anti-Saloon League Legislative Committees, and also to act as the Chairman of the Executive Committee of the World League against alcoholism.

It may be of interest to some to know that in the performance of my work from January 1, 1921, to May 1, 1922 (sixteen months), my notebook shows that I have traveled one hundred and nineteen thousand miles, not counting the mileage covered in ordinary street car and automobile travel in towns and cities, which is considerable. During the other thirty-two months of the quadrennium, in which time I have not carefully checked the amount of travel, the average is practically the same, so that for the four years the record is over three hundred thousand miles. This indicates what wondrous opportunities for extended service have come to us in these days as compared with the days of our fathers, who were compelled to suffer much privation and hardship in the performance of the work of itinerant Methodist preachers, whether as pastors, presiding elders, or bishops.

With thanksgiving and praise to Him who has told us, "Go into all the world and preach the gospel to every creature," and has given us his precious promise, "Lo, I am with you alway," this report is respectfully submitted by your brother and fellow worker in Christ Jesus.

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IX. MEMOIRS.

BISHOP JOSEPH STANTON KEY.

BY BISHOP W. N. AINSWORTH.

JOSEPH STANTON KEY was born at Lagrange, Ga., July 18, 1829, and finished his earthly career at Sherman, Tex., April 6, 1920. Within the compass of these dates was lived a life of unusual length, coupled with nearly three quarters of a century of Christian service. He lived through three generations of the world's life and watched the United Srates grow from a population of twelve millions of people confined almost entirely to the Eastern side of the Mississippi River, into a mighty nation of a hundred and ten millions of people, stretching from the Atlantic to the Pacific. During this period the most notable contributions have been made to the progress and civilization of the race. His connection with the Methodist Church spans the entire period from the death of William McKendree to the present hour and witnessed its growth from a few feeble and despised folk into a great ecclesiastical organization, counting its members in millions and prosecuting its redemptive work in the ends of the earth.

The subject of this sketch, like so many others who have rendered distinguished service to the world, was a product of the parsonage, being the eldest son of Rev. and Mrs. Caleb W. Key, of blessed memory in the early chronicles of Georgia Methodism. Nurtured in a Christian home, where the Christian preparation of its sons for life received an emphasis supreme, it is not surprising that he was sent to Emory College to pursue the studies of a higher education. There the impressions of his Christian home ripened into the deeper convictions of a maturing mind and he surrendered to the call of the Christian ministry shortly before his graduation in 1849.

He was received on trial by the Georgia Conference at Augusta the next fall after his graduation. While he could never be ranked as a pulpiteer of superior eloquence, he early took high rank as an efficient minister and faithful shepherd of the flock of God, holding the leading pastorates in the most important cities of his State. He served churches in Athens, Augusta, Atlanta, Savannah, Macon, and Columbus and was presiding elder on the Columbus and Macon districts. When his Conference was divided in 1866, he adhered to the South Georgia Conference, in whose bounds he then was, and served its leading stations and districts with great acceptability until he was elected a bishop at the General Conference held at Richmond in 1886, along with W. W. Duncan, C. B. Galloway, and E. R. Hendrix.

Three years after his election to the episcopacy, he heeded an appealing call from our work in the West and moved his residence from Georgia to

Texas, where he made his home until the day of his death. He held the superannuate relation during the last ten years of his life, residing in the city of Sherman, where his body was assigned its last resting place.

Bishop Key was a man of the finest texture of Christian character. In personal religious experience he had the witness of the Spirit bearing witness with his own spirit that he was a child of God. This same spirit dwelt within his surrendered personality, enriched his experience, and enlarged his life with the blessed fruits of His sanctifying power. He believed the Methodist doctrine of holiness and exemplified it with all of its beauty and charm. He always spoke of his own attainments with unaffected diffidence, but none who knew him doubted the high evidence that he had experienced the great blessing. The fruit of the spirit was full and ripe on every limb of his life. This made him a model Christian gentleman, a model of neatness and propriety, with a natural but refined bearing that made him welcome everywhere.

He was a man of excellent judgment and the finest poise. He was not often deceived in his judgment of men and his counsal concerning high ecclesiastical matters was highly esteemed throughout the Church for its sanity and widsom. He has been credited with a large share of responsibility for the District Conference, which became an official institution of the Church in 1866. In his episcopal administration he was practical, conservative, and safe. All preachers and churches under his care received the most painstaking consideration and his administration was marked by a minimum of mistakes. He united in himself a happy blending of the instincts of progress and conservatism. He held tenaciously to the old paths of doctrine once for all delivered to the saints and recorded in the word of God, but urged a new progressiveness of endeavor everywhere to apply the gospel to every individual and social need of his times.

Bishop Key was not a great preacher in profound philosophy or in overmastering eloquence, but in scriptural exegesis and practical application was always sound and wholesome and never failed to minister grace to his hearers. Much of his ministry was given to an exposition of the doctrines of grace and experience and he made a notable contribution to the deepening sense of responsiblity for the right use of property by his strong and scriptural discussions of Christian stewardship. His preaching was spiritual and everywhere fed the souls of men.

Blessed with a constitution of the strongest mold, which he never abused by excesses of any sort, he survived all of his family and far outlived all the friends of his youth. His first wife, Miss Susie Snider, of Savannah, Ga., passed away in the early nineties and their three children, Revs. Benjamin and Howard W. Key and Mrs. Cosby W. Smith, preceded him to the better land. His second wife, Mrs. Lucy Kidd, of Sherman, Tex., went to her reward six years before the time of his departure. When at last his own time came, he died of no disease, but slowly and quietly sank beneath the weight of ninety years and more.

"Of no distemper, of no blast he died,
But fell like autumn fruit that mellowed long,
Even wondered at because he dropped no sooner.
Fate seemed to wind him up for fourscore years,
Yet freshly on he ran ten winters more,
'Till like a clock, worn out with eating time,
The wheels of weary life at last stood still."

BISHOP HENRY CLAY MORRISON.

BY BISHOP JOHN M. MOORE.

HENRY CLAY MORRISON was born in a cottage on a farm about five miles from Clarksville, Tenn., May 30, 1842. He was one of ten children of Robert Morrison and his wife, Mary Duvall Morrison. Only four came to full mature lives: Henry Clay, C. W. Morrison (who was a member of the General Conference in 1902 from the Memphis Conference), and two sisters. His grandfather, Josiah Morrison, was married to Nancy Wells, the daughter of Andrew Wells, who was one of the settlers of French Lick, where the city of Nashville now stands. Her sister Elizabeth was married to Judge William Fitzgerald, of Paris, Tenn., who was at one time a member of Congress. The maternal grandfather was Captain Colmore Duvall, a native of Virginia, who settled in Clarksville in 1800 and built the first courthouse of the county. Robert Morrison and Mary Duvall were married in 1834. They followed farming near Clarksville until 1857, when they moved to Graves County, Ky., near Mayfield. Later they went to Paducah, where Robert Morrison died at the age of seventy-seven. The parents were always in moderate circumstances and therefore unable to give their children educational and other advantages, but they maintained the family altar and daily gave spiritual direction to the young lives under their care.

Henry Clay Morrison was his father's only help in cultivating the farm. His mother came of a literary family and was a constant reader of the best books. She inspired her son at an early age with the desire for knowledge and an education. She was his first teacher, and at six years of age he was able to read simple books. At the age of twelve he received eight months' instruction in a country school taught by John Kime, who afterwards married his eldest sister. He was greatly influenced by the unquestioned integrity and strong Christian character of this man. How well he applied himself at home and at school, between the demands of the farm, may be indicated by the fact that at nineteen years of age he was granted license to teach a common English school. It was the regret of his life that he never had the opportunities of high school and collegiate study. In after years, under the private instruction of Rev. N. H. Lee, D.D., his presiding elder in Louisville, he acquired a fair knowledge of Latin and Greek and some acquaintance with Hebrew. But by discriminating and studious reading he became familiar with important books and the fields of the intellectual life. In 1883 the Agricultural State College of Alabama recognized his attainments by conferring upon him the degree of Doctor of Divinity. When

a lad of fourteen at Baker's Camp Ground, about fourteen miles from Clarksville, on August 6, 1856, he was gloriously converted. He joined the Methodist Church and for sixty-five years was faithful to his vows and loyal to the interests of the Church. It was the next year that he moved with his parents to Graves County, Ky. Up to that time he had known nothing but buoyant health. He was soon stricken with a malignant fever which brought him near the end of life by which he was confined to his room for five months and from which he did not fully recover for many years, if ever. He was never able thereafter to do more than very light work on the farm. This probably accounts for his taking up the work of a teacher.

One afternoon in the schoolroom he received the impression that it was his duty to preach the gospel. He once said that immediately he thought of his poor health, his inadequate preparation, and his lack of experience before audiences. Two physicians assured him that he could not live twelve months in the ministry, but he was never the man to evade what he believed to be his duty. On April 4, 1863, at Pleasant Hill Church, in Ballard County, Ky., he was licensed to preach and began at once to exercise his gifts. He taught one session after being licensed and saw twenty of his older pupils converted in the schoolroom.

His first service as a minister was as junior preacher with Rev. J. M. Flatt, on the Clinton Circuit, a circuit of twenty-seven appointments and covering a territory one hundred and fifty miles across. The Civil War was raging at the time. He was physically unfit for service and both armies allowed him to go about his appointments unmolested. Before he had finished a round of the circuit he was suddenly and strangely impressed to go to the Confederate Army for whatever service he could render. He rode horseback to Tupelo, Miss., where he found Forrest's Brigade, with Col. A. R. Shacklett in charge of the Eighth Kentucky Regiment. Without formality, commission, or salary he was at once made Chaplain of the Regiment, in which place he served on to the end of the war. There he was ever the evangelist, the bearer of the message of salvation, the ministrant of holy comfort in the last hour of fading life, and the stimulator of essential courage for the ordeal of every battle. He went from the army, when peace was declared in the spring of 1865, to Logan Circuit, in the Louisville Conference, to be the assistant preacher to the Rev. H. C. Settle, well known in later years as one of the most successful and distinguished pastors of the denomination. In September of that year the Conference was held at Russellville, Bishop Kananaugh presiding, and Henry Clay Morrison was admitted into the Conference on trial. He was appointed to Millerstown Circuit, which embraced Hart, Grayson, and Hardin Counties, where the people were poor but kind-hearted and devoted to their pastor. While his health was far from robust—in fact, it was generally believed by the people that he had consumption—he met all his many appointments with a cheerful spirit, held numerous protracted meetings, and saw hundreds converted. Frequently that year, he witnessed the demonstrations that were common in the great revival of 1800. Penitents at the altar

would become unconscious and remain as if dead for an hour and even hours, but invariably with the return of consciousness they would arise with a shout of praise to a pardoning God. The young preacher was dramatic in speech and manner and his reputation soon extended throughout his broad territory and even his Conference. He received $160 for his year's service and felt amply remunerated.

Bardstown was his next charge, where he spent one year. He was then sent to Elizabethtown, a station where he spent two years, memorable in the history of the Church because of the marvelous manifestation of the saving power of the gospel. The membership was doubled. His next appointment was Middletown Circuit, with three churches, near Louisville. His three years there were not marked by any special spiritual movement, but they were nevertheless fruitful for the preacher and the people. He was then, in 1872, sent to Shelby Street Church, in Louisville, where he spent four years. From there he went to Broadway Church for a quadrennium, and from Broadway to Chestnut Street Church for a quadrennium. These twelve years in the three leading pastorates in Louisville developed his remarkable gifts as a pastor. He was faithful in every feature of his ministry. No elements of his people ever complained of being neglected. He was popular not only as a devoted pastor, but he was highly regarded as a preacher. His evangelistic fervor never abated. He was pleased to call his sermons of that period, which were later published, "Gospel Talks," and others he entitled "The Simple Gospel." His twelve consecutive years in Louisville gave him high standing in the community and in its general ministry, and contributed no little to the influence of Methodism in the city. His name was then occasionally mentioned in connection with the episcopacy.

From Louisville in 1884 he was sent to Russellville at a salary less than half what he received in Louisville. Here he remained two years and three months, when he was transferred to the North Georgia Conference and stationed at First Church, Atlanta, where he found a membership of one thousand. Great congregations attended upon his ministry. A continuous revival marked his pastorate there for its full three and a half years. Eight hundred persons were converted to God. He once declared that First Church, Atlanta, was the greatest spiritual force he ever knew. This was his last pastorate, and here he showed the same superb pastoral qualities which characterized his monumental work in Louisville. He went as a delegate to the General Conference in St. Louis in 1890, and was elected a missionary secretary along with Drs. I. G. John and A. Coke Smith. Dr. John as the Senior Secretary became the office or administrative secretary and Drs. Smith and Morrison were made Field Secretaries. Dr. Smith resigned before entering upon his work and was succeeded by Dr. W. H. Potter, of Georgia, who died at the end of one year, and he was succeeded by Dr. Walter R. Lambuth. In 1894 Dr. Morrison was elected Senior Secretary, with Dr. Lambuth as Field Secretary. As a missionary secretary he was marvelously industrious. He traveled incessantly throughout the Church. He visited the sessions of twenty-one Annual Conferences every year and

always made abiding impressions by his addresses, He was stirred to these labors by what was then considered an enormous debt on the Board of Missions, which had accumulated during the financial panic of the early nineties. It reached its maximum at $172,000, and of this he raised $40,000 during his first quadrennium. As a pastor he had learned how to raise money. The remaining $132,000 by herculean effort he cleared away during this second quadrennium. That was considered a great financial feat, as it was generally believed that payment at that time was an impossibility. The credit given Dr. Morrison was truly merited. He stirred the Church to high missionary enthusiasm. During his term as Secretary he visited the Missions in Mexico and Brazil and impressed most favorably the native churches. He came to the General Conference in 1898 in a glow of missionary success and at the height of his usefulness and popularity.

He represented the Louisville Conference in the General Conference in 1882 and 1886, the North Georgia in 1890 and 1894, and the Louisville in 1898. In each he received votes for the episcopacy. In 1898 he was elected bishop, second on the second ballot. He was then a man of striking and handsome personal appearance. In the pulpit and on the platform he had impressed the Church most favorably. He stood high as a man of affairs as an administrator. He entered upon the work of the episcopacy with fine promise. From the beginning and to the end of his twenty years in the office of bishop he was in demand for occasions where money was to be raised by public subscriptions. Many hundreds of thousands of dollars were subscribed for various causes and enterprises through his instrumentality. In this he served the Church well. During his twenty years as a bishop he presided over forty-one of the Annual Conferences, including those in Mexico and Brazil, and held many District Conferences. For the last eight years of his service he was in poor health and limited strength and was not able to do much more than preside over the Conferences to which he was assigned. In 1918 he asked to be relieved of the active duties of the episcopacy. He retired to his home in Leesburg Fla., and never again attended a meeting of the College of Bishops. In feebleness and declining health he spent his last days, and on December 21, 1921, he went to his heavenly reward.

While pastor on the Bardstown Circuit in the Louisville Conference he met the only daughter of J. P. Stover, who was the leading member of Stover's Chapel, nine miles from Bardstown. This daughter was a widow, Mrs. Mary Enola Ray, with two children, now Eugene B. Ray and Mrs. Lillie McClaskey, of Kentucky. Mrs. Ray and Henry Clay Morrison were married in 1868. To them were born seven children, of whom only two remain, Horace T. Morrison, a business man, and Henry K. Morrison, a physician. They reside in Leesburg, Fla. They gave their beloved father the most tender care during his last days, months, and even years. Their mother still lives, in feebleness extreme, and upon her they bestow the most beautiful attention and filial affection. Their father they tenderly put away among those he loved and who loved him in the West View Cemetery, Atlanta. They live in the saving faith of the simple gospel which

he so faithfully and devotedly preached, and look forward in hope to the eventful day when the family shall be one in the fullness of the everlasting life.

Bishop Morrison was a man of very decisive character, tenacious purpose, and fearless action. "Have the courage of your convictions," "Do not deviate from the path of duty," were two his exhortations to others and two of the determinative principles with himself. He was not always amenable to counsel. He came quickly to his conclusions and with confidence he maintained them. In making the appointments of the preachers he was painstaking, but he relied largely upon his own judgment, and frequently showed little openness to the advice of his cabinet. His judgment was sometimes questioned, but never the sanctity of his counsel nor the purity of his motives. His mental processes exhibited to a very marked degree his lack of early intellectual training. He had knowledge gained from wide reading, but the circumstances of his youth and young manhood denied him academic and collegiate advantages, and that was very largely responsible for many of the peculiarities of his mental processes. He was dogmatic in his views, whether religious, theological, political, social, or scientific. He never had any intellectual doubts. He determined for himself early in life what were the fundamentals of the faith and he never allowed any serious modifications or qualifications. His estimates of what was right and what was wrong bore a decided aspect of finality. He found for himself the mind of God on the common issues of life. He was a mystic in his religious beliefs and never hesitated in his interpretation and evaluation of his own religious experience. The doctrines of Methodism as stated by the fathers and none other were the doctrines of his Christianity. To these he was absolutely true, and for their defense he was resolutely set. He approached life's sunset with an unfaltering, triumphant faith in Jesus Christ as a personal Saviour. In the evening time he had light. He contemplated the end of his days with serene confidence. He went away in the fine hope of the glory of God. He has finished his course, and we bear witness that he fought a good fight and that he kept the faith. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

BISHOP ELIJAH EMBREE HOSS.

BY BISHOP HORACE M. DU BOSE.

WHEN, on April 14, 1849, Elijah Embree Hoss was born into the world the augurs spoke with according confidence; and the horoscope was cast along bright and particular lines in the heavens. And when, on April 23, 1919, he passed from earth, a record of enduring worth was committed to the memory of his brethren, while the followship of the saints in light was refreshed and enriched.

The testimony of the life measured by this stretch of seventy years is thus with us, and renews itself in our love and admiration as the seasons

come and go. And while we go about to record with sorrow the fact that his earthly days are over, we enter with joy into the thought of his triumph above. He can never be less to us, but only more, until we reap the far-off interest of our loss, in joining him in the Master's presence.

Between the parallels of thirty and thirty-six degrees, north latitude, have been staged most of the great events of the ages; and within these limits have flourished, wholly or in part, all the great civilizations of mankind. Jerusalem and Mecca, Babylon, Alexandria, Rome, and Constantinople are either within, or impinge upon, these borders. Cadmus and Aristotle, Socrates and Seneca, John Chrysostom, Augustine, and the Hebrew prophets, as also the Apostle to the Gentiles, were the products of this zone. The Appalachian Highlands of East Tennessee, the native soil of Bishop Hoss, lie snugly within these favored limits; showing that the pledges of destiny and the provinces of Heaven are still in the processes of their fulfilling. Both nature and grace obey the propulsives of their beginning.

When nature makes a man of unusual mold and allots to him the gift of unusual powers, she sets her token upon his physical frame; and when grace takes over the asset of nature, this token becomes the channel of its highest expression. The personality of Bishop Hoss was marked by most striking and distinguishing characteristics, which were both of nature and of life. While heredity and tradition were exhibited strongly in his mentality and in the manner of his thought, he was yet shaped throughout to an individuality rarely met in these days of borrowed convictions and syndical ethics. He accepted life and took it completely over to the mastery of his own conscience, and to the guidance of an inner voice which came of the yielding of his will to that of the divine.

Not only was his mind illuminated by a rare and brilliant apprehension; but he was consciously and intensively alive throughout his being. His sub-conscious movements became quickly and confidently the overt utterances of his lips, showing candor and the frankness of self-expression to the uttermost syllable. There was never doubt as to his meanings; no cryptic sentence ever fell from his lips or flowed from the point of his pen. No ethical gloss was needed to reconcile his statements: the sun shone through his words as through a non-prismatic glass.

He knew the speech of courage and the vernacular of manliness. His public discourses, as also his private conversation, rose, as occasion urged, to the salience of scorn, or held to the levels of a just appraisement of virtue and worth. He had words of generous commendation for acts and attitudes of right; but he had only repudiation for the opportunist and resentment for those who took refuge in any policy other than that of open-mindedness and justice. He had the temper, as he also shared the conscience, of the men of an older dispensation who expressed the verities of eternity in their words and deeds. The thoughts of eternity were the springs of his daily emotions and meditations. He could have been a Hebrew prophet, a Samuel or an Elijah, as naturally as he became a modern Christian bishop. He was a solitary soul set in a world of likenesses and

moral fluidity. He was not a type, except as he typed that brother of men and servant of God who is only like the self which God has made of him.

Bishop Hoss was a specialist in no line, unless it were in the line of devotion to the commands of his own inner self and to the ideal of uprightness which mastered his whole moral and spiritual sense. From these he never swerved. The rhythm of his intellectual life was a symphony, not an overture. He lived and acted in no halfway manner. The ultimate of his soul went out with every committal of his mind, and the measure of himself was put into every protest of his faith. He believed with unfeigned completeness, and made confession with mouth and heart.

He walked the paths of might and the paths of lowliness with an equal tread. He was fellow with the great; he was brother to the humble. Before the great assemblies of the Church in his own and other lands he was approved as a messenger and ambassador of high degree. In the social circle and in the privacy and sanctity of his closest friendship he was the unchanging master of himself, the unaffected gentleman and Christian, and the spirit wondered at and loved.

His literary and thought sympathies were large. The walks of history and the classics were familiar pleasure paths to him. He had transferred the annals of mankind to his own brain; the faces and the forms of history, as to life returned, moved in the drama of his thoughts. He was too busily engaged in the acquisition and daily use of knowledge to give serious effort to authorship on his own account. Yet he was a master of style and a forger of phrases almost beyond the scale of his times. He could have achieved distinction in the world of letters. Admittedly, he was one of the three or four great religious editors of his generation. But he was essentially the man of action and of the spoken word. Nature and Providence had shaped him to this service. He could have excelled also in any one of half a dozen lines of special effort and research; but the fascination of the wider fields discounted the charm of a set and restricted task. He rode no hobbies, nor gave allegiance to any theory of party or school. His thought was as unfettered as it was individual.

In theology it was with him as in history and literature; his knowledge was catholic, incisive, and discriminating. He was neither traditional nor radical in the methods of his thinking. Unswervingly orthodox, yet liberal and generous, the whole question of theology and belief became to him not a matter of confessions and statements so much as a matter of present fact and experience. When before the ecumenical bodies of Methodism he discoursed on problems of theology and Biblical criticism, his deliverances attracted wide attention and were credited with large authority. In these, as in all other like judgments, he spoke with loyalty to truth and tolerance toward learning and scholarship. He was as free from pragmatism as he was from bigotry.

Bishop Hoss richly earned in his representative service to the Church the title of Foreign Minister of Methodism. To an extent which has fallen to no other man of our Church, he was made the official spokesman of our Methodism to the great Methodist bodies of the world. In England, in

Ireland, in the Dominion of Canada, in the Commonwealths of Australasia, as also to sister bodies on this continent, he bore to the people called Methodists the official greetings of our household. To few men in Church or state has there come so distinguished a preference.

As preacher and educator Bishop Hoss rounded out a full life of activity, and brought to each of these offices the ideal of unfailing service.

His career and message as a preacher were determined by his own religious experience. He was first of all a man; and into the consciousness of that manhood the Spirit brought a lifelong testimony of unction and power. He was genuinely and unfailingly religious and his preaching as genuinely and unfailingly spiritual. His themes were Christ, his works, his power in salvation, and the life in the Spirit which expresses the kingdom of Christ amongst men.

As a preacher Bishop Hoss was not less individualistic than in other matters. In the pulpit he ranked with the foremost men of his age; and while he knew the literature and the science of preaching, he followed rather the native and inspired impulses of his own mind. Perhaps it may be said that so many sound rules of preaching were observed by him that he was tied up to no single one. Exposition, forensic action, illustration, literary and historical citations, exhortation, judgment and correction entered into his pulpit utterances. Oftentimes these rose to heights of eloquence and power; but whatever the altitude of utterance there was always the ground level of exact teaching, Scripture relationship, and the consciousness of a personally received and a personally delivered gospel.

The Bible to him was real and true because it brought God to his own life and answered every voice of the living present. He knew the lists of criticism, but he had little taste for its niceties and less tolerance for its pretensions. His faith was like his mental selfhood; it was his own, and was confirmed to him by the testimony of the Spirit Divine.

Bishop Hoss was a most assiduous and constant student of the Scriptures. He all but lived in a face-to-face communion with the Word of God. The Greek New Testament was his constant companion; and he studied it with devotion and enthusiasm. Certain great and Spirit striated words and passages of the Greek text were treasured up in his mind and emitted lightnings in his thoughts as do the quickened hearts of summer clouds.

Almost at the beginning of his ministry, Bishop Hoss was called to the work of Christian education. His own academic and theological training was received in the schools of Methodism: in the Wesleyan University at Delaware, Ohio, and in Emory and Henry College in Virginia. That his education was grounded in thoroughness is testified to by the amazing exactness of his knowledge and the wealth of his after attainments.

He was licensed to preach in 1866, and in 1869 was received on trial into the Holston Conference. His first appointment was Jonesboro, Tenn. In 1870 he was appointed to Knoxville and remained in that city two years. In 1872 he was transferred to San Francisco and served the Church in that far Western metropolis for two years, becoming, at the end of that pastorate, president of the Pacific Methodist College, at Santa Rosa, Cal.

With this call, his long service as a Church educator began; for though, in 1875, he was transferred to the Holston Conference and stationed at Asheville, N. C., he was, in the next year, elected to a professorship in Martha Washington College, of which institution he became president in 1879. From 1881 to 1883 he filled a professor's chair in Emory and Henry College, his *Alma Mater*, and also served as its vice president. For the two succeeding years he filled only the office of vice president. In 1885 he became a professor in Vanderbilt University, where for five years he developed and exhibited an extraordinary pedagogic ability. To the student who made up his classes he became a teacher of both the head and the heart. He there set his seal upon the life of not a few men who succeeded to posts of influence and distinction in public life.

Reference has already been made to Bishop Hoss' ability as an editor. At the General Conference of 1890 he was elected editor of the *Christian Advocate*. In this post he found full play for his great powers of mind, for the display of the treasures and graces of his literary gifts, for his aptitudes in argument, and for the very fine humor that characterized his lighter pen strokes. The editorials of the *Christian Advocate* during the twelve years of his incumbency would make many volumes of wholesome, instructive, and elevated literature.

In the episcopal office, to which he was elected by the General Conference of 1902, Bishop Hoss employed the fullness of his strength in the service of the Church. He was tireless in travel and labors. He fairly covered the territory of the connection in his preaching and speaking tours and was known by face to a vast multitude of our people. He was loved and idolized by thousands; and, as must have been the case with one of his strong and positive nature, he was not without the adverse judgment of others. But none ever rose up to question the lofty purpose of his soul nor the unchangeable integrity of his walk.

A voice of mingled mastery and gentleness, late heard in our councils, has been silenced in death; but a spirit walks amongst us, breathing with our breath, and becoming life with our life and thought what time we wait and hope. And so the seas of doubt are fled away forever and there is no more death. For whether we live or whether we die, we are the Lord's.

BISHOP WALTER RUSSELL LAMBUTH.

BY REV. EDMUND F. COOK.

THAT Walter Russell Lambuth should have fallen on the outpost in the crucial hour of the greatest battle of modern times, a battle in which he was a distinguished leader, is an unspeakable tragedy. Just as our little arm of missionaries were heartened with newborn hopes and reënforcements were added to make safe the salient driven into heathen darkness, just as the forces were deployed for an advance upon new regions of darkness, just as the faith and liberality of the Church at home, after long waiting, had supplied in more adequate measures the sinews of war, the captain general of our forces in the East falls in action. What an unspeakable loss! The

missionaries were staggered by the blow. The Church at home was grief-stricken, stunned. Christians on every continent mourned the loss of a noble friend and trusted leader.

As a pioneer on the frontiers of the kingdom, as a promoter of movements for human betterment of continental scope, as a friend and helper of the suffering ones of earth, and as a missionary leader of vision and passion, he was one of the greatest men of his time. The greatness of Bishop Lambuth, however, was not found in those spectacular gifts which challenge the admiration and stir the emotions of the passing throng nor in those flashes of genius which dazzle men. The power and charm which easily placed him in the front rank of great men of the day sprang from those deeper, rarer, more subtle qualities of human personality, the source of which is the soul purified and energized by the Spirit of God. These almost indefinable qualities were so developed in him that unconsciously and without apparent effort he gripped men and drew them close to himself and hence close to God, for he seemed to live always in closest fellowship with the Eternal. He lifted and held men on the higher levels by the power of his own purity of character and motive. Everywhere he went, he influenced irresistibly the aims and aspirations of human souls. He lived so constantly in the altitudes with Christ that he seemed to see humanity and the world from the Master's point of view alone; hence he reached out the hand of helpfulness, with the tenderness of a woman, to the lowliest of earth's sufferers, and at the same time drove with the relentless energy of a great warrior to upturn the principalities and powers of darkness and to upbuild the glorious kingdom of light.

Bishop Lambuth was a sincere, modest, unassuming, and self-effacing man. He disliked controversy and avoided a fight, yet he was clearly of the heroic mold; unperturbed in peril, unafraid of foes, daring in adventure, and uncomplaining in suffering or defeat. Never seeking place or preferment, and shrinking from prominence, he did not climb to eminence, but was literally lifted to positions of power and world-wide influence by the force of his own goodness and a consuming passion for service. The characteristics which most distinguished Bishop Lambuth were a marvelous capacity for God, an unmeasured love of folks, an unusual quality of human sympathy, a passion for service coupled with an amazing aptitude for toil and an abandon in sacrifice which was almost unbelievable in this day of softness and self-indulgence. So unique was his personality and his place in modern Church history that we can safely say of him as was said of Henry Watterson, "He will have no successor; 'only Ulysses can draw Ulysses' bow.' Not again will his like be found."

The reality to him of spiritual things, the constancy of his realization of God and the quality of his praying, explain in large measure the character and service of Walter Lambuth. When but fourteen years of age, alone on the long journey to America to pursue his education, while in loneliness and in prayer, God came very near to him and became such a reality as that the lad in great joy dedicated himself anew to the service of his Master. From the purpose expressed in this definite act of dedication,

he never turned aside. Again at Oita, in the early days of his missionary work in Japan, God revealed himself to Dr. Lambuth and his associates in a wonderful way. Because of great problems in the work and sore persecutions of the native Christians, this little band of missionaries called mightily upon God, their only hope and deliverer. Of this experience Bishop Lambuth wrote in 1890:

"These persecutions brought Dr. Wainwright and his noble band of boys down upon their knees. By the time we reached Oita an atmosphere of an approaching shower of grace was over them and filled the Church. Upon the evening of December 31 four of us assembled in our brother's sitting room as one man for prayer and rededication of ourselves. We then and there received such a revelation of the presence of the Almighty as we had never before experienced. For two hours we four wrestled with God. It was our Peniel. We saw God face to face, and were preserved. I say this with awe and humility. Such a humbling of ourselves we never had before. The awful presence of a pure and holy God threw us upon our faces prostrate before him. After two hours we arose, and gazed into each other's forces with mute astonishment; whether in the body or not in the body, we scarcely knew. Unable to eat supper, with one accord we assembled in the adjoining chapel. One of our native brethren—Brother Yoshioko—preached as though inspired. I have never before heard such a sermon from any tongue. The Holy Spirit fell upon us with a mighty rush and swayed the congregation as if by the sweep of a tornado. Conviction was followed by conversion, and the shouts of the redeemed ascended to heaven."

This pentecostal experience, of which Bishop Lambuth spoke but seldom, was an inaugural event in his life. Its power seemed never to have wholly departed.

When Dr. Lambuth was sent by Bishop McTyeire from China to Japan' another hour of testing and of blessing came. Leave the people he loved, among whom he had pioneered medical work for the Methodists and in whose behalf he had purposed to devote his life, how could he? Obedient to the voice of the Church, however, he yielded his own preferences and lifelong aims and, going to the new field, received a fresh vision of God and a new hold upon the Eternal. With marvelous statesmanship, he helped to plant the new mission, and as its first superintendent swung a circle of spiritual influence around the Inland Sea where Japan throbbed with life and the promise of the new day which has come to her. The results of his personal labors and public ministry were remarkable during his connection with this mission.

To tell all the things wrought by prayer because Lambuth prayed would fill a book. It was not only remarkable how he prayed, but how quickly he inspired others to pray and how easily he overcame hindrances that often lay in the way of the gathering of groups for intercession. The outstanding feature of our journey with him to South America in 1913 with a large party of missionaries was the spiritual power of the early morning season of prayer. At first it seemed impossible to find either time or place for such a gathering. He was able, however, to effect suitable arrange-

ments, and thereafter near the dawn of the day the saloon became not only a meeting place for the missionaries, but many other passengers arose early to share in the visitation of God to his people in answer to such prayers as even Christians have seldom heard. To him prayer was so natural and access to God seemed so easy that the years of my intimate association with him are studded with jeweled experiences of prayer. Together in stateroom, in train compartment, on roadside, on mountain top, or even as we walked by the highway, I have heard his voice and found the secret of his power in prayer.

The naturalness of his love found such constant and beautiful expressions that all who knew him intimately recall innumerable incidents that illustrate the dominance in his soul of this holy passion. As we walked one day through a park in a little city of the Barbados with a group of outbound missionaries, we came upon a little negro less than two years old who was crying in bitter distress. His companion, but a few years older, could not comfort him. Few in the party noticed so common a sight in that negro populated island; but when Bishop Lambuth came abreast of the child he stooped, picked him up, comforted him, and left him smiling as a group of eager children gathered round to look at the stranger with wonder and delight. Does your imagination associate easily such a scene with many of the world's great leaders of to-day?

As we traveled through Uraguay by train one bleak winter day, I witnessed a most wonderful illustration of his genius for ministry to the distressed. A coach, crude and uncomfortable and crowded almost to suffocation with emigrants, was attached to the train just in the rear of our coach. At a little station out on the plains there was a commotion among the emigrants. A young woman with her excited husband was seeking a place of retirement and refuge. She had come under those trying circumstances to the crisis in travail. No one seemed to know how to meet the exigencies of the situation. There was not room in the crowded car to recline. With quick intuition the good Bishop took in the situation, requested the conductor to hold the train, gathered blankets and quilts from the traveling companions of the distressed woman, and in a crude station house made a bed for her and ministered to her in that supreme hour of her life with such tenderness and skill as only a man of his soul and training could do; and when all was over she cried with emotion, in a tongue of Central Europe, in an effort to express the appreciation of her soul, "My brother! My brother!"

This great man was so unselfish, so considerate of others, so self-effacing that to travel with him, while a great privilege and delight, was often an embarrassment. Think if you can of a man to whom the Church has accorded a place of preëminent leadership, getting up to give an ordinary Methodist preacher a chair when he enters a room or stepping aside that you may enter first into a street car or elevator, or who insists on standing until all in the party are seated, and who always passed the food to you at the table to be first helped. The politeness which was as natural to him as breathing was an occasion of almost daily embarrassment to me during the years of our comradeship. He so easily commanded my confidence

and esteem that I naturally desired to acknowledge his place of superiority and leadership, but could seldom get an opportunity to do so. Imagine if you can how I felt one morning, when awaking after rest from an unusually long and dusty journey by coach, train, and on foot, to find that Bishop Lambuth had arisen early, gathered together our scattered articles, brushed from his and my garments the heavy dust of travel, and had even blacked his shoes and mine in preparation for the journey before he called me from my slumber.

Bishop Lambuth was not a great scholar. He never had time for extended study, nor could he make for himself the atmosphere of the student, yet he had splendid native intellectual gifts and a knowledge of men and affairs that clothed him with power. Bishop Atkins has well said:

"Intellectually considered, Bishop Lambuth was a most interesting character. He was a man of quick discernment, rare powers of observation, a retentive memory, and good powers of generalization. Wherein his logical faculty seemed in a measure to be at fault it was due to a certain intuitive power which often found the conclusion without regarding the usual processes. His mode of thinking was clearly tinged with the Oriental habit. There was a sphynxlike element in his thinking. He did not always reveal even to his most intimate coworkers his final thought on a subject till time came for putting his thought into policies for advancing the kingdom of God. Then he was always clear, final, persistent. He had withal an unusual power of winning men to his views without allowing them to feel that any force had been used to land them."

His social qualities made him a charming visitor in any home. His ready stories of adventure alike drew young and old to him, and the absence of all the usual demand upon host and hostess made him one of the easiest men in the world to entertain. He always appreciated the slightest kindness and never forgot to express appreciation. Whether visiting in a parsonage or in a palace, before taking his departure he would find the way to the kitchen or garage to thank the servants of the household for attentions. To the servant he was as gracious as to the queenly hostess. All people were to him the children of God, his brothers and sisters, and there was not the slightest trace of condescension when his thanks were expressed to the scullery maid nor hauteur when he bade farewell to his hostess. I was often impressed in travel with him in foreign lands by his freedom from any desire to hobnob with the great; at the same time, I never knew any man who could more easily find access to premiers and ministers than Bishop Lambuth, nor one who made less of it when his negotiations were at an end.

Under the stress of the most arduous years of travel and toil, the nervous strain and destructive effect of the labors in which he spared not himself were largely mitigated by a wonderful sense of humor and such a command of himself that he could relax and rest when the necessity required. A frail man all his life, he so possessed the art of toil, the driving power of holy love, and the passion to help that in all those years of comradeship with him in toil and travel, I never heard him complain of being

tired. Later, when disease had begun its ravaging work and he had to draw more heavily upon his nervous energies, he looked tired and worn, but still I never heard him complain. Last spring while he was on a visit to me at Kansas City, and within a few weeks of his sailing to the Orient, I besought him, even then, to ask to be relieved of his assignment, for I came to know how greatly he suffered; but that was barely the beginning of what was in store for him. His medical training gave him a far better knowledge of what was involved in his case than most of us could have had, and yet to Walter R. Lambuth the post of duty was considered ever a place of safety and he said, "No, personally I am willing to make the sacrifice. My only hesitation and the one great sorrow of my heart is that at this time I must leave the dear wife." What Bishop and Mrs. Lambuth suffered from that separation only those who knew them intimately in the tender love of their beautiful home life can imagine. Yet, later, far from the loved ones at home, when he calmly faced the probabilities of the worst as a result of the impending operation, he wrote to Dr. Pinson in these words:

"I do not regret coming, save for the absence of my wife and daughter at this juncture, and I long for their presence and ministry. But Mrs. Lambuth and I committed ourselves to God years ago, when we first entered the mission field in 1877, and we and all of our interests have been absolutely in his hands from that time to the present day."

In these words he unconsciously sounds the keynote of their beautiful life. I would that I might speak of her who, next to the Master, was the daily inspiration and crowning glory of his life and ministry, but I am forbidden.

It is difficult to think of Bishop Lambuth as a single personality. When one undertakes to list the institutions and enterprises which were born of his vision or with which he was associated in their inception and development, it is almost unbelievable that one man could have accomplished so much. Not unaided, of course, but as the young missionary, the sagacious secretary, and the wise, strong bishop, he was the inspiration and the guiding genius in most of the great missionary undertakings of our Church in his generation.

Lambuth inevitably comes to your mind when you think of Soochow Hospital, Soochow University, the compact and well-coördinated education program of the China Mission, Kwansei Gakuin, the Hiroshima Girls' School, Palmore Institute, the organization of the Methodist Church of Japan, the Anglo-Korean College, Ivey Hospital in Songdo, Granbery College in Brazil, the South Brazil Conference, the Congo Mission, the Siberia-Manchuria Mission, the reorganization of the Cuba Mission, and the establishment of medical work in Mexico. From the home side his presence and influence are as surely evident in the organization of a Home Department of the Board of Missions, the projection of several of its more permanent and useful departments of work, the union of the missionary agencies of the Church and the Hospital Movement in Southern Method-

ism. These achievements would have done credit to a dozen noble men of large gifts and persevering spirit.

Bishop Lambuth was a servant of the world. His powers were never more appreciated nor more constantly drawn upon than in the interdenominational and international movements of recent years. He was a prominent and useful figure in the Edinburgh Conference, in the Foreign Missions Conference of North America, in the Federal Council of the Church, in the denominational and interdenominational work with the soldiers in Europe, and in the great movement in behalf of relief for China's starving millions. So identified was he with all world-wide movements of the kingdom in his day that practically every great Mission Board of the United States and Europe recorded resolutions of sorrow at his untimely going.

Bishop Lambuth first saw the light in China. In his not long but eventful life, how often he passed as an evangel of light from East to West and from West to East, loving all people and all lands, but no peop'e more than the Chinese and no land more than the land of his nativity. How fitting that he should sleep in China's soil among the people he first learned to love and beside the great missionary mother who bore him.

In Walter Russell Lambuth was personified the conception of life voiced by Bishop Westcott when he said, "Life is a great mission in which the aim is service, the law sacrifice, the strength fellowship with God."

BISHOP JAMES HENRY McCOY.

BY REV. L. C. BRANSCOMB.

JAMES HENRY McCOY was born in Blount County, Ala., August 6, 1868. His father, Dr. William Clark McCoy, was a native of Missouri; as a Confederate soldier he served as courier under Stonewall Jackson, and after the Civil War came to Alabama, where he was united in marriage with Miss Annie Vaughn, entered the Methodist ministry, and became a great preacher and a rea 'eader in Alabama Methodism. Dr. W. C. McCoy d'ed in 1891, but his wife still lives, worthy in every way of having been the companion of a noble itinerant preacher and the mother of a distinguished bishop in the Church of Christ.

Dr. McCoy moved to Greensboro, Ala., in 1884, having accepted the agency of Southern University. It was in this institution that his son, James Henry, was educated. It was there that this son heard God's call, and there surrendered his life to the ministry. No student in Southern University was ever more popular than he was; but be it remembered, there was no surrender of principle or efficiency for popularity. As a youth he stood for high ideals. As a student he won the medals and honors given by his college. He graduated in 1889, received the A.M. diploma, and was loved and honored by the whole college community.

His first work was in Bessemer, Ala., where he came immediately after his graduation, as assistant to the writer, who was then pastor at that

place. This association ripened the friendship of college days into a devotion that was never interrupted, nor will be, for love is eternal.

J. H. McCoy was admitted on trial into the North Alabama Conference in 1889, at Huntsville, Ala. His first appointment was Oakland Circuit.

During his meeting at Oakland in 1890, the interest being not what he desired, he made a vow that he would fast and pray until some soul was happily converted to God. When God's servants become earnest like that, something is sure to happen. It was possibly forty-eight hours before he broke his fast; but the revival came and souls were converted. In 1891 he was pastor of South Decatur Church, in 1892-93 he served Dadeville and Alexander City; in 1894-95 he was stationed at Wesley Chapel, Birmingham; in 1896 he was with the Tuscaloosa Church, where he remained three years.

On December 31, 1895, he was married to Miss Annie Bradley, of Birmingham, a granddaughter of one of the famous pioneer preachers of this section, Rev. J. G. Gurley. She was a woman of culture and piety, devoted to her husband, her children, her Church, and her God.

In December, 1898, he was made pastor of the Huntsville congregation, and remained there four years. In connection with this pastorate, in 1901 he was the editor of the *Alabama Christian Advocate;* and with all respect to those, living or dead, who ever tried to do this work, in our opinion he made the best editor the *Advocate* ever had. While serving as editor, Dr. McCoy began to preach at Five Points on the South Highlands, Birmingham, and in connection with Dr. J. D. Simpson, the presiding elder, he organized the Highlands Methodist Church, was appointed pastor, and served it until in 1906 he accepted the presidency of Birmingham College.

He did good work everywhere, but the hardest work he ever did was as president of his Conference school. His inspiring utterances, his brotherly kindness, his high ideals, and his resplendent life set a standard for his students that was truly great, and scores upon scores of them are making their lives tell out most gloriously for good.

At the General Conference which met in Birmingham, Ala., in May, 1906, he delivered an address of welcome that sparkled with wit, radiated with love, shone with beauty, and was surcharged with power. Men said, "Who is this young man? Where has he been all this time? A man who can talk like that must not be monopolized by a single Conference. He must belong to the whole Church."

The Bishops appointed him as Fraternal Messenger to the Canadian Methodist Church, whose General Conference met in 1906. At this Conference his address still further pleased the Church, so, when the General Conference met in Asheville, N. C., in 1910, he was chosen as one of the Chief Superintendents of the Methodist Episcopal Church, South. No man has ever been elevated to that high position who has been more universally beloved. Absolutely free from the spirit of the autocrat, with a heart in him that loved all humanity, and with a spirit as unselfish as the sunshine, he sought to use his office, not to promote favorites or to win praise for himself, but to bless the Church and to honor Jesus Christ.

On May 26, 1915, Annie Bradley McCoy, the wife of his youth, the mother of his children, was called to her reward. He bore his great sorrow as a Christian should do. "Though he slay me, yet will I trust in him," was the spirit that upheld him.

Some two years later, the Bishop was married to Miss Mary Norman Moore. Miss Moore's work at Athens College is known to the world. As the foster mother of the Bishop's children, as the friend and helper of her husband, and in his last illness as a veritable angel of ministry and love, her work had been even more beautiful than when she led a struggling college from failure to fame.

Bishop McCoy had not been well for several months; but it was only after a visit to the Mayo Infirmary in Rochester, Minn., that he and his friends were convinced of the seriousness of his malady. From that time on, the Bishop knew that he would never be well again; but for the sake of his loved ones, he sought to live as long as possible.

When he presided over the Alabama Conference which met in Mobile in December, 1918, though physically weak, with the spirit of a martyr he met every engagement, did his work as well as any man had ever performed it, preached a sermon that thrilled to the very soul his hearers, and never even hinted at his illness except when in his sermon, picturing the victories that are to be won through the days of reconstruction, he exclaimed: "I would that I could live ten years, that I might witness the triumph of God's grace and behold the new civilization that is coming as a result of the mighty forces now working for righteousness." But it was not to be.

After his return from Conference, his malady was complicated by an attack of influenza. The tide of life ebbed and flowed. At times it seemed that he would be able to get out again. Then disappointment would come. All the while he was growing weaker. Letters, flowers, every possible manifestation of sympathy and love that could be bestowed upon him by his friends cheered him until the end. He attended to everything that could be thought of by a man preparing for a long journey.

A friend of years, not many hours before the end, said: "It is worth the little pain that may come to know the secrets beyond." His face lit up with a smile of joy as he said: "And the glad surprises. I shall soon see Him face to face." Then he repeated, "Face to face." He had given up the struggle for life. The end was in sight. "I will not last long. Then, face to face." And upon his weary countenance there was a look of inexpressible gladness and joy. He had fought the fight, finished his course, kept the faith. Home and heaven were just over the hill; and, best of all, the Saviour to whom he had given his whole life. About noon, on Saturday, March 22, he said to his wife, "Seven o'clock." She said, "It is not near seven yet." He replied, "I know; but it will be at seven." Just a few minutes before that hour, in the presence of his wife and son and daughter and Lieutenant-Governor N. L. Miller, and two friends who loved him as they love their own lives, he passed out of sight. Heaven somehow

seemed very real and very near, and the tug of the spirit-world upon the hearts of those present is made stronger since he went away.

The near relatives surviving him are his mother, who made her home with him; his brother, John McCoy, an attorney of Birmingham; his three sisters, Mrs. J. B. Wadsworth, Mrs. L. D. Patterson, and Mrs. G. M. Davenport. Of his immediate family, there are his wife, Mrs. Mary Moore McCoy; his son, William Richard; his daughters, Margaret and Jean; and little James, his seven-year-old son, the pride and joy of his father's heart. To these he has left a heritage of love and honor and a name more valued than any earthly riches.

In the auditorium of the Birmingham First Methodist Church a great congregation, many of whom were his brethren of the ministry, gathered on Monday morning, March 24, to do honor to his memory. The organist and choir furnished appropriate and beautiful music. Dr. J. D. Simpson conducted the services. Dr. E. A. Dannelly, presiding elder of the Montgomery District, Alabama Conference, read the first lesson. Dr. J. D. Simpson read the New Testament scripture. Dr. L. C. Branscomb spoke of the life-work of his departed friend. Dr. Simpson then paid the Bishop a beautiful tribute. Dr. George R. Stuart offered a most earnest and helpful prayer. The active pallbearers were R. S. Munger, F. M. Jackson, A. R. Morrow, N. L. Miller, F. B. Yeilding, Charles A. Jones. J. N. Merrill, L. P. Giddens. The honorary pallbearers were Dr. George R. Stuart, Dr. P. B. Wells, Dr. J. W. Norton, Rev. W. E. Morris, Rev. George E. Boyd, Rev. W. E. Faust, Rev. R. M. Archibald. The body was carried to beautiful Elmwood, Birmingham, and L. C. Branscomb committed the remains to the earth. Under a wilderness of flowers the tired body sleeps, awaiting the resurrection morn.

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PREPARED BY CURTIS B. HALEY.

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